

# **TIRUPATI SRI VENKATESWARA**

**B75-00**

**BY  
SADHU SUBRAHMANYA SASTRY, B.A.,**



**Tirumala Tirupati Devasthanams  
Tirupati**

# **TIRUPATI SRI VENKATESWARA**

By

**Sadhu Subrahmanya Sastry**

Edited by

**Gopi Krishna (S. Krishna Reddy, M.A., B.Ed.,)**

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Tirupati

## **FOREWORD**

Our sacred shrines have been the most prominent institutions down the centuries. They were the centres not only of religious but also educational, social and cultural activities of people. Thousands of inscriptions engraved on the temple walls throw light on the religious and social life of the people. It was neither the generous patronage of the rulers of this land nor the magnificence of the temple architecture, but the unwavering devotion of legions of men and women that had made our temples the impregnable fortresses of spiritual energy. The Deities consecrated in these places thus naturally became the eternal radiant presence in their lives and the abiding grace of these Divinities guided them along the righteous path.

Among the great shrines dedicated to Lord Srīman Narayana, the temple of Lord Venkateswara stands out as a visible symbol of our spiritual ethos and the Lord is enshrined in the hearts of millions of devotees in every part of India. Though the origin of the temple dates beyond the recorded history, the legend as well as the inscriptional evidence provides a wealth of information about the growth and development of the temple.

The present book 'Tirupati Sri Venkateswara' written by the Devasthanams epigraphist the late Sri Sadhu Subrahmanya Sastry was first published by TTDs in 1981. The book provides a detailed account of the history and liturgical aspects of the temple, besides containing extracts from the Varaha and Bhavishyottara puranas. It also vividly describes the salient features of the temple architecture, administration of the temple during the period of great imperial powers and extensively deals with the lasting contributions of musicians, poets and authors who immortalised the glory of Lord Srinivasa through their sublime poesy.

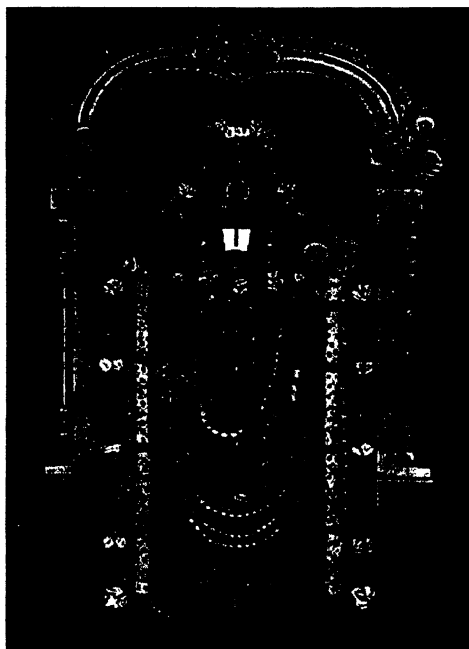
We are happy to present this reprint of 'Tirupati Sri Venkateswara' which is an indispensable book for every devotee of Lord Venkateswara.

**EXECUTIVE OFFICER  
TIRUMALA TIRUPATI DEVASTHANAMS**





# TIRUPATI SRI VENKATESVARA





## PREFACE

**P**LUTARCH'S " Life of Julius Caesar " in its English translation by Sir Thomas North formed the source for Shakespeare's drama " Julius Caesar ". Since it was not available to me, I read the translation of Plutarch by Rev. Longhorn in Cassell's " People's Books " series. It is therein narrated that, when Caesar was posted to Spain as quaester, while he was about 30 years of age, having been born in 103 B.C., he visited Cadiz, and in the temple of Hercules therein he saw the statue of Alexander which brought to his memory Alexander's extensive conquest of the then known world upto India and his death before he was 30 years old, and his universal fame. This thought induced a feeling of sorrow in Caesar and he wept. His friends and companions looked at him with surprise, and he related to them, " Have I not a reason to weep ? Alexander was not 30 years old while he conquered the whole world and died, leaving a great name behind him. I am passing my 30th year, and till now I have not done anything great to deserve a name. This consideration evoked sorrow in me and obliged me to shed tears ".

My reading of this incident in Caesar's life provoked sorrow in me and tears trickled from my eyes, though I was not 30 years old at that time. since I could not conceive then whether I would have a chance to do anything note-worthy at all and in what line, in this mundane life without passing an unworthy life, whereas Caesar, though stricken with grief in his earlier days, however also attained in his later life equal universal fame with Alexander, through his daring military achievements. From that time onwards, whenever Caesar came to my thought, my mind sorrowed heavily and my eyes shed tears.

Poet Milton composed a sonnet " On My Twenty-third Year " on the occasion of the anniversary of his twenty-fourth birthday which occurred on 9th December 1632 A.C. In it he expressed his regret that, though " I to manhood am arrived so near ", he did not appear as old as he actually was, that the spring-time of his life which he lately passed had not brought forth any fruit in the form of a standard literary work, as his mind, too, did not mature sufficiently, and that, therefore, he was not as fortunate as some of his contemporaries who were more happily " endued " with both " semblance ", physical appearance, and mental " inward ripeness ". But he preferred to wait till " that same lot, however mean or high, Toward which Time leads me ", in accordance with " the will of Heaven ", befell him, and then he

wished to utilise that opportunity to the full, with God's grace, " As ever in my great Task-Master's eye " he had it, as he believed.

Though he thus resolved to bide his time, Milton was anxious to write on some theme, " Things unattempted yet in prose or rhyme ", and " to soar above the Aonian mount ". He tried his hand on a few subjects, and then proceeded to some length on the story of King Arthur and the Knights of His Round Table. This theme, involving romances of the Knights, was distasteful to him as an ardent Puritan, was given up by him ; and ultimately he chose the Biblical subject of the " Paradise Lost " and pleasingly completed it exquisitely and achieved his object.

These events in the lives of these two great men stimulated my mind and instilled in me the desire and eagerness to do something substantial and note-worthy ; but as I could not know my future in this respect, my desire only lay dormant in my mind.

In May 1919 I was drafted into the Tirumala-Tirupati Devasthanams service by its *Vicharanakarta*, Sri Mahant Prayagadasaji; and was thereby afforded an opportunity to serve *Sri Venkatesvarasvami* for over 25 years with devotion, faith, zeal and uprightness in various administrative capacities.

In 1921 Sri H. Krishna Sastry, the Government Epigraphist, along with Dr. F. W. Thomas of the India Office Library, London, visited Tirumala. Sri Mahant instructed the Diwan Peshkar of the Devasthanams, Sri C. Doraswamiah, B.A., B.L., to meet Sri Krishna Sastry and request him to depute a member of the Epigraphical staff to copy the inscriptions engraved on the *Prakara* walls of the temples in Tirumala and Tirupati to be enabled to know the history of *Sri Venkatesvarasvami* and *Sri Govindarajasvami* enshrined in them. On Sri Doraswamiah's request, Sri Krishna Sastry told him that he would move the matter with the Assistant Archaeological Superintendent for Epigraphy at Madras, ascertain his view and communicate it to Sri Mahant. He consulted the Epigraphical Superintendent who informed him that his staff was too inadequate to cope with its own work within its extensive jurisdiction throughout South India and that, therefore, he could not spare any one of his staff for the Tirupati Devasthanam's work, and suggested that if the Devasthanams selected a suitable candidate and deputed him to his office, he would be given training for about six months and that thereafter he could carry on the Devasthanam's epigraphical work independently. Sri Krishna Sastry informed Sri Mahant of this suggestion. On receipt of this communication, Sri Mahant and Sri Doraswamiah consulted together, but could not pitch upon any one of the staff in the

Devasthanam Office for deputation for epigraphical training. At that time I was the Personal Assistant to Sri Mahant, and I was present at their consultation. In the end Sri Doraswamiah proposed me and Sri Mahant asked me if I would agree to go for training. Without any hesitation and quite readily I consented, since the sorrows of Julius Caesar and Milton ever haunted my mind and my dormant desire was then aroused, as it appeared to provide an unique opportunity to me to carry on a valuable and specially scholarly work which would fall to my lot. Both of them were pleased, and my name was communicated to the Epigraphical Superintendent at Madras. He sought orders from the Government of Madras for my training in his office ; and the Madras Government issued G. O. No. 610 (Finance), dated the 14th June 1921, permitting my training. There upon I joined the Madras Epigraphical Office located in Kilpauk at that time in August 1921. I accompanied some members of its staff for observing practical field work to Tanjore, Tiruchirapalli, Madura, Dendulur, Ellore, Vijayawada, Nellore, Srikalahasti and other places. I returned to the Tirupati Devasthanam in February 1922.

Thereafter, I started the work by copying inscriptions from the walls of *Sri Venkateswara's* and *Sri Govindaraja's* temples, and carried it on with the estimable assistance of the experienced and capable, Pandit V. Vijayaraghava Charya. Also Sri R. Krishna Rao, B.A.,L.T., a teacher of the Tirupati Devasthanam High School, ably assisted me for nearly two years.

Along with this work of copying epigraphs, I transported the *sankirtana* copper plates of the Tallapakam musician-poets, Annamacharya, his son Pedda-Tirumalacharya, and this latter's son Chinna-Tirumalacharya, preserved in a cell in *Sri Venkateswara's* temple, to the Tirupati Office and had them transcribed on paper and preserved these transcripts in three teak-wood boxes. From them I selected their " Minor Works " into a volume, and some " *Adhyatma Sankirtanas* " and " *Sringara Sankirtanas* " into two separate volumes. At my request, Sri Kalabari Venkataramana Kavi, Telugu Pandit of the Devasthanam High School, Tirupatti, contributed foot-notes to them. After some time these three volumes were published, with the omission of much of the foot-notes, by the Devasthanam Press.

On transfer of our Epigraphical Office to Madras in 1930, we took the three boxes of transcripts of the *Sankirtanas* to the Devasthanam press office in Anderson Street in Madras and kept them in it. On my deputation as

the supervisor of the gem-set *kirtam* for *Sri Malayappa Svami*, the Processional Image of *Sri Venkatesvara*, during its manufacture in Madras in 1931-1932, from the proceeds of gold and Jewels presented by the Dowager Rani of the Gadwal *Samstanam*, *Sri Adi Laxmidevamma* garu in January 1931; and on my transfer thereafter to Tirupati, Pandit Vijayaraghavacharya alone carried on the epigraphical work. On the change of administration from the hands of *Sri Mahant* to the Devasthanam Committee nominated by the Madras Government, and during the regime of the second Commissioner *Sri A. Ranganatha Mudaliar*, the Devasthanam Press Office was transferred from the Anderson Street premises to the Theosophical Society Building in the Second Line Beech in Madras. When the unthinking Manager of the Press, as Pandit Vijayaraghavacharya informed a few years later, considered the *Sankirtana* transcripts in the three boxes as mere trash, burnt the entire mass of transcripts and carried the empty boxes to the new premises.

The inscriptions from the two temples and other sites copied by me and the Pandit totalled about 1150; and based on their matter and supplemented by information from other sources, I composed "The Devasthanam Epigraphical Report", embodying a possibly full account of the Vijayanagara Emperor Krishnadevaraya, his military expeditions and his officers; and of the four generations of the Tallapakam musician-poets from Annamacharya downwards; and translated the first two volumes of the earlier epigraphs, furnishing short historical sketches in the first volume of the Pallavas and Pallava inscriptions, Chola inscriptions, Pandya inscriptions, Telugu Pallavas and the Yadavarayas—the little-known powerful provincial rulers, distinct from the Yadavas of Devagiri.

On the eve of my retirement I prepared a thesis, with a solution capable of universal application on the enigmatical subject of the "Edir Andu" (the year opposite to the particular year of the reign of the king), occurring in the epigraphs of several South Indian monarchs of the different dynasties, which eluded the efforts of some of the veteran research scholars, as they proposed incongruous and contrarious explanations. The Tiruvendipuram inscription of Rajaraja Chola III, edited by Dr. Hultzsch, the Government Epigraphist, in Vol. VII of the *Epigraphia Indica*, supplies, with its account of the war and the imprisonment of the Chola king, the genuine explanation of the mysterious term "Edir-Andu"; but somehow Dr. Hultzsch missed to note it, though he criticised and doubted the correctness of the solutions offered by scholars, when he edited certain Travancore inscriptions.

**These epigraphical works were highly appreciated and read with the greatest pleasure ” by scholars as being “ phenomenal ”**

**When I completed the writing of the first part of the “ Devasthanam Epigraphical Report ”, relating to the temple routine, such as offerings, festivals, charities, and buildings, Sri Mahant desired me to read it out to him. Accordingly I read out a few pages to him each day and kept the typed copy with him. At his leisure he read a few more pages himself.**

**Meanwhile Dr. S. Krishnaswami Aiyangar, professor of Indian History and Archaeology in the university of Madras, came to Tirupati and requested Sri Mahant to lend my Report to him for perusal. Sri Mahant obliged him by asking me to give it to him and I gave him my Report. After going through it at Madras, he sent an official Memorandum to Sri Mahant and to me, expressing his recognition of the high historical value of the inscriptions and suggesting that they might be published immediately for the use of research scholars, without even a preliminary report or translation. However, I endeavoured to compose the second part of the Report, comprising political history, and completed it.**

**Just when the entire Report was about to be sent to the Devasthanam Press at Madras for printing, professor K. A. Nilakanta Sastri, successor of Dr.S.Krishnaswami Aiyangar in the Madras University, came to Tirupati and wished to read my Report in his friend's house in Tirupati and return it to me in two days ; and I gave it to him. But he carried it to Madras and sent it back to me after a month, together with his esteem of my work, and I incorporated it as “ Introduction ” to my Epigraphical Report.**

**While I proposed the printing of 1000 copies of this “ Devasthanam Epigraphical Report ”, Sri Mahant ordered “ print 2000 copies ”, having recognised its great importance, interest, value and usefulness.**

**After retirement I composed a fuller story of the Tallapakam family poets in Telugu on the occasion of the inauguration of Annamacharya festival by the Devasthanam authorities in April, 1949.**

**As I indicated in the preface to the “ Devasthanam Epigraphical Report ” my desire to do further research work with Sri Venkatesvara's grace, I was waiting for my eldest son Narasimha Sastry, Squadron Leader in**

the Air Force to retire and join me, as he was also interested in the work, but, though he requested each year from 1966 to 1968 to be retired, it was not done, and he breathed his last in harness at the Devlali Air Force Station in November 1968. Then early in 1969, I determined my research subject as “ Tirupati Sri Venkatesvara ”, went on working at it, completed it by the end of 1971, but added further matter till the end of 1975.

On 7-9-1973 I visited His Holiness Sri Chandrasekharendra Sarasvati Svami of Sri Kanchi Kamakoti Pitham at His *asram* outside Kanchi, and read out the prayerslokas prefixed to my book to His hearing, which He was pleased to listen to appreciatively by waving His head, after I explained the composition of my book with matter collected from several sources. I left my manuscrit book with His Holiness and came back to Tirupati. After a few months Sri Svami gave it to Sri K.Ekambaram, Professor of Physics in the Pachchaiyappa's College in Kanchipuram, instructing him to go through it, select portions and read them out to Him. The Professor did accordingly, and Sri Svami listened to him with pleasure and appreciation, and then sent me my transcript through the same Professor who delivered it to me on 31-5-1974.

When Sri Svami's disciple and successor came to Tirupati and camped at Tiruchanur in July 1975, His Holiness was informed by my wife at the time of His giving *tirtham* to the devotees, of my book awaiting publication. Sri Svami generously and compassionately asked her to tell me to send Him a second copy of it for His perusal. I did so, and Sri Jayendra Sarasvati Svami read it with eagerness and appreciation.

Possessing the gracious blessings of the two illustrious sages of Sri Sankaracharya *Matha* of Sri Kanchi Kamakoti Pitha, and forming the beloved story of the Universally adored Deity Sri Venkatesvarasvami. I trust that my book on its publication will be read by all with devotion, interest and avidity for a long time, conducing to their knowledge, inspiration and enlightenment.

I am thus happy to note that my life's career has in its humble sphere been able to contribute some estimable work to the world, commensurate with its capabilities, and has accordingly been fruitful, successful and serviceable, and not quite barren – *Kritathosmyaham* – I am gratified with my life's work.

My obligations are due to Siromani Susvaram Gopalakrishnacharya, retired Sahitya Pandit, who was kind enough to read with me some of the



*Puranas* of Sri Venkatachala-Mahatmya in detail for some months and explained to me certain points in the episodes in them ; to my nephew Siromani Vattipalle Balakrishna Sastry Vidwan, a grandson of my renowned uncle Narakanthirava Sastrulu and a retired Senior Telugu Pandit who furnished me with a short summary of the *Padma-Purana* ; to Sri R.Parthasarathi Aiyangar, retired Vaikhanasa Pandit, whose Telugu rendering of *Sri Varaha-Purana* helped me greatly ; to Sri S. Krishna Reddy, M.A.,B.Ed., Asst. Head Master, S.V. High School, Tirumala, a good friend and well-wisher, who took pains to get this book printed earlier ; and to Sri Kamiseti Srinivasulu Setty, M.A., Lecturer in Telugu, S.V. Arts College, who evinces much interest in my work and its publication.

I cannot adequately express my gratitude to the authorities of the T.T. Devasthanams, the Trust Board and the Executive Officer , for having undertaken to print and publish this book which I consider as my *magnum opus* ; I thank them for their gracefulness and generosity

yours most affectionately,  
Subrahmanyasastry.

## OPINIONS AND REVIEWS

### I. Letter of Dr. S. Krishnaswami Aiyangar, dated 9-3-1926:-

" I have now looked through it (manuscript Report) with the greatest pleasure .....I think you have struck the correct note for a Preliminary report. The summary account that the report gives is quite interesting, and gives adequate indication of the subject-matter of the inscriptions. "

### II. Review of my " Devasthanam Epigraphical Report " by Principal K. R. Subramanian, Vijayanagaram College, in The Hindu of 28-8-1933:-

" Mr. Sastri has done laborious and useful work which is bound to enhance his reputation as a careful archaeologist and a facile writer of history. The task that has been set for him is indeed a hard one, and if it is said that he has patiently read through 1,200 epigraphs and intelligently correlated the available information in a narrative form, it may be seen what valuable work he has done and may be expected of him in the succeeding volumes....

" The author divided his book into two parts. In the first part, he describes with the aid of the inscriptions in Tirupati, Tiruchanur and Tirumalai, the daily routine of service in the temple, the Provision for feeding and festivals and the endowments of lands and other Properties made by Kings, nobles and common folk.....

" Part II is a historical account of the South Indian dynasties based on the inscriptions. The account of the Tuluva dynasty is full and original in certain respects. The account of the religious teachers of the Vijayanagar epoch is fresh and will be read with great interest.....

" The book must be read by every student of the history of Vijayanagar. "

### III. Prof. V. Rangacharya of the Presidency College, Madras and later of the Travancore University commencing his " Review " of " A History of Tirupati, Vol. II " by Dr. S. Krishnaswami Aiyangar; in The Hindu of 11th July, 1943, wrote as follows:-

" It is not generally known to the public that the Tirupati Devasthanam Committee has published a set of eight bulky volumes on inscriptions, comprising a grand total of 3,042 pages. The introductory volume in this magnificent series gives, besides a general account of the religious festivals and other useful information in which the general public are interested, an

analysis of the historical materials available in the inscriptions and other records of the temple. Vol. I gives, in 273 pages, the epigraphical records of the temple in the early stages of its historic progress. These records are surprising for the fact that they do not take us to the earliest ages of the history of the temple, but only deal with the period 800 to 1450 A.D..... The first volume of Dr. Krishnaswami Aiyangar's history, a review of which has appeared already in these columns, deals only with the subject-matter of this first volume. The five other volumes covering more than 2,400 pages, successively concern the periods of the Saluva, Tuluva and Aravidu dynasties of Vijayanagar, together with the subsequent vicissitudes in the time of the Bijapur, Golkonda, Mughal, Carnatic, French and British periods, down to 1801. The labours of the late Pandit Vijayaraghavacharya and S. Subrahmanya Sastri in translating and editing these volumes are phenomenal."

IV. Letter of Sri K. V. Subrahmanya Aiyar, (late of the Madras Epigraphical Department), Coimbatore, dated 14-1-56:-

"As regards your publication of the Tirupati temple inscriptions, I repeat what I had said when you showed it to me in manuscript form, viz., 'It is a conscientious work that reflects great credit on the Editor.'

V. Letter of Rao Bahadur Prof. K. V. Rangaswami Aiyangar, Madras (late of the Travancore University and of the Banaras Hindu University and late Director of S. V. Oriental College, Tirupati) 11-1-1948:-

"Please accept my best thanks for sending me the reprint of your valuable paper on *Andu-Edirandu*. It is a very important topic and I feel sure that you would have tackled it with your usual thoroughness and masterly of epigraphical material .....when I get a little spare time, I shall study your paper carefully..... It is hardly necessary for me to compliment one like you so well known for the high quality of his work. I have always felt you were lost to History and the University by being absorbed in the *Devasthanam*."

VI. Letter of Prof. K.V. Rangaswami Aiyangar, Delhi, dated 27-4-1948:-

"....the copy of your article on *Andu-Edirandu*, the expressions have always puzzled me, and I was frankly unable to accept any of the explanations prior to yours.

Your theory is striking, and in one respect novel. It bears a constitutional significance. Ordinarily, one would not expect a king to acknowledge a defeat or his exclusion from rule, as in an

**interregnum.** Kings are more vain than common folk, and more susceptible to flattery and more addicted to bragging. . This is why claims to conquest in inscriptional literature in India have to be taken with a grain of salt. But, if your theory is established it would show that the kings of South India and the Dakhan frankly acknowledged, in official records, the fact of their temporary loss of power. We know what great value was attached to the correct maintenance of official archives. Such an admission will prove that even the vanity of kings had to submit to the rigour of archival accuracy.

You have analysed and interpreted a considerable number of inscriptions in which the terms occur—to show that the *edirandu* indicates an interruption of continued rule by a king. You have not been dogmatic but asked that students should examine every available record in which the expressions occur and test the validity of your theory.....I hope it will be done by some younger scholar working in the Government Epigraphist's office. If the theory is established, it will necessitate a search for forgotten vicissitudes of kings or dynasties, whose chronology is indicated by the *edirandu*.

In my reading, I am not aware of any other area in which such respect for facts is reflected in inscriptions.

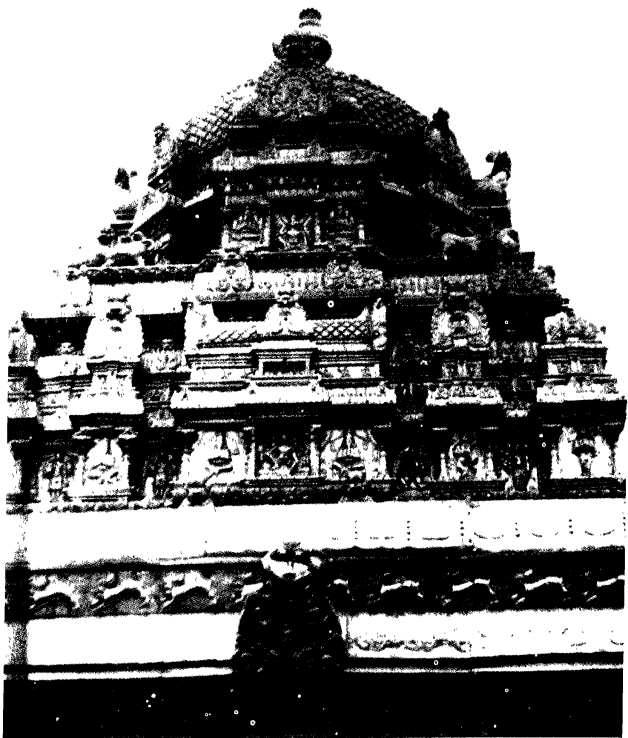
I wonder whether after every such defeat or dispossession a second *abhisheka* was undergone by a ruler, and the *edirandu* records that incident. . A *Yuvaraja* underwent an *abhisheka*, and the reckoning of his regnal period from it, and not from that of his predecessor, is an assertion of the importance of the *Abisheka*. In the case of Asoka, the *Abhisheka* took place nearly three years after his accession. But, if a ruler has been dislodged from his throne, say, thrice, and his *edirandu* is still counted from his first dislodgement, this explanation will fail.

In any case you must be warmly congratulated on having put forwarded a remarkable hypothesis, which explains many cases, and will probably explain all. Its constitutional significance is even greater than its archival. It will be a feather in the cap of *Dakshina-desa*, as the practice is not in evidence in the North Indian epigraphs.

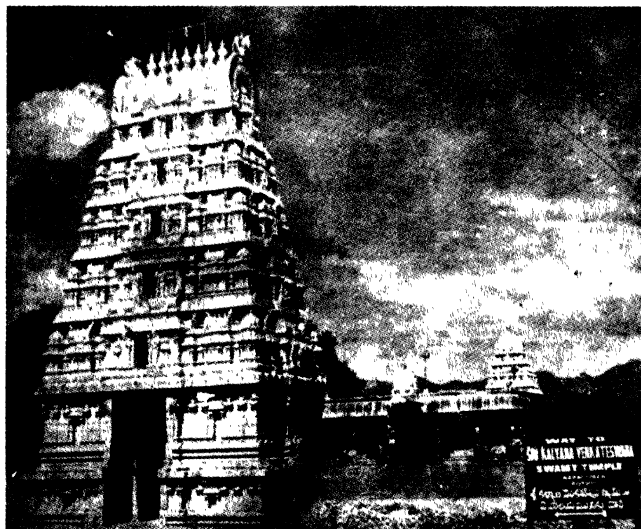
.....I shall ask Professor V. R. R. Dikshitar to set some young scholar to do a systematic application of your theory to every inscription in which the expressions occur, and also apply to them the rival interpretations.

Your paper will compare very favourably with many theses for which a doctorate is the reward.

With renewed congratulations and kind regards.



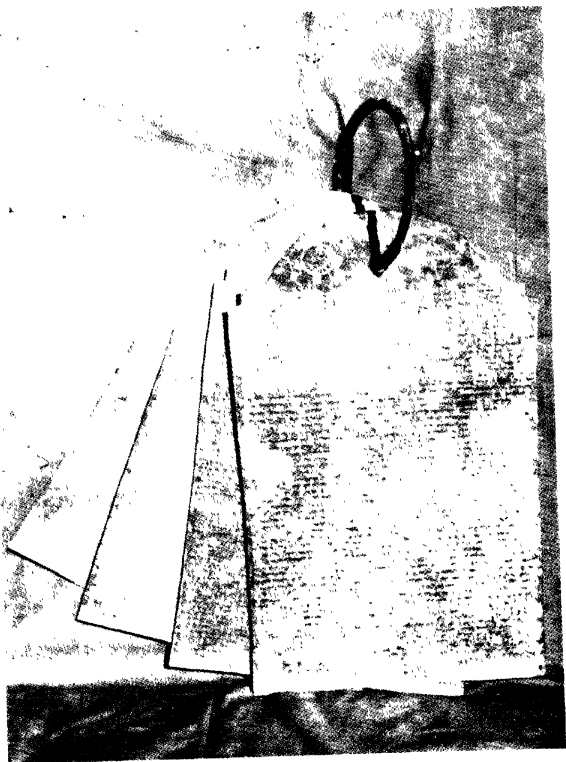
Sri Ananda Nilaya Virranam (Chapter 13).



Srinivasa Mangapuram Temple of Sri Kalyana Venkatesvara svami (7 miles from Tirupati), where Sri Padmavathi Devi, declared Herself as the descendant of the family of Padmasalies (Page 247)

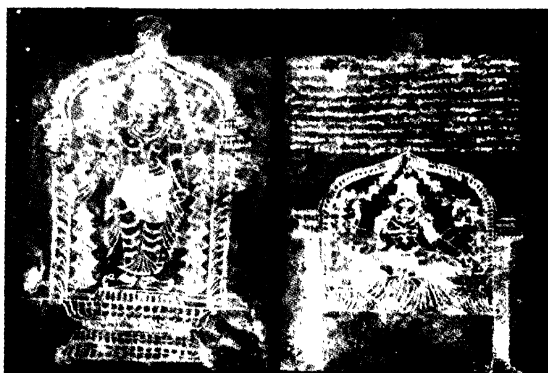
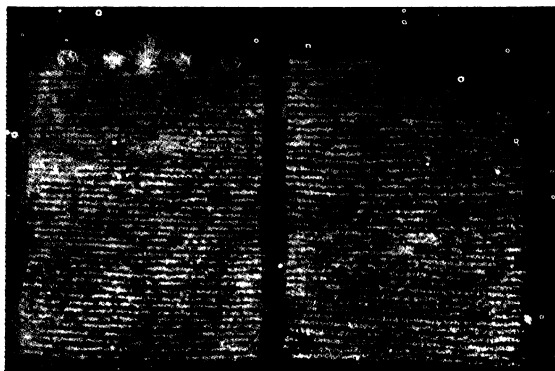


The black stone statues of Emperor Achyuta Deva-  
raya and his queen Varadaajiamman, in Pratima  
Mantapam Page No. 84.

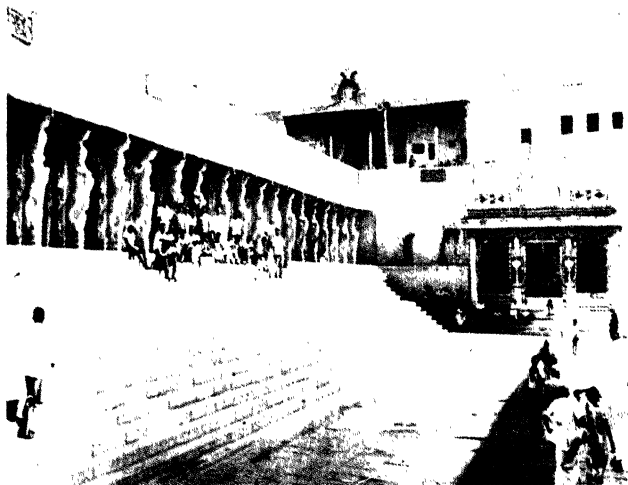


A bunch of copper plates of Talapakam poet-musicians  
Pages--84, 223, 244-248, 250, 263-264 & 372-375





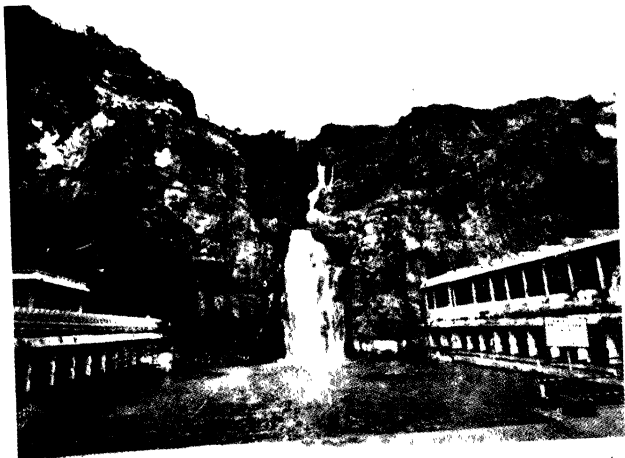
The copper plates describing the episode of witness of  
Sri Padmavathi Devi in a public levee. (Page 247)



The Thousand Pillared Mantapam at Tirumala with a flight of steps and a row of Pillars (Page 88-89). On the top is seen Sri Hathiramjee Matham, which was used as an administrative office at Tirumala by Mahants, who administered the temple for 90 years (Chapter 25) and below it on the right side is Koluvu Mantapam where Sahasra Deepalankaara Seva is performed



The elaborately sculptured pillars in Sri T.T. denotes Vijayanagar style of sculpture



Kapila Teertham, (Pages 15, 320, 331) considered to be the entrance to Tirumala



TO THE HOLY LOTUS FEET  
OF PARAMEŚVARA  
ŚRĪ LAKṢMĪ VEṆKAṬEŚVARA  
IN DEVOUT FAITH AND HUMILITY  
AND  
IN MOST SOLEMN AND BEST BELOVED MEMORY  
OF  
MY MOTHER ŚRĪ LAKṢMĪDEVĪ (1871—1899);  
MY FATHER ŚRĪ VEṆKAṬARĀMA ŚĀSTRULU (1860—1924);  
MY ELDEST DAUGHTER KĀMĀKṢĪDEVĪ (1919—1944);  
MY ELDEST SON NARASIMHA ŚĀSTRY (1921—1968);  
MY YOUNGEST SON KṚṢṆA ŚĀSTRY (1929—1972);  
MY WIFE ŚMT. VEṆKAṬALAKṢMAMMA (1901—1978);  
AND MY MATERNAL UNCLE  
ŚRĪ VAṬṬIPALĻE NARAKAṆṬHĪRAVA ŚĀSTRULU (1869—1910);  
THIS MONOGRAPH IS DEDICATED  
BY ME  
ŚĀDHU SUBRAHMANYA ŚĀSTRY  
THE AUTHOR  
1889 — 1981.



### **The Author**

**Birth**  
17-12-1889

**Demise:**  
10-9-1981

**Sri Sadhu Subrahmanya Sastry, speaking on the occasion of reception to him on 25-3-1977, during Annamacharya's Annual celebrations. That was only the reception he ever had until his demise on Vishnu Parivartana Ekadasi day (10-9-1981).**

## PRAYER

- (1) *Vighna-dhvānta-nivāraṇaika-taraṇīr*  
*Vignāṭavi-havyavāṭ*  
*Vighna-vyāḷa-Kalāpa-matta-garuḍō*  
*Vighnēbha-pañcānanaḥ*  
*Vighnōttuṅga-giri-prabhēdana-pavīr*  
*Vighnābhi-Kumbhōdbhavō*  
*Vighnāghaughā-ghana-pracaṇḍa-pavanō*  
*Vighnēśvaraḥ pātu mām.*

[ May Lord Vighnēśvara - Who is the Sun dispelling the darkness of obstacles, the Fire to the forest of impediments, Garuḍa to the serpents of hindrances, the Lion to the obstacles of elephants, the Thunder bolt to the great mountain of impediments. Agastya to the Ocean of hindrances and the Gale to the clouds of obstacles—protect me.]

- (2) *Yā kundēndu-tuśārahāra-dhavalā*  
*Yā śubhra-vastrānvitā,*  
*Yā vīṇā-varadaṇḍa-maṇḍitakarā*  
*Yā śvēta-padmasanā,*  
*Yā brahmācyuta-śaṅkara-prabhṛtibhir devais-sadā-pūjitā.*  
*Sā mām pātu sarasvatī-bhagavatī-niśēṣa-jāḍyāpaḥ.*

[ May Goddess Sarasvatī - Who is white like snow, the moon and the kunda flower, Who wears pure garments, Whose hand is adorned with the vīṇa and varadaṇḍa (excellent rod), Who is seated on a white lotus, Who is always worshipped by gods like Brahmā, Acyuta and Śaṅkara and Who dispels inertia (ignorance)—may protect me.]

- (3) *Santākāraṁ bhujaga-śayanam padmanābham surēṣam*  
*Viśvākāraṁ gagana-saḍṛṣam mēgha-varṇam subhāṅgam*  
*Lakṣmī-kāntam kamala-nayanam yōgi hyddhyāna-gamyam*  
*Vandēviṣṇum bhava-bhaya haraṁ sarvalōkaika-nātham.*

[ I salute Lord Viṣṇu Who has a serene form, Whose bed is a serpent, Whose navel has a lotus, Who is the Lord of gods, Who manifests Himself in the form of the Universe, Who is all pervasive like the space, Who is of the colour of a cloud, Who is the Lord of Lakṣmī, Whose eyes are like the lotuses, Who is attained by the meditation of Sages (Yōgis), Who is the dispeller of fear from the birth (or the world) and the only Lord of all the Worlds.]

- (4) *yaṁ śaivāḥ samupāṣatē śiva iti brahmēti vēdāntinō*  
*buddha buddha iti pramāṇa-paṭavaḥ kartētī naiyāyikāḥ*

*arham-nityatha jaina-śāsana-ratāḥ karmāti mīmāṃsakāḥ  
śo yaṁ no vidadhātu vāñcita-phalaṁ trailōkyanātho hariḥ*

[ May that Hari, Lord of the three Worlds—Whom Śaivas worship as Śiva, the Vēdāntins as the Brahman, the Bauddhas as the Buddha, the Logicians as the Karta (agent), the Jains as Arhat and the Mīmāṃsakas as Karma (duty or action)—grant us the derived objects.]

- (5) *vinā vēṅkaṭēṣaṁ na nathō na nāthaḥ  
sadā vēṅkaṭēṣaṁ smarāmi smarāmi,  
harē! vēṅkaṭēṣa! prasida prasida  
priyaṁ vēṅkaṭēṣa! prayaccha prayaccha.*

[ There is no saviour other than Vēṅkaṭēṣa. I ever pray to (or remember) Vēṅkaṭēṣa. O Hari! Vēṅkaṭēṣa! be pleased; grant us favours.]

- (6) *vandē padma-karāṁ prasanna-vadanāṁ saubhāgyadāṁ bhāgyadāṁ  
hastābhyāṁ abhaya-pradāṁ maṇi-gaṇair nānā-vidhair bhūṣitām,  
bhaktābhiṣṭa-varāpradāṁ hari-hara-brahmādibhis-sevitām  
pārśvē paṅkaja-śaṅkha-padma-nidhibhir yuktām sadā śaktibhiḥ.*

[ I salute Lakṣmī Who possess in Her hand a lotus, Who has a bright face, Who is the giver of the auspicious fortune, Who grants with Her hands fearlessness, Who is adorned with varieties of jewels, Who is the giver of the desired boons to the devotees, Who is served by Hari, Hara, Brahmā etc., and by Whose side stand several treasures.]

- (7) *asārē sarasārē nija-bhajana-dūrē jaḍadhiyā bhramantaṁ  
māmandhaṁ parama-kṛpayā pātumucitam,  
mad-anyaḥ kō dīnastava kṛpaṇa-rakṣātīn'ipuṇeḥ  
tvad-anyaḥ kō vā mē trijagati śaraṇyaḥ paśupatē.*

[ O, Paśupati! it is quite proper for You to save me with compassion—me, a blind person wandering as a dunce in this worthless world which is far from your worship. Who else is more distressed than I? To me who else is a protector than You, an adept in protecting the distressed?.]

- (8) *vāgdēvīm-iti yāṁ vadanti munayaḥ kṣīrābdhi-kanyām-iti  
kṣaṇibhṛt-tanayām-iti ṣṭigirō yām-āma-nanti sphuṭaṁ,  
ekām ēva phala-pradāṁ bahuvidhā kārāṁ tanuṁ bibhṛātīṁ  
kāmākṣīṁ kavibhir nutāṁ ca subhagāṁ vandē mahēṣa-priyām.*

[ I worship Kāmākṣī the Consort of Mahēṣa, Who is declared by the Vēdas as Sarasvatī, Lakṣmī and Pārvatī, Who though bearing different bodies grants the same fruit and Who is extolled by the poets and Who is auspicious.]



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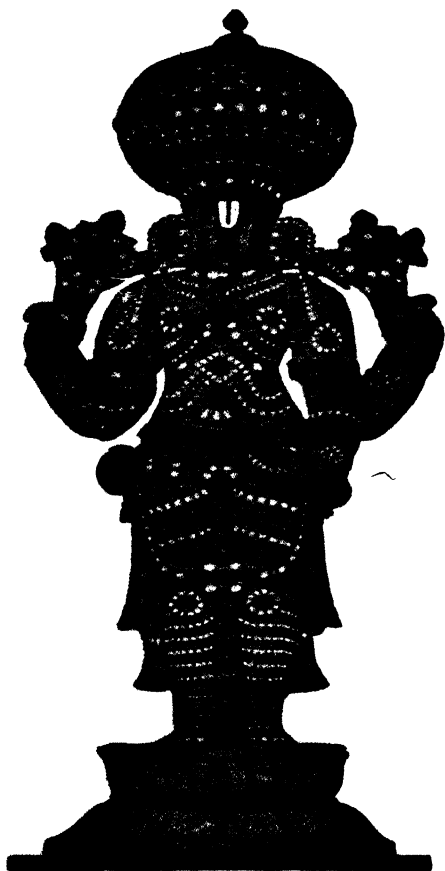
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—S. S. SASTRY.



**Sri Malayappa Swamy in Vajra Kavacham**

The crown of this processional deity was prepared in thirties, under the direct supervision of Sri S.S. Sastry, the author of this book, by the diamonds, jewels and gold presented by the dowager Ranee of Gadwal (A.P.).



# Tirupati Sri Venkatesvara

## PREAMBLE

### CHAPTER 1

**T**IRUPATI is one of the most famous places of pilgrimage in India, situated at 13° 41' North Latitude and 79° 24' East Longitude, almost at the southern extremity of the present Āndhra Pradesh in the Chittoor District. The town is formed on account of the abidance of Lord Śrī Vēṅkaṭēśvara on the Hill adjoining it within a mile to its north and running east to west and forming a continuous range with the Śēṣācala (serpent like hill) in the Cuddapah district and the Nallamala (black hill) in the Kurnool district on the north, the three ranges together constituting the northern half of the Eastern Ghats. This upper portion of the Ghats extending in curves with its intermediate ranges and ridges through the three districts in the form of a huge coiled serpent lying at ease is deemed to represent Ādiśēṣa, the primeval serpent mythologically conceived to bear the world on his thousand hoods, and traditionally believed to support Vēṅkaṭēśvara on the Tirupati Hill upon his seven hoods, Narasimha at Ahōbala on his coiled frame and Mallikāṛjuna at Śrīśaila on the south bank of the sacred Kṛṣṇa river on his twisted tail, the two latter *Kṣētras* (holy places) being situate on the Nallamala range in the Kurnool district at a distance of about 120 and 180 miles to the north of Tirupati, while Śrīkālāhastēśvara stands at the opening of the serpent's mouth, within about 25 miles to the south-east of Tirupati.

The Tirupati Hill is 2820 feet above the sea level and about 100 square miles in extent. It contains seven peaks, representing the seven hoods of Ādiśēṣa, the first three or four of them being almost flat and continuous while the fifth and the sixth are interspersed by a deep gorge called *Avasāri* or *Avvācāri-kōṇa*. These ridges are designated Śēṣācala, Vēḍācala, Garuḍācala, Añjanācala, Vṛṣabhācala, Nārāyaṇācala and Vēṅkaṭācala. And among them Śrī Vēṅkaṭēśvara abides on the seventh range, the Vēṅkaṭācala, in his temple on the south bank of Śrī Svāmi Puṣkariṇī, within two miles to the east of the highest peak, Nārāyaṇagiri, rising to a height of about 3600 feet above the sea level.

By His presidency over the Vēṅkaṭācala, the God had received the appellation of VEṅKAṬEŚVARA, Lord of the Vēṅkaṭa Hill, while He has no particular name proper to Himself.

The name TIRUPATI (Śrī-Patipura), meaning the "town of the Lord of Lakṣmī," should appropriately have applied to the village on the Vēṅkaṭa Hill whereon Lord Śrī Vēṅkaṭeśvara stands in His temple; but it has been popularly assigned to the Municipal town below the Hill, i.e., the Lower Tirupati, and is usually connected with His name, while the village on the Hill around His temple is generally called TIRUMALA (the Sacred Hill), and sometimes spoken of as Upper Tirupati as distinct from the LOWER TIRUPATI.

Whereas Upper Tirupati or Tirumala contains the holy temple of ŚRĪ VEṅKAṬEŚVARA, Lower Tirupati comprises the temples of ŚRĪ GŌVINDARĀJA and KŌDANḌARĀMA and also of ŚRĪ KAPILEŚVARA at the foot of the Hill on the north, and Tirucānūr enshrines Śrī Vēṅkaṭeśvara's Divine Consort, ŚRĪ MAHĀLAKṢMĪDEVĪ, also called ŚRĪ PADMĀVATĪDEVĪ and ALARMELMAṅGA (Goddess seated on the Lotus), ŚRĪ KṚṢṆA AND BALARĀMA and ŚRĪ SUNDARARĀJA, besides ŚRĪ PARĀSAREŚVARA in the adjoining village of Yōgimallavaram which in ancient times formed a part of Tirucānūr. TIRUCĀNŪR is evidently a corruption of the name TIRUCCŌGINŪR (Sri Yōgi's Town) occurring in the early inscriptions, and the Yōgi or ascetic must obviously have been Parāśara Yōgi in whose name and on account of his installation and worship, the Deity in Yōgimallavaram might have been designated PARĀSAREŚVARA. But later on Tiruccōginūr became transformed into TIRUCCUKANŪR, Śukanūr, Śukapuri and Śukagrāma through an alleged association of ŚUKAYŌGI with the village, who is said to have worshipped Śrī Kṛṣṇa enshrined therein.

The Tirupati Hill, known as VEṅKAṬĀCALA or VEṅKAṬĀDRI and called VEṅGAḌAM (Vēṅkaṭam) by the Vaiṣṇava Ājvāra and Ācāryas, on which abides Śrī Vēṅkaṭeśvara in His DIVYA ĀNANDA NILAYA VIMĀNA, has acquired a unique sanctity in Indian religious lore from immemorial antiquity and has even been looked upon as one of the most sacred centres of pilgrimage in South India. It has been considered to have been the KRĪḌĀDRI (Sporting Hill) of ŚRĪ MAHĀVIṢṆU in ŚRĪ VAIKUNṬHA (His usual Celestial Residence) on which He used to sport with ŚRĪ MAHĀLAKṢMĪ and which was brought down to the Earth by His winged vehicle, Garuḍa, at the command of ŚRĪ ŚVETA VARĀHA, the White Boar Incarnation of ŚRĪ VIṢṆU.

## CHAPTER 2

### STORY OF ŚVĒTA-VARĀHA-KALPA I

(Śrī Varāha Rescuing Earth from Pātājalōka, and Garuḍa Fetching  
Kṛīḍādri to the Earth.

(Described in Vārāha Purāṇa, Part I, Chapters 1 and 3)

**D**URING two thousand *Catur-yugas* (eight thousand *yugas* or aeons) making a day and a night for Brahmā, the Creator, the sun vomited fire through his burning rays, and there was no rain for a long number of years, which constrained men and *tapōdhanas* (sages who had attained self-realisation by their *tapas* or austerities) to forsake the earth and seek refuge in the *Janalōka* (one of the seven upper regions) at the approach of the night of Brahmā; and forests and mountains were consumed by the stupendous fire and reduced to ashes. Thereupon Vāyu (God of Wind) blew furiously for some long years and huge clouds formed and rained enormously in torrents without intermission, while thereby the Earth melted and sank down to the Pātājalōka (nether world) and accordingly remained in that state for a thousand *Yugas* during a part of that night of Brahmā, whereby the *Pralayakalpa* (the Great Deluge) occurred.

At that time, Viṣṇu, the Creator, Protector and Destroyer of life and matter, was lying supine on a banyan leaf over the huge expanse of water as *Vaṭapatra-śāyi* in the *Maharōka* and bethought Himself of re-creation by rescuing the Earth. So he went in search of it into the *Pātājalōka*, assuming a terrible form as ŚvĒta-Varāha, fought a violent duel for long with the demon, Hiraṇyākṣa, the lord of the infernal world, and the younger brother of Hiraṇyakaśipu, and having become exasperated, slit his mountainous body in twain with His powerful tusks, when the demon's blood, mixing with the water, caused it to turn red. ŚvĒta-Varāha then slashed the massive water and brought up the Earth on His tusks; and placing one foot on Ādiśeṣa, stood up in the *Janalōka* like a stupendous mountain. Presently Brahmā, the *Dēvaganas* (celestial orders) and holy men extolled Him with the chanting of the *Vēda-Mantras* (Vedic hymns) and prayed to Him to establish the Earth as theretofore.

Varāha fixed the Earth and delimited the *Sapta-Sāgaras* (Seven Oceans) and the *Sapta-Lōkas* (Seven Worlds) as formerly. He next called Brahmā and bade Him create the *Jagat* (world) as before. He longed to reside on Earth for a time in order to protect the people and hence commanded Garuḍa (His white-necked kite-vehicle) to fetch the *Kṛdācala* from Śrī Vaikuṇṭha together with the *Parīṣat* (celestial assembly) and the *Suras* (Divine Beings) headed by Viṣvaksēna (House keeper and commander). Garuḍa started for Vaikuṇṭha. Varāha meantime selected a sacred spot which was sixty *Yōjanas* (600 miles) south of the Gōmati river and five *Yōjanas* (Fifty miles) west of the Eastern Sea and adjoined the Rukmā-nadī (Suvārṇamukharī river) on its north bank, and which also formed the abode of *Puṇya-Janas* (Holy men).

Garuḍa brought the *Kṛdācala*, an extensive natural hill with lofty peaks embedded with gold and precious stones and appearing in the form of *Pañcōpanīṣat* (five philosophical treatises) inhabited by all its inmates, and known as the Nārāyaṇagiri (hill of Nārāyaṇa, Viṣṇu). In extent, it was three *Yōjanas* (thirty miles) wide and thirty *Yōjanas* (300 miles) long, and in shape it resembled Śeṣa (the primeval serpent). It is a fit place to receive the surrender of the humanity, having formed the couch of Hari (Viṣṇu) and being the coveted place for all beings. Being excellent in form, it bestows great merit and affords *mōkṣa* (liberation) even to the devoted occasional visitors.

Varāha asked Garuḍa to deposit it at the place selected by Him, and getting on it, stood within the clean divine *Vimāna* (Temple) which shone with many *gopuras* (towers) set with different kinds of precious stones, adorned by the *Mahā-maṇi-maṇṭapa* (the big front portico) with gem-set pillars most gratifying to the sight but indescribable, and adjoining on its east the *Svāmi-Puṣkariṇī* situated in the sacred forest, to the south of which *Puṣkariṇī* (pool), the lotus-eyed Viṣṇu, the Supreme God, the holder of the Śaṅkha, Cakra and Gada (conch, 'discus and club), and the Abode of Śrī Lakṣmī (on His right chest), chose to dwell under a *Divya-Vimāna* (dome) later on.

Brahmā, Dēvas, Munis, Saptarṣhis and others then prayed to Him, "O God, Your countenance is frightful with the tusks and the twisted eye-brows and the glittering weapons hanging from either side of Your body. For the satisfaction of the gods, be pleased to assume a composed look, and rest on this Hill itself to protect men. You have rescued the Earth for the sake of a habitation for men and gods; assume therefore, a tranquil face for the protection of men, and abide here alone, granting boons to all people who are unable to reach You through *Dhyāna-yōga* (meditation) and *Karmayōga* (deeds).



Forthwith Varāha became complaisant and calm, and appeared with four arms and a white face, bedecked with jewels, and accompanied by Śrī-Dēvī (Lakṣmī) and Bhū-Dēvī (Goddess of Earth). He addressed the suppliant gods, "I like this Vēṅkaṭādri more than Vaiṅkuṭha; here shall I rest with Śrī and Bhūmi, and be resolved to grant the prayers of men," and immediately vanished from their view after ordering them to return to their residence.

*vaikuṇṭhat paramo hyēṣa vēṅkṭākhyo nagōttamaḥ,  
 attraiva nivasāmyēva śrī-bhūmi-sahito-hyaḥam. (V. 12).  
 dadāmi prārthitān-arthān manujēbhyaḥ sadā surān. (V. 13).*

(Sri Vārāha-purāṇa, Part I, ch. 35, Verses 12, 13).

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## CHAPTER 3

### VARĀHA'S RESIDENCE ON THE VĒŅKAṬĀDRI AND CONSEQUENT WORTH OF THE HILL

**F**ROM the time when Śrī Śvēta-Varāha rescued the Earth and simultaneously Garuḍa brought the Vēṅkaṭādri (Kṛīḍācala) from Vaikuṅṭha and deposited it on Earth, from that time onwards Varāha resides on this hill invisibly, amusing Himself with Lakṣmī beside river beds, on torrent ridges and in the valleys of this Hill, and sometimes appears to godly men. Brahmā had affirmed that He would thus stay on this Hill till the end of the *Śvēta-Varāha-Kalpa*. As in each *Kalpa* (aeon) He rescues, restores and resuscitates the Earth as Śvēta-Varāha, His age is called the *Śvēta-Varāha-Kalpa* by the *Munis* (Sages).

[Even in our *Samkalpa*, we term the current aeon as *Śvēta-Varāha-Kalpa* and the region of the Hill and that adjoining it as *Śrī Varāha-Kṣētra*.]

Whenever evil molests the pious, *dharma* (righteousness) becomes suppressed, and *adharma* (vice) prevails, and the wicked wax strong and torment the people, then He manifests Himself as *Nara-Dēva* (Man-God) befitting such occasions, eradicates evil and firmly establishes *sudharma*, protects the virtuous, encourages *Vēda-Vidyā* (study and knowledge of the *Vēdas*), and from His habitat, reveals Himself to all living beings. He rambles on the *Śeṣaśaila* (serpentine Hill) with Lakṣmī and the *dēvas* and other attendants, and thus dwells constantly on this Hill, since He delights in it more than in *Svarga* (heaven), *Sūrya-lōka* (world of the sun) and His own Vaikuṅṭha.

*āsthāya śvēta-pōtritvam-ujjahāra dharām yadā.* (V. 4).

*tadaivānāyya vaikuṅṭhād-acalam garuḍēna vai,  
kalpād-āvēva bhagavān līlārāsa-mahō-dadhiḥ.* (V. 5).

*viharan ramayā-sārdham darī-nirjhara-sānūṣu,  
prakāśaścā prakāśaścā tiṣṭhat ēva sadā girau.* (V. 6).

*yāvat-kalpam vasatyēva prōktām ca paramēṣṭhinā,  
kadācit piṇḍya-śīlēbhyaḥ darśanam vitarat yasau.* (V. 7).

*kalpē kalpē ca dharanīm-uddharat-yēvam-ēva hi,  
śvēta-vārāha-rūpēṇa dharanī coddhṛtā yataḥ.* (V. 8).

*śvēta-vārāha-kalpas-syād-ākhyayā munayōḥ-yayam.* (V. 9).

*sarvadā śeṣa-śailēndrē viharan ramayā saha.*  
*nityair-muktaiśca dēva śca kāma-rūpaiśca-samyutaḥ. (V. 13).*  
*tiṣṭhat-ēva sadā tasmin vēṅkaṭākyē nagōttamē,*  
*vaikuṇṭha-svarga sūryēbhyaḥ sva-gēhēbhyaḥ dhika apriyaḥ. (V. 41).*  
*ayam bhagavatō hr̥dyāḥ parvataḥ puṇya-kānanāḥ. (V. 15 Ch. 36).*

(Vārāha-Purāṇa, Part I, Ch. 4, Verses 4 to 15).

In as much as this Hill was originally the *Kriṣṇādri* of Mahā-Vishṇu in heaven, and God Varāha chose it as His habitation, its glory has become immense and its powers superlative. In it, therefore, lies the certainty of the fructification of human efforts in the different spiritual pursuits, such as *Mantra-siddhi*, *Yajña-siddhi*, *Kāmya-siddhi* and other *siddhis* (acquisitions); and no obstacles will intervene. Even small deeds performed on this Hill help towards the achievement of the desired objects. All holy *tīrthas* (bathing pools) abound on this Hill. A constant worshipper, with faith and devotion, who desires knowledge obtains wisdom, who wishes for riches acquires much gold, who wants children begets sons, who covets a kingdom secures a state, who craves for the removal of bodily deformity derives a perfect and lovely physique and likewise, whatever men may desire, that they shall obtain, cattle and grain too.

*mantra-siddhis-tapussiddhir-yajña-siddhis-tathauva hi. (V. 15).*  
*kāmyasya karmaṇaḥ-siddhir-ēvam-anyāśca siddhayaḥ,*  
*bhavantyatra narāṇām ca na hi viḡhnādikam kvacit. (V. 16).*  
*alpēna tapas-ābhīṣṭam siddhyat-yasmin-girau-vare,*  
*sarva-tīrthāni satatam puṇyān-yatraiva santi hi. (V. 17)*  
*ya ēvam sēvatē nityam śraddhā-bhakti-samanvitaḥ,*  
*jñānārthi jñanam-āpnōti dravyārthi kanakam bahu. (V. 18).*  
*putrārthi putram-āpnōti nṛpō rājyam ca vindati,*  
*vyamgaśca sāmga-sadrūpam paśūn-dhānyāni vinduti. (V. 19).*  
*yam yam kāmayaṭē martyaḥ tam-tam āpnōti sarvathā. (V. 20).*

(Vārāha-Purāṇa, Part I, Ch. 4, V. 15-20)

In this Kanakācala, eight kinds of mines exist, and they will be visible to holy men in different ages. This Śrīnivāsagiri, like God Śrīnivāsa who presides on this Hill, appears as a golden mountain at one time, as a personification of knowledge and wisdom at another time, as a heap of gems sometime as be-jewelled Śrīnivāsa Himself for once, and through the change of time, as a rocky hill at some other time.

As such, no man can know the excellent nature of this holy Hill. Though in reality the Veṅkaṭācala is natural and golden, in *Kali-yuga*, it will appear to men as an ordinary rocky Hill.

*aṣṭānām khanayaḥ santi lōhānām kanakācalē,  
yugabhēdēna dṛṣṭyantē narāṇām puṇya-karmaṇām.* (V. 30).

*śrīnivāsa-giriścāyam kadācit-kanakācalaḥ,  
kadācit jñānarūpōyam kadācid-ratnarūpakaḥ.* (V. 34).

*śrīnivāsa ivābhāti kadācid-bhūṣaṇōjjvalaḥ,  
kālabhēdēna kēṣān-cit prākṛtācala-rūpadhṛt.* (V. 35).

*aprākṛtas-svarṇa-sānur api śrī veṅkaṭācalaḥ,  
prākṛtācalavad-bhūmau bhaviṣyati kalau-yugē.*

(Vār. Pur. Part I., Ch. 26, V. 33).

The ascent of this Hill in deep devotion will yield strength of legs and rapidity of motion to the lame; give clear and lotus-like beautiful eyes and vision to the blind; bestow learning and wisdom on the dumb; endow the deaf with sound and distant hearing; and grant many children to the sterile woman, and wealth to the poor. All these results are achievable only through *bhakti* (faith and devotion) centred on the Hill as to its powers of atonement. Hence what person can fully and accurately know the true nature and form of the Veṅkaṭādri?

*veṅkaṭādrau parām-bhaktim vahaṇ-gaccati cēd-girim,  
paṅgur-jaṅghāla ēva syād acakṣuḥ padma-lōcanaḥ.* (V. 31).

*mūkō vācaspatir-dūrā-śrāvī tu badhīrō bhavēt,  
vandhyā tu bahu-putrā ca nirdhanas-sadhanō bhavēt.* (V. 32).

*ētat-sarvam girau-bhakti-mātrēṇatva bhavēd-dhruvam,  
tattvatō veṅkaṭādrēstu svarūpam vēttikaḥ pumān.* (V. 33).

(Vār. Pur., Part I., Ch. 8, Verses 31-33).

## CHAPTER 4.

### DIFFERENT NAMES GIVEN TO KRĪṢṬADRI DURING DIFFERENT YUGAS

**D**URING the different *yugas* and at various times, through various causes, the *kriṣṇādri* received several appellations from the *Munis* as the following ones; while it was called *Ṛṣhabhācala* in the *Kṛta-yuga*, *Añjanācala* in the *Trētā-yuga*, *Śeṣācala* in *Dvāpara-yuga* and *Vēṅkaṭācala* in the *Kali-yuga*. ( Vār. Pur, Part I. Ch. 4, Verses 21-37).

*Cintāmaṇi*, for the reason of its granting the desired objects.

*Jñānādri*, through its power of conferring knowledge.

*Tīrthādri*, from the situation of all kinds of *tīrthas* (holy pools) on it.

*Puṣkarādri*, owing to the plentiful growth of the red lotus in the pools on this Hill.

*Ṛṣādri* or *Dharmādri*, from the performance of penance on it by the *Dharmadēvata* (God of Righteousness) for his own prosperity.

Further, the *Rākṣasa*, *Ṛṣhabhāsura*, arrogated this Hill to himself during the *Kṛta-yuga* (the first aeon) and harassed the resident *Munis*, and performed a terrible penance at the *Tumburu-Tīrtha* for five thousand years, cutting off his head each day after a bath in that *tīrtha* and the worship of a *Sālagrāma* (naturally formed stone image) of Śrī Nṛsimhasvāmi and offering his severed head together with a flower, while his head was replacing itself in its position on his body. God Nārāyaṇa appeared before him and asked him what he wanted. He replied that he needed no boon, but desired to fight with Him. So began a duel between the two, lasting furiously for a long time with equal might and main and when Śrī Nārāyaṇa wielded His omnipotent *Sudarṣana-Cakra*, the *Asura* humbled himself and represented that, since persons slain by that *Cakra* would attain *Paramapada* (heaven), he would also secure it, and requested that this mountain might be designated by his name as “*Ṛṣhabhācala*” which request God graciously granted him, after embracing him for the intensity of his devotion to him. Hence in the *Kṛta-yuga* this Hill was called “*Ṛṣhabhācala*”

(Bhaviṣyōttara-purāṇa, Ch. I. V. 40-68 as related to king Janaka of Mithila by his Purōhita Śatānanda)

*Kanakādri*, from its shape like a gold pot.

*Nārāyaṇādri*, due to the severe penance performed by the Brāhmaṇa. Nārāyaṇa, on this Hill for being permitted to confer his name to it.

[Whereas the Bhaviṣyōttara-purāṇa gives the four names of this Hill during the four *Yugas* respectively as *Vṛṣādri* or *Vṛshabhādri*, *Añjanācala*, *Śeṣācala* and *Vēṅkaṭācala*, the *Vārāha-purāṇa*, Part II, Ch. I vv. 57-58, names it as *Añjanādri* in *Kṛta-yuga*, *Nārāyaṇādri* in *Trētā-yuga*, *Sinhādri* in *Dvāpara-yuga* and *Vēṅkaṭācala* or *Vēṅkaṭādri* in *Kali-yuga*.]

*Vaikunṭhādri*, for the reason of its having been transplanted to this place from *Vaikunṭha*, the sanctimonious permanent residence of Viṣṇu in Heaven.

*Sinhācala*, because of the assumption on this Hill of the *Nṛsiṃha* form by Hari (God) for slaying the demon *Hiraṇya-kaśipu* and protecting his son, *Bhakta Prahlāda*.

*Añjanādri*, *Añjanādēvī*, the wife of a *Vanacara* (forest-dwellers) chief, called *Kēsari*, had no issue and she consulted *Matanga Rṣi* as to how she could beget a valiant son. He directed her to go from their place of residence on the *Pampā* river (near *Hampi*) to the *Nṛsiṃha-āśrama* at a distance of fifty *yōjanas* (five hundred miles) on the eastern side, wherefrom she was asked to proceed south to the *Ākāśa-Gaṅgā* stream on the *Vēṅkaṭācala* lying to the north of the *Nārāyaṇagiri* about a *krōśa* distance (two miles and a half) from *Śrī Svāmi-Puṣkariṇī*, and to perform *tapas* (penance) there for twelve years, when she would beget a son. Accordingly, she went to the *Svāmi-Puṣkariṇī*, bathed in it, made *Pradakṣiṇams* to the *aśvattha* trees on its western bund, had the *darśana* of *Śrī Varāha*, then left for the *Ākāśagaṅgā*, and, with the blessings of her husband and of the *Munis* living there, began her penance of twelve years at it. During the first year she lived on water alone. *Vāyudēva* (God of wind) took pity on her and gave her a sweet fruit each day and at the end of the twelfth year, He gave her a fruit implanted with the vital element, when she became pregnant and was in due course delivered of a son, *Hanumān* (*Āñjanēya*), who rendered help to the *Dēvas* and to *Śrī Rāma*. Hence by virtue of *Añjanādēvī*'s *tapas* on this Hill, it came to be known as *Añjanādri* in the *Trētā-yuga* (the second aeon).

[This detailed account is given in the *Bhaviṣyōttara-purāṇa*, Ch.I, vv. 68-84, whereas, *Vār. Pur.* Part I. Ch. 4, vv. 28-29, merely refers to the *tapas* of *Añjanādēvī* and the birth of *Hanumān*.]

*Varāhādri*, for its being the *Varāha-kṣetra*.

*Nīlagiri*, owing to the permanent residence of the *Vānara* (Monkeys) chief, *Nīla*, on this Hill.

*Vēṅkaṭācala* or *Vēṅkaṭādri*, through the combination of *Amṛta* (nectar), being the derivative significance of the root *vēm*, and *aiśvarya* (affluence) of the root *Kaṭa*, of the term *Vēṅkaṭa*, and therefore, the bestower of all worldly and heavenly riches.

*vēṅkārō amṛta-bijastu kaṭam-aiśvaryamucyatē,  
amṛt-aiśvarya saṅghatvād-vēṅkaṭādri riti-smṛtaḥ.*

(Va. Pu. Pt. I, Ch. 4 V. 31).

A second derivative meaning is given to the two roots of the word *Vēm-Kaṭa*, viz., *vēm* as meaning "all sins" and *Kaṭa* meaning "destroyer," since it destroyed the sins of a certain Brāhmaṇa youth of Śrīkālahasti, named Mādhava, in the *Kali-yuga*, whose career is described at length both in the *Brahmāṇḍa-purāṇa* and the *Bhaviṣyōttara-purāṇa*. In the former *Purāṇa*, this name is said to have been conferred on this Hill by the *Ṛṣis* who heard the story as a part of Śrī *Vēṅkaṭācala-Māhātmya* as related to them by Bhṛgu-Mahaṛṣi, and in the latter *Purāṇa* as conferred by Caturāṇana (Brahmā) in the *Kali-yuga*.

*anēna pāpajālam vai yasmād-dagdham dvījanmanah.* (Bra. Pu. Ch. 6. v. 42).

*vēṅkaṭācala ityasya prasiddhīrbhuvi vartatām,  
sarvā-pāpāni vēm prāhuḥ kaṭas-tad-dāha ucyatē.* (Ibid V. 43)

*sarva-pāpa-dahō yasmād-vēṅkaṭācala ityabhūt.* (Ibid. V. 44).

*tadā nāma cakār-ādrēr-vēṅkaṭācala ityapi,  
sarva-pāpāni vēm prāhuḥ kaṭas-taddāha ucyatē.* (Bh. Pu. Ch. I, v. 226).

*tasmād-veṅkaṭa-śailō ayam lōkē vikhyāta-kīrtimān.* (Ibid. V. 227).

*Śrī-Nivāsa-Giri*, because of the appearance of God Viṣṇu on this Hill to the *Dēvas* (Celestials) as "*Śrī-Nivāsa*" (abode of Lakṣmī on His right chest), they named it *Śrī-Nivāsa-Giri* (the Hill of God with Lakṣmī abiding on His right chest).

*Ānandādri*, named by the dwellers of *Vaikuṇṭhapura*, because of the plenitude of divine sport displayed by God on this Hill.

*Śrī-Śaila*, owing to its power of bestowing prosperity, and to the abidance of Lakṣmī on it, the Hill acquired the significant name, *Śrī-Śaila*, by the prevalence of the root *Śrī* and its long discriminating usage.

*Śēṣa-Śaila*, *Śēṣācala* or *Śēṣādri*.—During the *Dvāpara-yuga* (the third æon) *Vāyudēva* (Wind-God) once went hurriedly to *Vaikuṇṭha* to pay his obeisance to God Śrī Nārāyaṇa. At that time the Lord was reclining in company with Śrī Lakṣmī in the inner apartment, and Ādi-Śēṣa was guarding the doorway. Ādiśēṣa prevented him from entering the mansion, which incensed *Vāyudēva*, and they began to quarrel with each other. Then

Nārāyaṇa went to them, and each of them boasted himself of his superior valour and supreme might. To prove the superiority of either of them, God suggested that Ādiṣeṣa should encircle the Ānanda Hill, the off-shoot of the Mēru mountain on its northern side, and that Vāyudēva should blow hard to dislodge the Ānanda Hill from Ādiṣeṣa's hold. The contest waxed furiously. This episode is described in the Bhaviṣyottara Purāṇa, Ch. I. vv. 85-132). The worlds trembled from the enormous and violent puffs of the Wind-God; and Brahmā, Indra and other Divine Beings requested both of them to stop their contention; but the two duellists did not heed their words. Then Brahmā and others told Ādiṣeṣa, "Viṣṇu knows your superior might, Śiva knows it and we too know it. For the welfare of the world, you loosen your hold on the Hill by raising your hood a little and gracefully yield the victory to Vāyudēva. Being ever at the service of Viṣṇu, you have become perfect and hence jealousy does not become you." The Serpent slackened His hold and the Wind-God blew harshly, when the Serpent with the Ānanda Hill was tossed off to the region half a *krōśa* to the north of the Svarṇamukhī river; and Ādiṣeṣa was dejected by his defeat in the contest of mutual strength. Brahmā and others appealed to Him by saying "You will be merged with the Vēṅkaṭādri and Viṣṇu will reside on you," and returned to their places. Then Ādiṣeṣa prostrated Himself before Viṣṇu and became metamorphosed into the vast Śeṣādri with an extent of thirty *Yojanas* in length and ten *Yojanas*, in width, His hood manifesting itself as the Vēṅkaṭādri sustaining Śrī Vēṅkaṭeśvara, its middle as Ahōbala supporting Śrī Nṛsiṃha and its tail as Śrīśaila bearing Śrī Mallikāṛjuna. Thus in the *Dvāpara-yuga*, this Hill came to be known as Śeṣācala or Śeṣādri, being of the form of Ādiṣeṣa with His raised hood, coiled body and elongated tail.

Hence, imbued with sanctity and merit as the *Kṛīḍācala* of Heaven and as the habitation of Śrī Varāha and Śrī Vēṅkaṭeśvara on Earth, this Vēṅkaṭācala possesses admirable qualities and powers as multitudinous as God's Himself. Even the four-faced Brahmā, the six-faced Subrahmanya, the thousand-eyed Indra and the thousand-hooded Ādiṣeṣa are unable to describe its worth fully; and, as such, how can others do it. Though It may appear to men like an ordinary Hill, still men's devotion will become pure on It, and in consonance with the intensity of their *bhakti* (devotion), will they be enabled to attain their desired objects. In short, for all men who aim at the attainment of the four human ends, viz., *dharma* (charity, righteousness), *artha* (wealth) *Kāma* (desires, objects) and *mōkṣa* (salvation), and for those who lack the sustaining ability to perform the prescribed rites completely, there is doubtless no refuge other than the Vēṅkaṭādri..

(Var. Pur. Part I, Ch. 4. vv. 35-37).

(Var. Pur. Part I, Ch. 3, vv. 32-33).



## CHAPTER 5.

### MĀHĀTMYA OF ŚRĪ SVĀMI PUSKARIṆĪ AND OTHER TĪRTHAS

**S**RI Svāmi-Puṣkariṇī, having been a pleasure-tank of God in *Vaikuṇṭha*, is beloved of Lakṣmī and Bhūdēvī. Its water is holy, fragrant, agreeable and auspicious. It is the birth-place of the Gaṅgā (Ganges) and other sacred rivers. This *Puṣkariṇī* was brought and set here by *Garuḍa* for the sport of Viṣṇu. It destroys all sins. Like the *Virajā* river in Heaven, it dispels sins, such as those emanating from the theft of silver and gold, from the drinking of intoxicating liquors, and other vices, and bestows temporal prosperity on those who bathe in it each day, and yields their desires through mere sight and touch of it, by a bath in it, or even by an intense thought of its *mahima*. (Var. Pur., Pt. I, Ch. 3, vv. 17-21):

The men living on its bank would be even more blessed than the *Dēvas*, but they have not realised its *vaibhavam* (glory) (Ibid, vv. 22-23). *Prāyascitta* (repentance through a process of rectification of sins committed) can be easily done by a bath in it. It grants all wishes; and its connection with Venkātādrīśa enhances its worth (Ibid., vv. 28-29). The bath in the Svāmi-Puṣkariṇī-the adoration of the feet of a proper teacher, and the observance of the *Ēkādaśi-vrata* (fasting on the eleventh days of the bright and dark fortnights of the lunar months), these three acts are greatly impossible of achievement. So again the being born as man, the living to the full age with the discharge of the prescribed rites, and the bath in the Svāmi Puṣkariṇī, these three are highly impossible of attainment.

*svāmi-puṣkariṇī-snānam sad-gurōḥ pādaśēvānam,  
ēkādaśi-vratam cāpi trayam-atyanta durlabham.* (V. 25).

*durlabham mānuṣam-jaṇma durlabham tatra jīvanam,  
svāmi-puṣkariṇī snānam trayam atyanta-durlabham.* (V. 26).

The power inherent in the Svāmi-Puṣkariṇī of destroying sins is exemplified in the case of Śrī Subrahmaṇyasvāmi who incurred the sin of *Brahma-hatya* by his having slayed Tārakāsura, (Ibid vv. 27-28). The performance of the usual daily rites and sacrifices dedicated to Viṣṇu is ordained by the *Vēdas*, but the performance of the occasional religious rites besides on the bank of the Svāmi-Puṣkariṇī will remove even bodily defects and deformities, as is

amply proved in the case of Vāsava (Indra) whose body was indented with a thousand holes by the curse of Gautama Ṛṣi. (Ibid., vv. 31-32).

King Daśaratha's son, Śrī Rāma, starting from Ayōdhya, accompanied by his brother Lakṣmaṇa, Hanumān and Sugrīva, for the purpose of vanquishing the demon, Rāvaṇa, and passing over the bank of the *Paripā-saras* with his army, arrived on the Vēṅkaṭācala at the request of Añjanādēvī, bathed in the Svāmi-Puṣkariṇī along with his associates, rested for the night at it, resumed his march to the battle-field in Laṅkā and conquered Rāvaṇa. (Ibid., Ch. 41. vv. 3-6).

Having annihilated Rāvaṇa and his powerful army, Śrī Rāma rescued Sītā, returned to Ayōdhya triumphantly and crowned himself in the presence of his brothers and ruled over the kingdom for long. This success of Śrī Rāma was attributed by the elders to the innate powers of the Svāmi-Puṣkariṇī in which he had his ablution. (Ibid., Ch. 42. vv. 27-28).

Śrī Varāha apprised the greatness of the Vēṅkaṭācala and of the Svāmi-Puṣkariṇī and other *tīrthas* on it to his beloved Spouse Śrī Dharaṇīdēvī (Śrī Bhūdēvī) and, in the course of it, He said, "All the *tīrthas* in the three worlds, combined together, may equal the Svāmi-Puṣkariṇī in merit. Being the mistress of all the *puṇya-tīrthas* in the three worlds, it has acquired the significant name of "Svāmi-Puṣkariṇī. It is only to serve this sacred *Svāmi-Puṣkariṇī* as the mistress that all the *tīrthas* abide on this holy Hill." (Var. Pur., Pt. 2, Ch. I, vv. 50-52).

In the remote past, a certain dethroned king Śaṅkhaṇa sojourned for six months on the west bank of the Svāmi-Puṣkariṇī in a hut put up beside a big ant-hill, bathed in its water thrice each day, lived in austerity, meditated on Vēṅkaṭeśvara and worshipped Him. Then one day, God appeared to him with Lakṣmī and Bhūdēvī in a splendid *Vimāna* which arose from the midst of the *Puṣkariṇī*, granted his prayer for the recovery of his kingdom, and declared, in the presence of the *Dēvas* headed by Brahmā, the *Munis*, *Siddhas*, *Saptaṛṣis* and others, "O king, when you bathed in Śrī Svāmi-Puṣkariṇī and *mahā-bhakti* generated in you, even then your kingdom was restored to you. Likewise, whoever bathes in the Svāmi-Puṣkariṇī obtains *svāmītvam* (sovereignty), and in proportion to the intensity of their integrity and devotion they bring to bear on the performance of their ablutions in it, shall they surely attain *svāmītvam* of the corresponding degree and magnitude, and shall never be under subjection to others." Upon this pronouncement of God, the *Dēvas* exclaimed, The designation of "Svāmi-Puṣkariṇī" which the ancients applied to this sacred pool was well merited by reason of its being the queer (*svāmīni*) of the *Tīrthas*, through the process of *rūḍha* (distinctness); and nov

God has significantly interpreted its root-meaning as derived from its inherent power of conferring *svāmitvam*, in consequence of which it is named *Svāmi-Puṣkariṇī*, which is highly gratifying to Him. Oh! What great merit attaches to this *Tīrtha* :—

*mā śucastvam mayādattam svāmitvam pūrvam āgatam.* (V. 37).  
*yāsmāt tava mahābhaktir-svāmi-puṣkariṇī jale,*  
*yēkēcāna samāgatya snānam kurvanti samyutāḥ.* (V. 37).  
*svāmi-puṣkariṇī-tīrthē svāmitvam prāpnuyur-narāḥ,*  
*tēṣām vratānugūṇyēna svāmitvam bhavati dhruvam.* (V. 39).  
*syāddhi tēṣām parādhina-bhāva-lēśaḥ kadāpi na,*  
*tvam ca gatvā mahipāla kuru rājyam-akaṇṭhakam.* (V. 40).  
*samakṣam dēvadēvānām-ityuktvantaradhīyata,*  
*“Svāmi-puṣkariṇī-śabdō rūḍhās-tasmin-tsarōvarē.* (V. 41).  
*vyūtpattiḥ kathitā tasyās-tīrthānām svāmīni” yataḥ,*  
*svāmi-puṣkariṇītyēva tasmāt-pūrvam purātanaḥ.* (V. 42).  
*prōktēdānim bhagavatā vyūtpattis-tasya sammatā,*  
*svāmitvasya pradānācōha svāmi-puṣkariṇī tviyam.* (V. 43).  
*ahō mahattvam tīrthasya.....(44).*

(Var. Pur. Pt. I, Ch. 6. vv. 37–44).

The *Mukkoṣṭi* of Śrī Svāmi-Puṣkariṇī (the flowing into it of the three crore *tīrthas*) occurs on the twelfth day of the bright fortnight, i.e., on the *Mukkoṣṭi-Dvādaśī* day, of the *Dhanur-māsa* (from the middle of December to the middle of January), on which day at the time of sunrise Viṣṇu's discus (*Cakra*, denominated *Cakrattāṭvār*) taken in procession through the streets, is immersed in the Puṣkariṇī, when all the *Dēvatas* are believed to bathe also in it. This is considered a very holy and meritorious occasion and numerous people bathe in it at that time.

(Skanda Puraṇa, Part I, Ch. 17, vv. 20–23).

## THE MĀHĀTMYA OF THE SEVENTEEN TĪRTHAS

1. *Kapila-Tīrtham* :—(A short account of it is given in Var. Pur. Part I, Ch. 8, vv. 4–8, while a little more amplified account is furnished in the *Vāmana Purāṇa*, Ch. 4. vv. 36–47).

At the foot of the *Śeṣādrī*, *Kapilēśvara* abides in the form of a *Līṅga* (*Phallus*). It was originally being worshipped in the *Pātāla* (Under-world) by *Kapilamuni*. For some cause, when this *Kapila-Līṅgam* pierced up through the earth to its surface, the *Suras* (*Dēvatas*) worshipped. It and installed

It on this spot. Even before this *Liṅgam* forced Itself up to the surface of the earth, the *Kāmadhēnu* (celestial cow) had made her way through this hole to the earth and took form here. That cavity was designated "Kapila Tīrtha." This *Tīrtham* has the merit of extinguishing all sins (Var. Pur.)

The peerless Kapila-Liṅga was originally in the *Pātāla-loka* where it was constantly worshipped by Kapila-Mahaṛṣi, and the *Kāmadhēnu* was performing *abhiṣēkam* (ablutions) to It with her milk. That *Liṅga* grew very big in size and came up penetrating the earth, when the *Kāmadhēnu* resented. Its enormous growth and tried to hold It down under her hoof, whence a mark of the hoof was impressed on Its head. Its lower part is white like silver, Its middle portion shines brilliantly like gold and Its top portion has the brightness of the sun with five faces and three eyes. It has five hues, looks very terrible and is permanently stationed in the *Pātāla*. Since it was originally adored by Kapila-Mahaṛṣi, it was famed as "Kapilēśvara" in the *Kṛta-yuga* (the first aeon). As it was next worshipped by *Agṇi* (Fire-God) in the *Trētā-yuga* (the second aeon) It was called "Āgnēya-Liṅga," possessing extra-ordinarily immeasurable size without beginning and end.

[ It is related that Brahmā made an attempt in vain to find the caput of the Śiva-Liṅga in the higher regions, and Viṣṇu endeavoured to trace the unfathomable feet of Śiva in the lower world similarly without success. ] (Vide Prayer Ślokas).

It was worshiped by the *Cakra* (Viṣṇu's disc) in the *Dvāpara-yuga* (third aeon). In the *Kali-yuga* (the current fourth aeon) It is Śiva worshiped by the Kapila (tawny coloured) cow. In front of this Kapila-Liṅgam lies a very sacred *sarōvara* (pool, lake), which is the *bilam* (cavity) through which Kapila-Mahaṛṣi came up to the earth and, being filled with holy water, is known as the *Kapila-Tīrtham* and is very sanctimonious. Even by sight of it, it dispels all sins. A bath in it is more meritorious than the performance of an *Aśvamēdha* (horse sacrifice) and *Vājapēya* (another kind of sacrifice) *Yāga*, as the latter two occasion rebirth, while a bath and a draught of its sacred water conduce to freedom from rebirth.

During the *Kārtika* month on the occasion of its "Mukhōfi" on the *Pūrṇami* (full-moon) day, all the *Tīrthas* situated in the three worlds merge into this *Kapila-Tīrtham* at noon for ten *ghaṭikas* (four hours), and all persons bathing in it at that auspicious time attain *Brahmaloka* (Creator Brahma's abode); making gifts of gold of even the small size of a sesamum seed will be deemed equal to the magnitude of *Mount Mēru*; feeding people on that occasion will uplift the feeders to *Somaloka* (*Candraloka*, moon's region); making *Kanyādānam* (marriage of girls), *gō-dānam* (gift of cows), *Vidyādānam* (giving education to pupils) and *Vidyā-mantrōpadēśa* (initiation in the spell of

learning), will lead to *Svarga* (*Dēvalōka*, celestial world), *Kailāsa* (Śiva's region), *Vaikuṇṭha* (Viṣṇu's region) and *Brahmalōka* (Brahma's World). Those who, reciting *Mantra-ślōka* (stanzas containing the spell) that all *Tīrthas* merge in the *Kapila-Tīrtham* on the full-moon day in the *Kārtika* month and take ablutions in it on other days, will gain the same merit. The bath in it is extremely difficult to get. Hence a bath in it will secure salvation and attainment of *Viṣṇu-pādam* (Viṣṇu's feet) (*Vāmana purāṇa*, Ch. 4, vv. 36-47 and 50-57).

When Vēṅkaṭēśvara sent His food-server Vakulamālikā to negotiate His marriage with Padmāvatī, He instructed her to bathe in the *Kapila-Tīrtha*, and pray to Him for the success of her mission

(*Bhaviṣyōttara Purāṇa*, Ch. 8, vv. 79-82).

2. *Śakra-tīrtha*:—On the Hill above the *Kapila-tīrtha* lies the very holy *Śakara-Tīrtha*, by an ablution in which *Śakra* (Indra) was released of the curse of Gautama Ṛṣi for his illicit connection with his wife Ahalyā. This is also called *Vajra-Tīrtha*.
3. *Viṣvaksēna-Saras*:—above the *Śakra-tīrtha* is this sacred *Saras* (*tīrtha*, pool) where Viṣvaksēna, the son of Varuṇa, rendered *tapas* and obtained an identical form with that of Viṣṇu together with the commandership of the forces of *Vaikuṇṭha*.
- 4-8. *Pañcāyudha-Tīrthas*:—These five *tīrthas*, named after the five weapons of Viṣṇu, viz., *Śaṅkha* (conch), *Cakra* (disc), *Gada* (club), *Śārṅga* (bow) and *Nandaka* or *Khaḍga* (sword), which are all holy pools, are situated above the *Viṣvaksēna-saras*.
9. *Agnikuṇḍa-Tīrtha*:—This lies above the *Pañcāyudha-tīrthas* and is inaccessible.
10. *Brahma-Tīrtha*:—above the last one is situated this *tīrtha* which dispels the sin of *mahā-hatya* (murder and other extraordinary crimes) and confers great merit.
- 11-17. *Saptaṛṣi-Tīrthas*:—Near the *Brahma-tīrtha* are these seven *tīrthas* (named after the seven renowned Ṛṣis, Kaśyapa, Atri, Bharadvāja, Viśvāmitra, Gautama, *vaṣiṣṭha* and Jamadagni) which contain holy waters.

Of these seventeen *Tīrthas* or the seven groups of them, each successive one, in order from the first one, possesses ten times the merit of its preceding one.

Once a *Brāhmaṇa* intended to perform a *tīrtha-yātra* (pilgrimage to the sacred *tīrthas*), when Viṣṇu appeared to him in a vision and informed him, "On this *Puṣkara-Śaila* exist seventeen excellent *tīrthas*, commencing with the *Kapila-Tīrtha* which is the most magnificent among them. If you bathe

in them with due religiosity, you will derive the benefit accruing from ablutions in the innumerable *tīrthas* elsewhere." Thereupon he gave up the idea of a *tīrtha-yātra*, proceeded to the Vēṅkaṭācala, had his ablutions in the seventeen *tīrthas* on it in their order and achieved his object as announced by God.

The natural sources of the thirty-three crores and fifty lakhs of *Tīrthas* present in the three worlds emanate from the *Tīrthas* existing on this *Hari-giri* (Vēṅkaṭācala). Men desiring to circumambulate the earth will attain the concomitant merit by going round this sacred Hill alone, as it abounds in holy pools and sanctified spots.

By the mere sight of the top of the pinnacles of this sanctimonious Vēṅkaṭācala, Balarāma, the elder brother of Śrī Kṛṣṇa, got the benefit derivable from a *tīrtha-yātra*.

### OTHER SACRED TĪRTHAS ON THE VEṅKAṬĀCALA

1. *Pāṇḍava-tīrtha*:—On the advice of Śrī Kṛṣṇa, the five Pāṇḍava brothers, Dharmarāja, Bhīma, Arjuna, Nakula and Sahadēva, came to the Vēṅkaṭācala and lived for a year at a certain *tīrtha* on it, protected by the *Kṣētrapālas* (divine protectors of the site), making use of its water for bath, for drinking and other purposes. At the end of the year, Dharmarāja dreamt one day that, in as much as they lived for a year at that *mahā-tīrtha*, their sins had vanished, giving place to virtue, by the accession of which they would secure victory in war with their cousins and regain their hereditary kingdom. Thereupon, the five brothers left for Hastināpura.

From their habitation at this *tīrtha* it has been called after them as the *Pāṇḍava-tīrtha*. It lies about a mile to the north-east of Śrī Vēṅkaṭeśvara's temple. By its side is a small cave in a huge rock in which the figures of the Pāṇḍava brothers are carved.

The *tīrtha* is also called the "*Gō-garbha-tīrtha*," on account of a depression formed in the western side of the channel which is likened to the "stomach of a cow."

The most auspicious time for a bath in this *tīrtha* is on a Sunday combining with the twelfth day of the bright fortnight of the *Vaiśākha* month (the second month of the Hindu calendar) or on the twelfth day of the dark fortnight of the same month combined with a Tuesday. Bathers in it on those two occasions will secure happiness in this world and bliss in Heaven.

(Var. Pur., Pt. I, Ch. 8, vv. 23-27)

(Var. Pur., Pt. II, Ch. I, vv. 70-71)

2—4. *Jarahara, Valighna and Rasāyana Tīrthas*:—These three *tīrthas* are on the Vēṅkaṭādri in its caves to the east of the Svāmi-Puṣkariṇī within

a distance of twenty-two arrow shots; but they have become evanescent through the *māyā* (illusion) of God. Consequently these three wonderful *tīrthas* are not to be seen by men. (Var. Pur., Pt. I, Ch. 40, vv. 27-29).

5. *Kaṭāha-tīrtha*:—Attached to Śrī Vēṅkaṭēśvara's sanctum on its northern side in the *Vimāna-pradakṣiṇa* (circumambulation passage around the domed sanctum) is the *Kaṭāha-tīrtha* or *Toṭṭi-tīrtha* (tub of holy water) which is the *abhiṣeka-tīrtha* of Śrī Vēṅkaṭēśvara collected after His holy bath with sandal and saffron on Fridays and deposited in that tub. If taken thrice of a small quantity and drunk, pronouncing the name of God, it will destroy all sins; if taken thrice, chanting Vēṅkaṭēśvara's "*Aṣṭākṣara-mantra*" ("Om namō Vēṅkaṭēśaya,") it will confer *bhukti* (food) and *Mukti* (emancipation) by destroying sins and conducing to virtue; and if taken in daily, mentally repeating that sins may be put an end to, it will pave the way to salvation.

It is said that an ablution in the Svāmi-Puṣkariṇī, the *Darśanam* of Śrī Varāhasvāmi and the drinking of a draught from the *Kaṭāha-tīrtha* are highly difficult of accomplishment.

(Skanda Purāṇa, Pt. 2, Ch. I, vv. 28-35)

(Ibid, vv. 34-35)

"svāmi-puṣkariṇī snānam vārāha-śrīṣa darśanam. (v. 34).

kaṭāha-tīrtha-pānam ca trayam trailōkya-durlabham,  
bahunā kimihōktēna brahma-hatyādī nāśakam." (v. 35).

6. *Virajā-tīrtha*:—This is a small *tīrtha* contained in a small stone tub in the second or the *Sampanṅgi-pradakṣiṇa* in the temple, put up at the entrance to the temple store-room at the north-west corner. The heavenly river *Virajā* is believed to flow under the sacred feet of Śrī Vēṅkaṭēśvara, wherefore water used to trickle into the sanctum and also into the stone tub. This percolation was attempted to be prevented by pouring molten lead into the interstices of the granite pavement, but it was effective only temporarily. Later on, a bore-well was sunk in the street behind the temple, and this largely reduced the quantity of the oozing water. The water in the stone tub is also considered sacred.

7. *Ākāśagaṅgā-tīrtha*:—This lies two miles to the north of the temple. At this *tīrtha*, Āñjanādēvī performed severe penance for twelve years in the *Trētā-yuga* and begot Āñjanāya or Hanumān. It contains clear water.

In days of yore a *Brāhmaṇa*, named Rāmānuja, did austere *tapas* at this pool, and Viṣṇu, holding the *Śaṅkha* and the *Cakra* appeared before him together with Lakṣmī, and blessed him, and said, "Those who shall bathe in this *Tīrtha* in the month of *Mēṣa* (*Caitra*, the first month of the Hindu

Almanac) on the full-moon day combined with the star *Citta* shall live happily, devoid of rebirth, and will become virtuous and devoted to God. (Skanda Pur. Pt. I, Ch. 11, vv. 2-33. The auspicious occasion for the bath is also indicated in Var. Pur. Pt. 2, Ch. 1, vv. 68, 69).

Once a religious and learned *Brāhmaṇa*, living on the bank of the Gōdāvarī river, engaged another virtuous and learned *Brāhmaṇa* for his father's ceremony to represent the manes. Soon after the food was partaken and the ceremony was over, the house-holder *Brāhmaṇa*'s face appeared like that of an ass. He was much worried about his transformed ugly face and represented it to Agastya-Rṣi, living on the bank of the *Svarṇa-mukhī* river, who related to him that it was the result of having engaged an issueless *Brāhmaṇa* for the ceremony, and that the disfiguration would be rectified by a bath in the *Ākāśa-gaṅgā* after a preliminary bath in the Svāmi-Puṣkariṇī; and advised him to do so. Accordingly he bathed in the two *Tīrthas* successively, and his old face reappeared in him. (Skanda Pur. Pt. 1. Ch. 12, vv. 25-56).

For the daily ceremonial bath of Vēṅkaṭēśvara, three silver potfuls of *Tīrtha* from the *Ākāśa-Gaṅgā* are brought each morning by one of the seven families of *Ācāryapuruṣas*, who also recite the "*Mantra-Puṣpam*" before the Deity. They belong to the family of Tirumala-Naṁbi, who was a grandson of the *Vaiṣṇava Ācārya*, Ājavandār-Yāmunācārya, the grandson of the first *Vaiṣṇava Ācārya* Nādhāmuni, and who was the maternal uncle of Rāmānujācārya, the great *Vaiṣṇava* teacher and the propagator of the *Vīṣiṣṭādvaita* philosophy in the eleventh century of the Christian era, and who also taught the esoteric meaning of the famous Hindu scripture, Vālmiki's *Rāmāyaṇa*, to his illustrious nephew. At the instance of Ājavandār, his grandfather Tirumala-naṁbi moved himself from Śrīraṅgam to the Vēṅkaṭācala (Tirumala) with his household, comprising his two unmarried sisters also, one of whom was married later to Kēśava-Sōmayāji of Śrīperumbudūr near Madras, whose son was the *Ācārya* Rāmānuja. Tirumala-naṁbi laid flower-gardens on the Hill for the supply of flowers for the worship of Śrī Vēṅkaṭēśvara and also brought water each morning from the *Pāpavināśa-tīrtha* at a distance of three miles to the north of the temple for the ablution of God Vēṅkaṭēśvara. After having grown old in this pious service and become feeble of body through age, he began to bring the water from the *Ākāśa-tīrtha*, a little nearer than the *Pāpavināśa-tīrtha*. This practice is continued by his descendants.

8. *Pāpavināśa-tīrtha*:—This is a low water-fall at a distance of three miles to the north of the temple. Its water is holy and a bath in it on the seventh day of the bright fortnight combined with the star *Uttarāṣāḍha* and Sunday, or on the twelfth day of the bright fortnight combined with "*Uttarāṣāḍha*"



*bhādra*” star and Sunday in the month of *Āsvayuja* will dispel all sins of the previous births. And the gift of a *Sālagrāma* stone at those times will prove to be more efficacious. (Brahma Pur., Ch. 4, vv. 24-25).

An alternative occasion is indicated for an auspicious bath in it as the seventh day of the bright or the dark fortnight of the month of *Vaiśākha* combined either with the star *Puṣya* or *Hasta* on a Sunday.

(Varāha Pur., Part 2, Ch. 1, vv. 72-73).

Many pilgrims go to these *Tīrthas* and take a bath in them as bus communication is provided to them now by the *Dēvasthānam*.

9. *Vaikuṇṭha-tīrtha*:—This is situated two miles to the north-east of the temple and its water comes out of a cave, called *Vaikuṇṭha-guha* and hence named “*Vaikuṇṭha-tīrtha*.”

When Śrī Rāma with his army of *Vānaras* (monkeys) proceeded to Laṅka to vanquish Rāvaṇa, he halted for a day on the bund of Śrī Svāmi-Puṣkarinī at the request of Añjanādēvī and her son Āñjanēya. The *vānarās* began to roam the forest, and some of them, such as Gaja, Gavākṣa, Gavaya, Śaraha and others, wandered north-eastwards, found a deep and dark cave, entered it and proceeded far into it, and came upon a highly illumined town built of bright gold, with its gates and festoons also made of gold. It contained beautiful gardens with streams of crystal water, and its *gōpurās*, *maṇḍapās* and *prākāras* were studded with precious stones. The persons, inhabiting it, bore four arms and held *Śaṅkha* and *Cakra*, wore white clothes and ornaments, and were in a highly joyful mood.

In the midst of that town appeared a *Divya-Vimāna*, in which was seated an illustrious person on a *siṃhāsana* (throne with lionheads on the two arms), under the canopy of Ādiṣeṣa's hoods, with four hands holding the *Śaṅkha* and *Cakra*, wearing a *pītāmbara* and a gem-set *kiriṭa* (crown) and sumptuously bejewelled and resplendent with garlands of *Vaijayanti* and *Vanamāla*, and the *Śrīvatsa* mark on the chest, with maidens waving white *cāmārās* (flywhisks of yak's hair), while His eyes were showering grace.

Suddenly a sturdy, wonderful and four-armed individual with a cudgel in one hand, threatened the *Vānaras*, who in fear, ran out of the cave, and related this splendid scene to their comrades. They re-entered it but could find nothing of their previous vision in it.

By God Nārāyaṇa's benignity, the few *Vānaras* were enabled to enjoy the unique sight of His heavenly abode. Accordingly, God resides in this hallowed cave to afford *Darśana* (vision, sight) to His *bhaktas*.

(Varāha Pur., Pt. 1 Ch. 10).

Hence the water of this *Vaiṅṭha-tīrtha* issuing out of this celestial cave is considered very holy and a bath in it is highly efficacious.

In this *Vaiṅṭha-guha*, so called because it afforded a vision of *Vaiṅṭha* (Heaven) to the *Vānaras*, are believed to live the emancipated *Nityas* and *Muktas* (the liberated ones from bondage of birth and death), who are in constant attendance on God, unseen by humans and who worship Him nightly in the temple and thus render the water preserved in silver cups in the sanctum holy, which is distributed in spoonfuls to the pilgrims the next morning.

10. *Jābālī-Tīrtha*:—This is situated two miles to the north of the temple. *Jābālī-Ṛṣi* lived some time near it with his disciples in his hermitage and then abandoned it.

Later on, *Agastya-Ṛṣi* resided here for a long time, and in company with his royal disciples, carried on grand *pūja* to God *Veṅkaṭēśvara*.

(*Varāha Pur.*, Pt. I. Ch. 21, vv. 21-24).

11. *Cakra-Tīrtha*:—This *tīrtha* lies two miles to the north-west of the temple.

Here one *Padmanābha* of *Śrīvatsa-gōtra* rendered severe *tapas* for twelve years with the object of apprising *Śrī Veṅkaṭēśvara* of the menace to life, emanating from the *Rākṣasas* inhabiting the region and for having it extinguished. God was pleased to appear before him, asked him to stay on at the place and sent His *Sudarṣana-Cakra* to destroy the demons. Henceforth the site became suited for doing penance.

(*Skanda Purāṇa*, Part 1 Ch. 13).

A *Brāhmaṇa* of *Śrīraṅgam*, named *Sundara*, who was possessed and had the form of a *Rākṣasa*, came to this *tīrtha* at the instance of *Vasiṣṭha-Mahaṛṣi*, bathed in it, was freed from his devil-tormentor and obtained salvation.

(*Ibid.*, Ch. 14).

At this *tīrtha* are installed Images of *Śrī Lakṣmī-Nṛsiṃha* and *Sudarṣana-Cakra*. On the twelfth day of the dark fortnight in the month of *Kārtika*, an offering of *pāyasam* (rice boiled in milk and sweetened with sugar) is taken to this place from the temple and offered to the Images and then distributed among the assembled persons who had bathed in that *tīrtha*.

12. *Ramakṣṇa-Tīrtha*:—This lies six miles to the north of the temple. Here a certain *Kṛṣṇa* is said to have performed *tapas* and excavated the *Tīrtha* for his ablutions. Later on, one *Rāmakṣṇa Muni* did severe penance for centuries, while an ant-hill grew around him, of which he was unaware. Wishing to test his steadfastness, *Indra* caused torrents of rain with lightning, thunder and thunderbolts to fall on the ant-hill, but he was quite unconscious

of the deluge. Only the crest of the ant-hill broke and slid to the ground. Thereupon Śrī Mahā-Viṣṇu appeared before him on His *Garuḍa* vehicle and announced, "On this day of *Purnami* (full moon day) in combination with the star *Puṣya* in the solar month of *Makara* (January) on which, I favoured you with *Darśana*, any person bathing in this *Tīrtha* will be released of all moral transgressions," (Skanda Pur., Ch. 5). On that particular day, many people resort to this *Tīrtha* for a bath. On that day, *prasādam*s are taken from the temple to this *Tīrtha*, offered to the Image of Śrī Kṛṣṇa, stationed there, after ablutions to It, and then distributed among the devotees present there at the time.

13. *Kumāradhārā-Tīrtha*:—This lies six miles to the north-west of the temple. A bath in it on the full moon day in the month of *Māgha* (February) is very auspicious and yields the cumulative merit of the baths in the *Gaṅgā* and other sacred rivers. On that day *prasādam* from the temple is taken to this *Tīrtha* and distributed to the persons present on the occasion. At this *Tīrtha*, Kārtikēya (born when the star *Kṛttika* was in the ascendant), i.e., Kumārasvāmi, Subrahmaṇya, son of Pārvatī and Paramēśvara, born of fire, (*Agni-Sambhava*), ever resides with His consort Dēvasēnā and worships God Śrīnivāsa (Vēṅkaṭēśvara). (Varāha Pur., Pt. 2, Ch. 1., vv. 61-65). In order to rid Himself of the sin of *Brahmahatya* by having slain Tārakāsura for the good and safety of the *Dēvas* in the war between the Gods and the *Demons*, Kumārasvāmi performed *tapas* at this *Tīrtha* in contemplation of Vēṅkaṭēśvara, chanting His *aṣṭākṣara-mantra*, as directed by Indra and He was freed from the sin. In view of Kumārasvāmi having performed penance here, this *Tīrtha* came to be known in His name as *Kumāradhārā-Tīrtha* (Mārkaṇḍēya Purāṇa, Ch. 4). Kumārasvāmi is said to have presented the crown to Vēṅkaṭēśvara which He wears.

Once a poor, old emaciated *Brāhmaṇa*, who had lost his eye-sight and who missed his way, was rolling on the ground in the forest on the Hill, calling "Kumāra, Kumāra" (son). At that time, God Vēṅkaṭēśvara was rambling over the Hill in the form of a handsome youth; and, approaching the old man, told him that there was no boy at that lonely place and asked him what he wanted. The old man replied, "I am a decrepit. I am too weak to perform even the daily religious rites. I have no relatives. I do not know the way to my hermitage. I am penniless. To so unworthy a man as I am, God has been pleased to endow me with prolonged life. only to make me undergo suffering and misery."

To this sorrowful representation of the old man, *Bhagavān* (God) amusingly said, "Your body has ripened, your eyes are sightless, do you desire to live longer? Or, as you expressed disgust, are you prepared to forsake your body? Speak the truth." The old *Brāhmaṇa* replied boldly "O Prince,

it is true that it is unbearable for me to live. However, if by God's grace my life is lengthened, I shall gladly endeavour to perform my daily religious rites to ward off the evil results of non-performance of fire-worship and other ordained daily rituals and to free myself from divine debt thereby, and then I shall decide to give up my life."

Thereupon, the 'Prince' held the old man's hand, led him to a sacred stream, asked him to bathe in it and told him that they would thereafter go to his *āśrama*. Immediately on immersing his body in that stream and standing up, the old man became metamorphosed into a youth of sweet sixteen years. And the pretended 'Prince' also appeared transformed into a figure with one thousand eyes, one thousand mouths, one thousand heads and one thousand arms as a cosmothetical personage. The celestials came to witness this extraordinary phenomenon, stood in the sky and showered flowers on God and extolled Him. God then informed the Brāhmaṇa, "I have endowed you with a vigorous body and enough riches to carry on your sacrifices and other rites. Live happily with the appeasement of your wants and desires," and forthwith vanished from sight.

The *Dēvas* then praised the splendid powers of the stream which turned an old man into a youth and named it "Kumārādhārā" from that time so as to augment its fame and declared that those who bathe in this efficacious *Tīrtha* shall not only be bereft of all sins but shall also be enabled to attain the admirable feet of Viṣṇu. (Varāha Pur., Pt. I, Ch. 5 vv. 31-52; also Mārkaṇḍeya Pur. Ch. 3 vv. 11-43).

14. *Tumba, Turmburu Kōna or Phalguṇī Tīrtha*: This is situated ten miles to the north of the temple in the midst of a thick forest.

In the solar month of *Mīna* (March-April) on the day of *Paurṇamī* combined with the star *Uttara-Phalguṇ* is the *mukhōṇī* of this *Tīrtha*, when three crores of *Dēvatas* are believed to visit it and bathe in it, and make it sanctimonious. A bath in it on that day is, therefore, considered very meritorious, as it will release the bathers from rebirth.

(Varāha Pur., Part 2, Ch. 1. vv. 66-68).

A certain *Gandharva* (a celestial musical) person once lived here with his wife. He desired to acquire religious merit for himself and his wife by bathing daily at sunrise in the month of *Māgha* (March-April) in that *Tīrtha*, clean their dwelling well and make drawings of suitable designs on the cleaned floor, cook food offerings for God, perform *Pradakṣiṇam* together to the Deity and pray to Him for eschewing the six moral enemies of man, such as desire, jealousy and the rest, so that they both could be enabled to attain Heaven. But the wife refused to comply with his instructions, as she could not bear

the cold of the winter mornings. He became angry and cursed her to become a toad and live in a hole at the foot of a tree at the place. She prostrated herself before her husband and begged for pardon. He then pronounced that she should lead a toad's life till Agastya-Rṣi should arrive at that *Tīrtha* with his disciples, bathe in it and explain its *mahimā* (merit) to them, when, on hearing his discourse, she would regain her original form. And so it happened, and thereafter she became a *Gundharva* woman again.

From the name of the *Gandharva*, it acquired the name *Tumburu-Tīrtha* (Skanda Pur. Ch. 16).

At this *Tīrtha*, lived Tarikoṇḍa Vēṅkaṁbā in the latter period of her life in the earlier part of the 19th century, as a *tapasvini*, contemplating God Vēṅkaṭeśvara; and the site of her residence thereat is said to be still traceable.

15. *Sanaka-Sanandana-Tīrtha*:—In the practice of *Yōga* for the emancipation of the soul, a number of impediments occur; and, to overcome or avoid them, pious men are advised to bath in the *Sanaka-Sanandana-Tīrtha*. It lies four miles to the north of the *Pāpanāśa-Tīrtha*, and is resorted to by the *Siddhas* (self-realised *yōgis*). It is hidden from human view and is not visible to the common man. A man bent on practising *yōga* should first bathe in the Svāmi-Puṣkariṇī on the twelfth day of the bright fortnight of the *Mārgaśīra* month (*Dhanurmāsa*, December-January), i.e., on the *Mukkōṭi Dvādaśi* day, with a devoted mind, and then begin to bathe in this *Tīrtha* from the thirteenth day onwards after having become purified in body and mind, make *Japa* by the thousands of *Śrī Vēṅkaṭeśvara-aṣṭākṣara-mantra* each day and simultaneously begin his *yōga* practice which will then be undisturbed and will doubtless be completed successfully.

(Varāha Pur., Part I, Ch. 28 vv. 31-36).

16. *Kāyaraśāyana-Tīrtha* or *Asthi-Saras*:—This *Tīrtha* is situated near the above *Sanaka-Sanandana-Tīrtha* and is also hidden from view. The drinking of its water will purify the body instantaneously. To test its power physically, a ripe yellow coloured dry leaf thrown into its water will, at once, turn green and float on it. But its opening had been closed with stones by Sanaka and other Rṣis so as not to be visible to human eyes. Still *Mahātmās* (great souls) can find it with the grace of God. Without despising the human body, but preserving it strong, vigorous and diseaseless for long, and dedicating it to the service of God, one should devote oneself solely to the service and contemplation of God Vēṅkaṭeśvara, remembering that His service alone is worthy and worth-while. As Hari (Viṣṇu) is *Śēṣa* (the container) and man, an embodied soul, is *Śēṣi* (the contained), man should render constant service to Him; else, he would certainly be an ungrate if he would not serve Him. Hence man should perform the daily, occasional and special rites ordained

by the *Śāstras* in pursuance of God's dictates and with a full mind to satisfy Him. All things which man deems to belong to himself, such as his body, pleasure, wisdom and knowledge, strength and ability, land, house, wealth, grain-produce and other things, should be made over to Veṅkaṭeśvara. He must realise that in the world all things are impermanent and perishable. Since sinful acts entail misery and suffering, and good deeds help him to attain Heaven, he must do only good deeds. Since God is the impeller of all acts, he must ever keep his mind merged in God, so as to gain His Grace. He must evince a desire to follow the principles and precepts enunciated in the *Dharma-Śāstras* under the guidance of his *Guru* (teacher) and at all the available times he must deliberate on the meaning, interpretation and philosophical aspects of the *Vēdas* and practice *Vēdānta*. In short, he should eschew the prohibited acts and course of life, and follow only the approved conduct so as to lead a righteous life. (Varāha. Pur. Part I., Ch. 28, vv. 37-49).

It is in this *Tīrtha* that Veṅkaṭeśvara directed king Toṇḍamān to immerse the corpse of the wife of the *Brāhmaṇa* who during his pilgrimage to Vāraṇasī (Benares, Kāśī) entrusted her in pregnancy to the care of the king. The king did so and she became alive again (Vide pages 85-86 Post).

17. *Dēva-Tīrtha*:—This *Tīrtha* is a tank situated in the thick forest to the north-west of the temple. A bath in it on a Thursday combined with the star *Puṣya* and *Vyatiṭāta-Yōga* or on a Monday combined with the star, *Śravaṇa* will destroy all sins and bestow merit to the bather, longevity of life progeny and happiness in this world and latterly in *svarga*.

(Varāha Pur., Part 2 Ch. I, vv. 74-80).



## CHAPTER 6.

### VIṢṆU'S RESORT TO VĒṆKAṬĀDRI (BHAVIṢYŌTTARA PURĀṆA, CHAPTER-2)

**D**URING the first three *yugas* (i. e., *Kṛta-yuga*, *Trētā-yuga* and *Dvāpara-yuga*), Śrī Viṣṇu remained on the Vēṅkaṭādri. At the commencement of the *Kali-yuga* (the present aeon) He bethought Himself of *Vaikuṅṭha* and the *Nityas* and the *Muktas* living there, and left for *Vaikuṅṭha* together with Śrīdēvī, Bhūdēvī and Nīlādēvī in a splendid mysterious *Vimāna*, handing charge of the Vēṅkaṭācala to Śrī Varāhasvāmi.

On one occasion, sage Nārada went to Vēṅkaṭādri and, learning that Viṣṇu returned to *Vaikuṅṭha*, proceeded to the *Satyaloḥa* and informed Brahmā about it. Brahmā grieved much for it, and told Nārada that, while Viṣṇu stayed on the Vēṅkaṭādri, people on earth were pious and meritorious, that Śrī Varāha could not manage singly with the festival *Brahmōtsavam* and the car festival that He inaugurated previously for Vēṅkaṭēśvara, that He Himself would contrive to raise a tamarind tree at the spot out of the egos of Vaṣudēva and Daśaratha and also conjure the spirits of Dēvakīdēvī and Kausalyādēvī to form a large anthill under that tree and that Nārada should endeavour to bring Viṣṇu back somehow to the Vēṅkaṭādri to reside in that ant-hill.

Therefrom, Nārada went to the bank of the Gaṅgā river where Kaśyapa and other *Munis* were performing a sacrifice. He queried them as to whom they intended to dedicate the fruit of their sacrifice. Bhṛgu and other Ṛṣis assembled there discussed among themselves but could not arrive at a decision. They set Bhṛgu-Mahaṛṣi to investigate the problem by personally testing each one of the Triad Godhead as to His superb qualities and worthiness and announce his finding to them.

Bhṛgu proceeded first to *Satyaloḥa*, where Brahma was seated in an assembly of sages, prostrated before Him and took his seat before Brahma asked him to sit. This conduct of Bhṛgu irritated Brahma and He did not take cognisance of his presence and did not enquire him about the purpose of his visit. Bhṛgu resented the want of courtesy on the part of Brahma, who, he thought, was swayed by His *rajo-guṇa*, (anger, impatience and other allied qualities), and was not, therefore, the proper Divinity to grant salvation, and cursed that He should have no shrine on earth to dwell in.

He rose abruptly from his seat and made his way to *Kailāsa* to meet Śiva, who was, at that time, enjoying the pleasure of the company of Pārvatīdēvi, entered the inner apartment and stood before the Divine Couple. Pārvatī blushed heavily and Śiva became indignant and did not accost him, but looked at him with reddened eyes. Bhṛgu considered that Śiva too was not the right Diety capable of granting *mukti* (redemption) being deeply imbued with *tamōguṇa* (darkness, inertness, miscomprehension and such other qualities), imprecated that He should be denied full bodily *Pūja*, and left for *Vaikuṇṭha*.

At that moment, Viṣṇu was reclining on Ādi-Śeṣa together with Śrī Mahā-Lakṣmī and Bhṛgu kicked Him on His right chest, Her permanent abode. Then suddenly Viṣṇu rose up, saluted the *Mahaṛṣi*, offered him *arghya* and *pādyā* (washing hands and feet with water), sat before him, held his leg, placed it on His thigh and pressed it with His hands, as if soothing it to allay the pain caused by its hitting His hard chest, but actually blinded the eye on his toe, which infused his pride. He also apologised to him, saying that He did not know that the *Mahaṛṣi* would meet Him, and so He was simply reclining, which was really a case of inactivity for which he punished Him and He was agreeable to it, and that his soft foot must have ached by striking against His coarse chest. He vouched that his foot was a jewel to His breast and that He was blest that day by the stroke of his foot. He then washed the *Muni's* feet and sprinkled the water on His head.

Bhṛgu-Mahaṛṣi was immensely gratified with the humble words and the courteous treatment accorded to him by Viṣṇu, looked at Him straight, felt shy, and replied that by His magnanimity He saved him from the affront he offered Him, and that it was impossible for him to praise His benignity, as He was the absolutely Supreme Being.

Bhṛgu then returned to the bank of the Gaṅgā river, where Kaśyapa and other *Munis* were performing sacrifices (*Kratu*, *Yajña*) and recounted to them his tests and his findings regarding the innate qualities of *rajas* of Brahma, of *tamas* of Śiva and of pure *sattva* of Viṣṇu, and they all rejoicingly determined that Viṣṇu alone was the grantor of *mōṣka* (liberation) and accordingly dedicated the fruit of their sacrifices to Viṣṇu and adored Him.

As soon as Bhṛgu left *Vaikuṇṭha*, the desperate Śrī Mahā-Lakṣmī informed Her Divine Spouse that Bhṛgu, His Grandson, through being the son of His son Brahmā, impudently kicked His breast, where She abided with the firm conviction that He was the Brahman Absolute and that He would ever protect Her, and thereby insulted Her, which indiscreet and insolent act, while it caused shame and indignation to Her, brought forth joy in Him and prompted Him to assuage the *ṛṣi* and apologise to him, and that She



would no longer rest on His tainted chest but would go somewhere and perform penance meditating on Him. Thus Śrī Lakṣmī departed from Śrī Viṣṇu's chest, left *Vaikuṇṭha* for Karavīrapura (Kolhāpura or Kollāpuram in Mahārāṣṭra State) and resided there permanently, being worshipped by its residents.

The love-lorn Viṣṇu thereafter, like a human being, felt pangs of separation of His Consort Lakṣmī, cajoled Bhūdēvī, and Nīlādēvī, asking Them to rest in *Vaikuṇṭha* and telling Them that He would search for Lakṣmī and bring Her back; and made His way to Vēṅkaṭādri, where He entered the ant-hill formed under a tamarind tree on the south bank of the Svāmi-Puṣkariṇī and lived there incognito for ten thousand years, radiating light from it unrecognised by any one. During that period of time, *Kaliyuga* commenced after the eighth *Dvāparayuga* and in course of time a Cōla king ruled the earth equitably.

Śrī Mahā-Lakṣmī who was living in Kolhāpur knew by instinct that Śrī Mahā-Viṣṇu deserted *Vaikuṇṭha* and lived in an ant-hill under a tamarind tree on the Vēṅkaṭācala, felt remorse for having parted from Him in anger, but wished to be steadfast in Her resolve; and leaving Kolhāpuram in the guise of a cowherdess, reached the magnificent apartments of the queen of the Cōla King and deliberated how she could please Him. Brahmā, having cognised Her sentiment, appeared before Her as a tawny cow with Śiva as its white calf and She sold them to the queen who was in need of a milch cow to nourish her baby with its milk. Then Lakṣmī, confident that Brahmā and Śiva in the forms of the cow and the calf would thereafter foster Her Lord with milk and that She needed to have no more anxiety about His support and welfare, returned to Kolhāpura.

The queen sent the cow and the calf to the herd of two thousand cattle owned by the King and the cowherd used to drive them each day along with all the cattle to the hill-side to graze. But each day the tawny cow, grazing along with the other cows, would get up the Hill unnoticed and emit its milk into the ant-hill and Viṣṇu would drink it. The queen, finding that the cow did not yield milk for her baby, took the cowherd to task. The next day he followed the cow in its ascent of the Hill towards the ant-hill, observed it emptying its milk into the hole, became enraged and heaved his hatchet to strike the cow's head, when Viṣṇu, rushing out of the cavity, told him that it was feeding Him daily and so sustaining Him like a mother and that He could not, therefore, bear to see it killed. Hence He bent His head over the cow's head and the hatchet struck His head. The torrent of blood gushing out of His head rose high up into the air and fell on the ground. The cowherd, who witnessed that strange phenomenon, trembled and fell down dead.

The cow, seeing the cowherd fall dead, hastened down hill, ran fast to the assembly hall of the Cōla king, fell down and rolled on the floor, bellowing

before the king, then stood up and retraced its steps. The king was astounded at the cow's behaviour and ordered his servants to follow it. It went up the Hill and stood over the ant-hill and the servants were dazed at the sight of blood rising high into the air from the crevice and the cowherd lying dead beside it. They returned expeditiously to their king and informed him of the horrible sight they witnessed. Instantly the Cōḷa king started in his palanquin for the ant-hill, and bewildered at the hideous spectacle, was consulting his ministers as to the probable cause of the terrific happenings, when the ireful Viṣṇu, with streams of blood flowing down from His head and tears dropping from His eyes, rose up from the aperture, holding the *Śankhā* and *Cakra*, and in a tremulous tone vociferated, "Listen, King, whereas I resorted to this ant-hill, having had no retreat, no parents, no wife, no children, no relatives, and being a poor man and an alien, this benevolent divine cow was feeding Me with its milk like a mother. This day your cowherd attempted to kill it by breaking its head with his hand-axe which struck My head and for his offence he fell dead. So for the sin of aiming to slay this kindly animal, the cowherd has suffered; since he is your servant, you should share the sin of the crime of his having hit Me, for which I imprecate you to become a demon." The king, on hearing the curse, was stupefied, and on recovering his senses, he prostrated himself before God, and supplicated Him in a quivering voice and with tears rolling from his eyes, "O God, I did not consciously myself perpetrate any injury to You, but You cursed me heavily for no fault of mine. It is insufferable for me." God pitied him and felt remorse for His hasty imprecation, and said, "King, the curse cannot be revoked. The confusion caused by the events of this day brought about distress to you and grief to Me, but I cannot give up My affection for you. Till the *Kaliyuga* lasts, you have to suffer under this curse. A generous King, Ākāṣarāja, will marry his daughter, Padmāvatī, to Me, and place a gemset gold *Kirīṭam* (crown) on My head, which will adorn My head every Friday for six *ghaṭikas* (two hours and twenty four minutes) when from My eyes tears of joy will flow and you will enjoy the pleasure of the sight." The Cōḷa king returned to his place.

Viṣṇu felt severe pain of the wound on His head, thought of Bṛhaspati, the *Dēvaguru*, who appeared before Him instantly, informed him about the bruise on His head and asked him for a remedy to heal it. Bṛhaspati suggested a herbal application and went away. Having none to bring the remedial plant and apply it, Viṣṇu Himself went out of the ant-hill early the next morning in search of it. At that time, Varāha, who had fought with Vṛshabhāsura and killed him and then roved with Bhūdēvī for a long time in sport on the plateaus and in the caves at several places, recollected Himself of the Vēṅkaṭāḍri and was enroute to it, espied Viṣṇu in the form of a man and thought that He was a *Rākṣasa* appearing like a human being, come to fight

with Him. Varāha shook His body, enlarged it and grunted tremendously. Viṣṇu was terrified, ran back and hid Himself under a bush, and Varāha chased Him with a terrific body and protruding tusks. Viṣṇu cowered and shed tears, and Varāha, seeing His abject condition, recognised Him as the destroyer of *Rākṣasas*, Viṣṇu himself, and not being a *Rākṣasa*, regretted His own misconception about Him, neared Him with tearful eyes and enquired why He left *Vaikuṇṭha*, why His chest was bare without Lakṣmī, why He assumed a human form, how His head happened to be wounded, why He cowered and shed tears, why He did not stand boldly before Himself when He grunted and posed an awesome appearance but hid Himself in the bush as an act of submission, while all these acts seemed curious.

Viṣṇu thereupon recapitulated the episode leading to His migration to the Vēṅkaṭācala, the cause of the cut on His head, the prescription of the medicinal herb by Bṛhaspati and His meeting Varāha while engaged in search of it, and offered a plausible explanation, saying, "Since the severe pain of the bruise on My head depressed My spirits and the enormous flow of blood from it reduced My strength and, so, being emaciated, I could not withstand Your dreadful challenging grunt, and hence I hid Myself in the bush. Now that you spoke to Me affectionately, My grief vanished and I approached You. From the time of My coming to the Vēṅkaṭādri, not liking to remain in *Vaikuṇṭha* any longer, and settling Myself in the ant-hill on it within Your range, deeming Yourself to be Myself, I could not find You here. I request You to keep Me with yourself graciously."

Varāha related to Viṣṇu, "My long absence from the Vēṅkaṭādri is due to My pursuit of the wicked Vṛṣabhāsura, to My tracing him out of his lurking places, combating with him in a prolonged duel and finally vanquishing him. I am, therefore, returning now. We have met together and Our meeting has occasioned Our friendship, and I feel happy thereby." On Varāha's expression of amicable sentiments, Viṣṇu became felicitous and requested Him to allot some place for Him to live in, till the end of the *Kaliyuga*. Varāha wondered at His idea and remarked that the poor should not be given false hopes, and the rich and the strong would not be given quarters, and added that, if He paid the price, He would measure out a piece of land of one hundred feet. On this demand of price by Varāha, Viṣṇu pleaded, "If Lakṣmī was living with Me, I would be affluent enough to pay You the price, but, since She left Me and settled Herself in Kollāpuram, whom shall I serve to earn the money? In choosing to dwell here, I relied on the people's bounty. The earth is entirely subject to You, by Your having rescued it from the *Pātāla-loka*; and so please assign a bit of it to Me. I shall strictly confine Myself to however small a site You mark out for Me and within the limits of that space, I shall act like a human, attract people to this place, prevail

on them, to render a bath of *Pañcāmṛta* (a mixture of water, milk, curd, ghee and honey) daily to You, bathe themselves in Your Varāha-Tīrtha, and worship You first and offer their *Kānuḱas* (presents) to You, and in addition serve food to You prior to its being offered to Me."

Varāha agreed to the proposal, assigned a plot of one hundred feet and thus amicably settled Viṣṇu on the Vēṅkaṭādri and also delegated Vakuḷamālikā who was helping Himself with culinary service to serve Viṣṇu. Thenceforward, She provided Him each day, with *śyāmāka* food mixed with honey and applied medicine to the wound on His head, healed it, and attended to His needs with affection and devotion. Vakuḷamālikā was none other than Yaśodā, the mother of Śrī Kṛṣṇa, in Her previous life, during which She was not quite content with the pleasure of enjoying His *līlas* (playful actions) and life, and wished for further enjoyment of His life. She was, therefore, reborn as Vakuḷamālikā and in serving Viṣṇu as Vēṅkaṭeśvara on the Vēṅkaṭācala She derived satisfaction.

Śrī Varāha, after describing the glory of the Vēṅkaṭācala, of Śrī Svāmi Puṣkariṇī and other *tīrthas* and the method of chanting *Śrī Varāha-mantra*, and before beginning to relate the episode of the marriage of Vēṅkaṭeśvara with Padmāvati, the foster-daughter of Ākāśarāja of Nārāyaṇapura, to His Spouse Bhūdēvī, told Her that He was narrating to Her what happened in the past, what was taking place at that time and what would come about in the future, and that what happened during the age of *Vaivasvata-Manu* in the *Ādi-Kṛtayuga* would occur in that aeon, and also in the future aeons, as per the dictum "Dhātā yathā pūrvam-akalpayat," which is the usual course of events in the *Bhārata* land (Varāha Pur., Pt. 2, Ch. 3, V. I).

He then informed Her that in the remotest past in one *Kṛtayuga* during the time of *Vaivasvata-Manu*, when *Vāyudēva* (Wind-god) did severe penance God Śrīnivāsa (Viṣṇu with Śrī Lakṣmī abiding on His right chest), was pleased with it and granted a boon to him and then desired to settle Himself with Śrīdēvī and Bhūdēvī, His two Divine Consorts, on the Vēṅkaṭādri in the most hallowed *Vimāna*, designated *Ānanda-Nīlaya-Vimāna*, situate to the south of Śrī Svāmi-Puṣkariṇī. From that time onwards He will continue to dwell therein in token of His favour towards Vāyudēva till the end of this aeon, worshipped by Kumārasvāmi, the commander of the celestial army, invisibly in the imperceptible *Vimāna*. However, since Agastya-Muni rendered *tapas* for twelve years on this Hill and prayed to Him to be merciful to humans by remaining at that very place till the end of this *Kalpa* and be visible to them physically, and, since He consented to do so, He has consequently been appearing to men with four arms in company with Lakṣmī and Bhūdēvī, ever worshipped by Skanda (Kumārasvāmi) and Vāyudēva. (Ibid., vv. 2-11).

## CHAPTER 7.

### BRAHMĀ, DĒVAS AND ṚṢIS SEEING VIṢṆU ON THE VEṆKATĀDRI: DAŚARATHA ALSO PROCEEDING THERE THEN:

(Varāha: Pur., Pt. I Ch. 43-50).

ONCE Vyāsa Muni told *paurāṇika* Sūta that Vēṅkaṭeṣa, soon after assuming His avowed form, afforded *darśanam* to Brahmā at some early period, and this anecdote Sūta narrated to the assembled *Munis* in the *Naimiśāranya*.

At one time the evil-minded *Daityas*, the offspring of the race of Hiraṇyakaśipu, began to harass the *Munis* and *Yogis* and Indra and the *Dēvatas* and they, unable to bear their torment and with a view to represent their discomfiture to Viṣṇu and request Him to devise a remedy for it, got together and proceeded to the *Kṣīrābdhi* (ocean of Milk) and from its northern shore began to pray to Him, "O Recliner on the ocean of Milk, the ultimate cause at the time of the deluge, You hold within Yourself all the *jīvas* (living beings) existent in nature; at the time of creation, You alone exist and create the animate and inanimate world; and after creation You alone appear as the entire universe. Even though You hold the responsibility of ruling the universe, You recline in Your Yōgic trance with Śrī Mahā-Lakṣmī on Ādi-Śēṣa as Your couch; and You are not inclined to inquire into our grievances. Of what avail is this to us? O God, Bhagavān, Lord of the Celestials, O ocean of mercy, deign to shower Your grace on us."

On hearing this prayer, Viṣvaksēna, Viṣṇu's steward, appeared and informed them that Vishṇu, the *Māyāvi* (sublime Illusionist), was on the Vēṅkaṭādri on earth and asked them to go there. But they doubted his words, as they could not conceive any reason for Viṣṇu's leaving the *Kṣīrābdhi* for the earth and so wished to go to Vaikuṇṭha. On the way they met Nārada returning from Vaikuṇṭha, sounding his *vīṇa*; and enquired him, as having cognisance of all events occurring in the three worlds, where Viṣṇu then was. He replied that, while he went to Vaikuṇṭha to worship Him, he was informed that He was amusing Himself with Lakṣmī on a Hill on earth. Thence they all started for the *Brahma-lōka* together with Nārada to meet Brahmā, as He would have known the whereabouts of Viṣṇu.

In the *Brahma-lōka*, they met the four faced and four-armed *Brahmā*, seated complacently with His three spouses *Gāyatrī*, *Sāvitrī* and *Sarasvatī*, surrounded by the different attendants and the *Aṣṭa-Dīkṣālas* (rulers of the eight directions). After mutual enquiry of welfare, the *Dēvas* and the *Munis* represented to *Brahmā*, "Lord, by Your grace we are all safe. But harassment by *Rāvaṇa* is very great. Some *Daiṭya* supporters of his are tormenting pious men engaged in austerities on the outskirts of the *Śrīśaila* (*Vēṅkaṭādrī*), but the latter desist from cursing them lest their *tapas* should become ineffectual, and, therefore, put up patiently with the annoyance till now, but fear that they cannot bear it any longer. We think that *Viṣṇu* alone can by His illusive acts destroy these evil doers. We searched for Him in the three worlds but could not find Him. You, as the Creator, are our protector; and be pleased to save us from our affliction by showing us Lord *Viṣṇu*."

*Brahmā* revolved in His mind for an instant and told them "O good *Dēvas*, *Rāvaṇa* performed very severe penance and secured extraordinary boons. He belittled the powers of man and unwarily omitted to ask for a boon of indestructibility against man. He cannot be slain by the *Dēvas* and others. Hence he will have to be done to death by a human only, and *Viṣṇu* alone is the fit person to devise the necessary means for it. He is now staying on the *Vēṅkaṭācala*, which is said to be dear to Him. Get ready to proceed there and I will accompany you; and we will together search for Him thereat. Moreover, *Daśaratha* of the *Ikṣvāku* lineage will go to the *Vēṅkaṭādrī* to perform penance on the bank of the *Svāmi-Puṣkariṇī* with a prayer for the grant of sons to him and God will be pleased to confer a boon." The *Dēvas* and others, leaving *Brahmalōka*, started for the *Bhūlōka*, wherein, searching for the *Vēṅkaṭādrī*, found it, studded with thick forests, and interspersed by caves and dens, inhabited by *Siddhas*, *Gandharvas* and others, radiating sweet sound of vocal and instrumental music by *Gandharva* ladies, *Apsaras* and others. They imagined that any very beautiful bird, or beast or *Gandharva* they met with, might be *Viṣṇu-Vēṅkaṭeśvara* Himself assuming that form.

At that time king *Daśaratha* was ruling the earth for sixty thousand years from his capital *Ayōdhya*, but was unhappy for the lack of sons. He consulted his family *purōhita*, the divine-knowledged sage *Vāsiṣṭha*, as to the cause of his issuelessness and as to the means of begetting sons. *Vāsiṣṭha* meditated for a moment and told him that, being pure-souled, no sin could attach to him in that life, but some sin committed in his previous birth prevented his begetting sons and that for relief from that sin, he should worship *Śrī Vēṅkaṭeśvara*, on the *Vēṅkaṭācala* situated two hundred *yojanas* to the south of the *Gaṅgā*, which was a highly sacred Hill as the *Kṛīḍācala* brought down to the earth from *Vaikuṇṭha* and consequently more attractive and

dearer to Viṣṇu-Vēṅkaṭeśa than Vaikuṇṭha and on which He settled Himself with His Divine consorts; and added, "With the object of obtaining His *darśana*, *Devas*, *Yōgis* and *Brāhmaṇas* perform penance, religious rites, sacrifices and oblations. For the welfare of the world, Brahmā renders *tapas* in His presence and Vēṅkaṭeśa will grace Him with His presence. He is very compassionate towards His devotees and He will grant your desire also by your worshipping Him."

Daśaratha, thus elated by the advice of his *purōhita* Vasiṣṭha and accompanied by him, journeyed to the Vēṅkaṭādri, passing on the way by the Gaṅgā, Gōdāvarī, Kṛṣṇavēṇī, Bhadrā, the Tuṅgā, Pampā and Bhavanāśinī rivers and bathing in each of them, reached the Vēṅkaṭāchala. He was much delighted with the forested cliffs and plateaus, the running streams and the pools, tanks and lakes on the Hill, bathed in them; and, having been purified in body and mind, expectantly visioned the realisation of his desire of begetting sons.

Moving onwards, Daśaratha and Vasiṣṭha approached the Svāmi-Puṣkariṇī and there observed some holy sages engaged in different kinds of *yōga* concentrating on Viṣṇu, some performing sacrifices, some mentally visualising Him and worshipping Him with flowers, some others counting beads by inwardly chanting *Mantras* (spells) preceded by the *Praṇava* (the sound "ŌM") such as the *Tāraka-brahma-mantra*, *Gōpāla-bija-mantra*, *Varāha-mantra*, *Vāsudēva-dvādaśākṣara-mantra* and *Nārāyaṇa-aṣṭākṣari-mantra*. And in the midst of them, Daśaratha noticed Brahmā with four hands and four faces, wearing crystal beads (*sphaṭika-mālas*) around His neck and seated on a tiger's skin, erect and stiff, and immersed in intent *Japa* on Śrīman Nārāyaṇa (Viṣṇu). Daśaratha stood wonder-struck at such a marvellous sight which he viewed at the Svāmi-Puṣkariṇī.

Vasiṣṭha predicted to Daśaratha that in consequence of the intense devotion and contemplation of Brahmā and the great sages, the appearance of Viṣṇu before them seemed imminent and advised him to take his bath in the Svāmi-Puṣkariṇī, taught him *Śrī Vēṅkaṭēśvara-aṣṭākṣara-mantra* and *Yantra* (design of the talisman, charm) and asked him to concentrate on Vēṅkaṭēśvara and to continue chanting the Mantra simultaneously. Vasiṣṭha also sat on a *kuśāsana* (seat of a kind of grass) and went on doing his *japa* (mental recital of a *Mantra*).

Suddenly, a terrible thundering sound was heard by all present there and they looked around and at the sky, when they were dazed by an intensely dazzling light which their eyes could not endure and which obliged them to shut their eyes automatically. Still they persisted in their meditation. In

the midst of that light was seen a Divya-Vimāna (a divine mansion) with numerous (*gōpurās* (towers) and *prākāras* (surrounding walls), provided with golden doors superposed by gem-set festoons and arches and the *gōpurās* surmounted by gold *Kalaśas* (pots). In front of the *Vimāna* was a *kriḍā-maṇṭapa* (sporting porch) of precious stones in the middle of which was an *Āsthāna-maṇṭapa* (assembly hall) with pillars inset with gems and with four doorways on the four sides, guarded by *Dvāra-pālas* (sentinels). It also contained a *Maṇi-Maṇṭapa* (exquisite gem-set portico) of one thousand pillars, besides a *ratha* (chariot), horses, elephants and other animals and song-birds and war-drums too, in addition to handsome women waving fly-whisks, offering lighted camphor, holding umbrellas and flags, and dancing.

On noticing that wonderful vision, Brahmā and the *Dēvas*, Sanaka and other *Yogis*, Agastya and other *Munis* stood astounded, not knowing what it was and what they had to do. Then Brahmā informed all of them that that unique *Vimāna* resembled the illustrious *Vimāna* of Viṣṇu in Vaiṣṇava and asked them to follow Him into it, to observe it more closely. Daśaratha also went with them. At the first gateway they met the two gatemen, Caṇḍa and Pracāṇḍa, holding a *Śaṅkha* and a *Cakra* each in their hands, saluted them, passed on through the second and successive gates into the seventh and then into the centre of the *Vimāna* and there delightfully perceived Viṣṇu with His bodily hue of the blue clouds shining like the sun, and Lakṣmī standing on a lotus seat on His right and Bhūdēvī likewise on His left, both wearing crowns, extending Their side-long looks towards Him and appearing graceful. Viṣṇu was wearing a brilliant crown over His Head, shining *Makara-Kuṇḍalas* (ear-ornaments of the shape of a crocodile), gold *Brahma-sūtra* (*yajñōpavīta*, sacred thread), gold *kaṇṭha-hāra* (necklace), *cūrīka-āyudha* (sword) hanging from the girdle and jingling with small bells imbedded with gems, *Mañjira-nūpura* (anklet) on His legs and different jewels and ornaments on His arms and body, and holding the thousand rayed *Sudarśana-chakra* in His raised hind right hand, the bright *pāñcājanya-śaṅkha* (fiery conch, chank) in His raised hind left hand, the other front right hand pointing downwards towards His feet and containing *varada-mudra* (symbol of granting boons), and the second front left hand resting on His waist indicating *abhaya-mudra* (symbol of protection from fear).

[The above vivid description of Viṣṇu appearing in the *Divya-Vimāna* actually pertains to Vēṅkaṭeśvara, who was conceived as bearing almost His features as a manifestation of Viṣṇu Himself. Viṣṇu-Vēṅkaṭeśvara, and is applicable to Vēṅkaṭeśvara even now. Some times Vēṅkaṭeśvara looks majestic, especially in His hunting garb during the *Pūlaṅgi-Seva* (flower kirtled service) and at times awful, frowning and fearful].



He was putting on a smiling face and a graceful and compassionate look, and all the visitors feasted their eyes with such a charming form of His, and considered Him as the ocean of mercy, forgiveness and generosity, and as God Nārāyaṇa, without beginning and end (*ādyanta-rahita*), as of imperishable nature (*avyaya*), and as the Supreme Being (*Puruṣōttama*). The *Tapōdhanas* (*Maharṣis* and *Yōgis*) who usually engaged themselves in austerities and penance with the object of obtaining such a blissful sight and attaining to an ecstatic stage, were instantly entranced, forgot themselves and began to dance, shedding rapturous tears. After a time, they regained consciousness, became serene and gazed at Him intently.

Agastya and other *Maharṣis* praised Him "O *Yajña-rūpa* (God in the form of the sacrifice), *Bhōkta* (consumer of the sacrificial offerings), the performer of *Yajñas*, the appreciator of *Yajñas*, their protector and the grantor of the fruit thereof, we humbly salute You. You saved Viśvāmitra's *Mahā-yajña* from spoliation by the *Rākṣasas* through interception of Śrī Rāma. Our respectful salutations to You! You are the upholder of all *Yajñas*, *Śrāddhas*, *dānas* and other religious rites of men. You bestow the desired fruit not only for the ceremonies done in contemplation of Yourself but also for those conducted through worship of other *Dēvatas* in whom You are immanent and through whom You grant the wished-for result. The performance of all religious functions will not be complete without the mention and thought of Your name at the commencement, in the middle and at the termination of those rites and ceremonies. They will become complete with all defects rectified by meditation of Your name. You are gratified with the performance of sacrifices made with worldly objects and grant your *bhaktas* the four human ends, *Puruṣārthas*, namely *dharma* (righteousness), *artha* (wealth), *kāma* (desire, pleasure) and *mōkṣa* (emancipation). All the rites and sacrifices detailed in the *Vēdas* are ordained for Your dedication only, and we carry them out as Your service. We may not be able to accomplish them quite ritualistically, as defects may creep in, and we pray that such faults and lapses on our part may be graciously condoned."

[This prayer of the *Maharṣis* is in consonance with their professed life, dedicated to the performance of *Yajña*. They are particular about their regular, continued and correct conduct of their sacrifices. Their prayer may serve as a piece of information, lesson and direction to the common man].

Then Indra and the *Dēvatas* offered their prayer to Śrī Mahā-Viṣṇu. They said, "O Lord of the Vēṅkaṭācala, the dweller on the Śeṣādrī and the abider on the Sīmhācala, Śrīman Nārāyaṇa, Vāsudēva, our humble prostrations to You! With benignity you rescued the Earth from the *Pātāla*

(under-world), established it in its place and resolved to stay on this Hill on earth to save men. You helped in the churning of the Milky Ocean, produced *Amṛta* (nectar) from it and presented it to the *Dēvatas* and thereby protected them. You are desireless and want nothing for Yourself. All Your acts are aimed at the good of Your devotees. Who can gauge Your nature and form, since You appear sometime with thousand heads, thousand eyes and thousand hands as the *Viśva-rūpa* (universe-form), at one time with only two hands, at another time with four hands, and again incorporeal like the sky perceivable only by the eye of knowledge? Sages meditate on You as *Nirguṇa* (devoid of qualities), as *Saguṇa* (possessing qualities), as *Jñāna-mātraka* (embodiment of knowledge), as *cit* (consciousness, mind), as *sat* (matter, being); philosophers conceive You as a Divine and Auspicious Person with a beautiful body and limbs and we adhere to that conception and contemplate on You as such and worship You."

Then Sanaka and other *Munis* addressed Him regardfully, "O Lord Viṣṇu, the dweller of *Vaikuṇṭha*, You are the prime cause of the universe. Though You are universe-embodiment, You are yet unaffected. Prostrations to You! In *samādhi* (intent concentration) we contemplate You as extending from the *ādhāra-ṣaṭ-cakras* (the primary six knots or circles in the body) mysteriously, through the *suṣumnā-nādi* (the knot in the spinal cord) in the form of Knowledge, cognisable by the mind alone, as *layavācyam* (all comprehending) and *arūpakam* (formless), but with *svayam-prakāśa-rūpam* (self-effulgent form). In the midst of our lotus-like hearts we contemplate You of the colour of the blue lotus, as the wearer of the *plāmbhara* (yellow silk cloth), as *Acyuta* (imperishable), *Vēda-vēdya* (known by the *Vēdas*), but not forming the body of the *Vēdas* (*Vēdasya-avidhayam*), and we salute You!"

After them, Daśaratha, king of Kōsala, supplicated Him with a joyous heart, "That *Ramā* (Lakṣmī) for whose favour *Brahmā*, *Indra* and all *Suras* (*Dēvatas*) perform penance, Herself expects Your grace. It is Your weapon that served *Tripurāri* (*Śiva*) to ignite the three cities of the *Asuras*. *Brahmā* and other gods, appointed by You for the creation of the world and other consonant purposes, execute Your commands cautiously. None is greater than Yourself. Your abode, *Vaikuṇṭha*, is a safe place free from care and anxiety, and confers ecstasy, and is, therefore, covetable by all beings. How can I depict Your real nature better?."

Then *Brahmā*, whose four faces are replete with the perfume of the *Vēdas*: eulogised Him: "The *Vēdas* declare that, long prior to creation, matter denoted by the term, *Sat*, existed and that *Sat* is Yourself 'Nārāyaṇa.' That *Sat* created water and infused its vital energy into the liquid, which thereupon became an egg, and from that egg I was born. I then created the worlds

under Your benignant guidance and consequently You are the primal cause of creation. I am not aware as to how many Brahmās, like Me, You generated before Me. Being the original cause of the universe as the container of the imperceivable *Cit* (life, animate beings) and *acit* (inanimate things), You manifest Yourself in the form of the wide world.

“Just as one of the two beautifully coloured birds which are inseparable and of equal fame, living on a tree, ate its fruits to satiety, while the other was merely looking on and thereby got satisfied, likewise, while the *jīvātma* (ego) inhabiting the human body enjoys *punya* (good, bliss) as the result of his good deeds and suffers from *pāpa* (sin) as the result of his misdeeds, You, though inherent in the same body as the inner soul of the ego, remain only as a witness of the deeds, unaffected by their results and immersed in eternal bliss. Your immanence in the human ego will serve to inspire man to turn aside from action and attain liberation. O Consort of Lakṣmī, Your form, reality and omniscience are infinite.

[This topic of the two birds, *Jīvātma* and *Paramātma*, inhering in the body as a duad, is also dealt with in the “Śvētāsvatārōpaṇiṣat,” Chapter 4 Verse 6, and in the “Muṇḍakōpaniṣat,” 3rd Muṇḍakam, 1st Khaṇḍam, verse I, in identical words.

*dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajātē,  
tayōraṇyaḥ p ppalam svādvat tyanaśnannanyo abh cākuṣṭi.*

while in this “Vārāha-Purāṇa,” 48th Chapter, verses 38-40, it is differently worded:—

*ēkam vṛkṣam śamāsātē suparṇāvayutau harēḥ. (38).  
tayōraṇyaḥ karmajanyam phalamaśnāti sarvadā,  
asprṣṭagandhastatra.va dīpyasē tvam yathā raviḥ. (39).  
niyantā sarvajīvānām prērakascānumōdakaḥ,  
satyam jñānamanantam ca tvadrūpaṁ vai śr yaḥputē. (40).*

The stanza is found quoted in Māṇḍūkyaōpaniṣat also.]

“The *Vēdas* announced that the delight of the *Dēvas* and the *Gandharvas* is a hundred fold that of the humans, but kept silent as regards Your bliss, since they could not estimate it. While the eternal *Vēdas* themselves could not do it, how efficient am I, born of the lotus of Your navel, to delineate Your qualities? O Lord, You are an ocean of auspicious qualities. We beseech You to excuse any imperfections in our solicitations made with our minds dazed with Your magnificent face. You are very generous. You are the personification of good fortune as well as eternal bliss and the magnanimous bestower of boons. Pray, extend Your merciful looks to us.”

Being much delighted with the prayers made by the *Munis* and the *Dēvatas*, the Lord of the Vēṅkaṭa Hill extended His benevolent looks towards them and kindly said, "Brahmā, I am highly gratified by Your laudations. What is the purpose for which all of you came here?"

Brahmā represented to Him, "Formerly, Viśravaśa's son, Rāvaṇa, performed a terrible penance and secured a boon of indestructibility as against the *Dēvas*, *Dānavas* and *Rākṣasas*, but not against men. Bloated with arrogance in view of the boon, he has been molesting the people of all the worlds and in particular the *Munis*. Some *Daiṭyas* having waxed strong by his support, are harassing all people with destructive weapons. Having gone in search of You to *Vaiṣṇuṭha*, *Kṣīrasāgara* and other places, we came here. You, vanquisher of enemies, neglecting Your proper function of safeguarding the world, You are amusing Yourself with *Ramā* (*Lakṣmī*) on this very delightful Vēṅkaṭācala, immersed in self-gratification, and we have found You here. Be gracious enough to protect us. Who else is our refuge?"

To those grief-stricken supplicants, God replied, "I am your protector. You need no more entertain fear of Rāvaṇa. I give you this protective assurance. I will in a short time destroy the world-tormenting Rāvaṇa and his race."

He then greeted Agastya and queried, "Illustrious Mahā-muni Agastya, what is the nature of your business?" Agastya replied, "Lord of the *Dēvas*, I cannot remain even for a moment without a glimpse of Your lotus-like face and without serving You. So I came to feast myself on Your pleasing countenance. I have another request also to submit. Near this Vēṅkaṭācala on which You have chosen to reside, some malignant *Asuras*, who had obtained boons of safety, are tormenting all people, and such occurrences near Your dwelling are quite unkindly. All the people living in this region are Your own men and You have to look after their welfare to preserve them from disease, to maintain them strong in physique and long-lived, to confer wealth on them, to grant them progeny and to ward them off jealousy. You must bestow to me such a boon regarding them." Forthwith, God granted the boon as solicited by him and assured him of His earnest endeavour to shield them from harm and to cherish them.

Then He accosted Sanaka and other *Yōgis* and enquired about their condition. They submitted, "Lord, this region is auspicious and conduces to the fruition of penance (*tapas-siddhi*), but is infested by evil-doers. You should rescue it from their trouble. You have come down here from *Vaiṣṇuṭha* and taken Your abode on this Hill and are protecting all people. What good can avail by secreting Yourself, and thereby denying *darśanam*

to the devotees? We pray that You afford *darśanam* magnanimously to all, staying in this place itself for all time. This is the greatest bounty that we expect of You." Viṣṇu forthwith acceded to it generously.

Next, He inquired Dēvēndra (Indra) about His purpose of the visit and he represented, "Lord Acyuta, we are wandering from place to place, being pestered by Rāvaṇa." In response to it, *Kamalāpati* (Lord of Lakṣmi) announced, "Dēvēndra, give up fear and live happily. Think that Rāvaṇa has already been done to death. Believe Me, I will slay him shortly."

Thereafter, turning to Śaṅkara (Śiva), He asked Him about His object in meeting Himself. Śiva replied, "Vēṅkaṭeśvara, wherever You dwell, there I wish to reside," to which *Vṛṣagiriśvara* (Lord of the Hill) rejoined "Till the end of this aeon, I will abide on this Vēṅkaṭācala; and You, Īśvara may choose Your dwelling below this Hill to the south-east of it (i.e., at the *Kapila-tīrtha*).

Then, He spoke to the Kōsala King, Daśaratha, "King, you are being seen after a long time. What is the purpose of your coming?" Daśaratha submitted, "O Lord, by Your grace I ruled the earth for long independently, amassed much wealth and distributed it among *Brāhmaṇas*, conquered all enemies and enjoyed happiness. But I have one want, the want of a son. The learned say that an issueless man cannot attain to *Svarga*. Pray, grant me a son of great prowess, daring and sagacity, who will become illustrious." In response to the king's request, Vēṅkaṭēśa declared, "O king, in your previous life, you perpetrated intolerable wicked deeds. What can be done now?" Daśaratha humbly rejoined, "O Gōvinda, just as darkness vanishes as the sun rises, so my sins have been annihilated by my having had a *darśana* of Yourself. The *Vēdas* declare that, on obtaining the *darśana* of God, all acts tending towards merit and sin are instantly nullified. I had the good fortune to have Your *darśana*, and how can any sin hold on henceforward?" Thereupon God, the destroyer of sins, told Daśaratha, "King, I am highly satisfied by your eulogy enclosed in four verses, expressive of your ardent *bhakti* and I pleasingly grant you four sons of admirable qualities in consonance with your four stanzas of praise. You may return to Ayōdhya and perform *Putra-kāmēṣṭhi*: (a *yajña* for the birth of a son) there." With this boon of sons, Daśaratha's body shook with extreme joy and he prayed, encircled Him and prostrated again and again, took leave of Him and started for Ayōdhya with his *purōhita* Vāṣiṣṭha and with his retinue.

Then looking at Brahma, Viṣṇu enquired why He was still waiting and if He had any further request to make, and said "Ask and I will readily grant it," Brahma supplicated, "Lord, I am highly gratified by Your grace.

You must stay on here alone for all time with Your splendid and gracious body and afford *darṣana* to all humans at all hours and under all conditions and grant their prayers. People are generally lustful and engage themselves solely in filling their stomachs. They are incapable of distinguishing right from wrong. They are usually feeble, diseased and amorous and lead an animal life without knowing what is beneficial to them. This age of *Kali* mainly produces sinful persons who are worldly-minded and who consequently look to the satisfaction of their bodily needs, eking out their livelihood, with the least thought of an existence beyond an animal life and beyond this world, and accordingly suffer misery. If You let them loose to their fate without giving attention to them and remain unconcerned, they will, indeed, turn out as sinners eternally, and as their number grows enormously, You shall have to create new hells to accommodate them all. O Lord of the Vēṅkaṭa Hill, You are kind-hearted and cannot put up with such a degrading state of theirs. Therefore, to ward them and bless them, You should remain in this place alone."

In reply to this request of Brahmā, Viṣṇu said "Brahmā, the boon you asked for deserves consideration. I am highly pleased with Your magnanimity towards all creatures with love for them, You made the request. I am determined to stand here alone till the end of this *Yuga* and afford *darṣana* to all men. Ananta, Garuḍa, Viṣvaksēna and also Śrīdevī, Bhūdevī and Nīlādēvī and all attendants shall be with Me here. *Tapas-siddhi* shall be easily attained at this place by *tapasvins*, and *Yōga-siddhi* by the *Yōgins*. This Svāmi-puṣkariṇī has appropriated its name by being the *svāmi* (king) of all *Puṣkariṇis*. The Gaṅgā and other sacred rivers on earth take their source from this Svāmi-puṣkariṇī, flow in different places and turn sinners into holy men. The *Airamma-taṭāka* (the holy lake) in Vaikuṇṭha has arisen here as the Svāmi-puṣkariṇī and hence all sorts of sins of the bathers in it are extinguished. Besides, with whatever desires, men bathe in it, they shall have those desires fulfilled. I will rectify all bodily deformities and defects and cure all diseases of My worshippers, such as blindness, lameness, deafness and dumbness and relieve them from poverty and agony, as they pray for, and grant their desires. Further, from this day forward all men can move about here fearlessly day and night."

He then called His disc weapon, *Sudarṣana*, and ordered him to go about duly armed together with Kumuda and other followers to all places, where the wicked *Daityas*, *Yakṣas*, *Rākṣasas* and *Nāgas* were molesting the good and pious people, stealing their property and laying waste the country, and to destroy them wholly. Accordingly, *Sudarṣana* executed the order in a trice, returned and reported to Him his having carried out His behest fully.

## CHAPTER 8

### INAUGURATION OF BRAHMŌTSAVA FOR ŚRĪ VIṢṆU-VĒṆKAṬĒSVARA BY BRAHMĀ

(Vārāha Purāṇa, Pārt I Chs. 50-53 and Ch. 58).

AFTER Sudarṣana returned and reported his having vanquished the evil doers, Hari (Viṣṇu) asked Brahmā if anything more was required to be done and if he wanted anything else. Brahmā hesitantly represented that, if He would gracefully permit Him, He would vent His further desire. Hari permitting Him, Brahmā submitted, "I am greatly desirous of celebrating a *mahōtsava* (a grand festival) for You in consort with Śrī Lakṣmī, preceded by a *dhvaja-ārōhaṇa* (flag-raising-hoisting), and you must generously accede to it." God consented and Brahmā had it conducted pompously in the solar month of *Kanyā* (September-October), with the *avabhṛtha* (ablution) occurring on the day of the *Śravaṇa* star, His birth-asterism, in that month. All *Devas*, holy men and the commonalty from all the ten directions and from the different regions attended that splendid festival. Thus, the *Parātpara*, the Absolute God, who cannot be apprehended even by the *Yōgis* in their *samādhi* stage, had assented with extraordinary kindness to remain at this place as "Śrīnivāsa" and afford *Darṣana* to one and all, having agreed to the performance of the festival inaugurated by Brahmā.

To the pilgrims proceeding to the festival on the Hill from far and near, considering its sight as meritorious, villagers and townsmen on the way provided cool drinks, food and resting places and also offered them clothes, umbrellas, jewels and shoes and conveyance. And all pilgrims in a body reached the Vēṅkaṭādri. Seeing innumerable worshippers arriving for the festival, Brahmā called Viṣvakarma, the divine architect, and ordered him to construct water-sheds, dining halls, rest-houses and other buildings, and also to lay out suburbs on the Hill. And Viṣvakarma did the work quickly and efficiently and also established a tower around the *Divya-Vimāna* of God.

During the days of the festival, Brahmā served Vēṅkaṭēṣa with diverse food-offerings of different tastes, and took Him out in processions through the streets on horse, elephant, serpent, *garuḍa* and other vehicles, accompanied by music, *Vēda* recitation and dancing, while live sturdy horses, elephants and bulls paced in front, in the rear and at the sides, when He gave *Darṣana*

to all and sundry. In the *Yāga-śāla* (sacrificial room) appropriate ritual was carried on those days. Thus, in that auspicious festival instituted by Brahṁā, Vēṅkaṭēśa looked sublime.

On the eighth day of the festival Vēṅkaṭēśvara, bedecked with superfine jewels, got into the superbly decorated *ratha* (four-faced wooden chariot), seated Himself in it with Śrīdēvī, and Bhūdēvī on either side of Him wearing gorgeous ornaments and jewels, passed through the four streets around the temple, returned to the temple and sat in the pompous golden *Āsthāna-maṇṭapa*, containing gem-set pillars.

He summoned the graceful Brahṁā, commended Him for His deep devotion and the institution and conduct of the grand festival with much affection, expressed His great satisfaction and announced, "Whoever performs this *mahōtsava*, year after year, in the month of *Kanyā*, as originated by You, shall enjoy worldly happiness and thereafter also attain *Brahma-lōka*. Whoso travels from his home to this Vēṅkaṭādri to witness this festival and to worship Me shall gain so much distance in his journey to reach My feet, besides passing a happy life on earth. Royal personages shall look after the needs of all worshippers arriving here for My festival. All those feeding the pilgrims during My festival shall be blessed with progeny who will be in an affluent state for seven generations, and they themselves shall ultimately secure union with Me, after leading a happy life in this world and then also in *Svarga-lōka*. To them that offer food and make gifts of cloths and money to the blind, lame, dumb and other defective and deformed persons, I shall extend My grace automatically, conferring riches on them. All who desire prosperity in this world shall be blessed with sons and wealth. I shall grant salvation to all who may be born on this Hill, live here and die here. All gifts ordained by the scriptures may be fittingly made at this sacred place and I will bestow their fruit in the nature of happiness on earth and then attainment of heaven and finally My feet. Those who establish settlements around this holy Hill and also on this Hill itself and make a gift of them shall enjoy princely happiness and gain My feet. All who provide education to the residents of this Hill are praiseworthy. As the result of such a gift, those benevolent men shall not only become famed in the three worlds, but their relatives and the latter's successive relatives also shall enjoy all happiness on earth and shall be transformed into gods and shall adorn heaven."

Vēṅkaṭēśa, then addressing the *Dēvatas* declared, "All those men who lay flower-gardens and offer the flowers loose or in garlands to Me, who make *Naivēdyam* (food-offerings) to Me with four units of rice mixed with vegetables, who present jewels of gold and precious stones for My embellishment, shall be duly rewarded with progeny, wealth and happiness in this and the other



worlds. All who worship Me shall be granted their desires. To all who provide facilities to men for living on this Hill shall My favour be bestowed, and all who molest men living here shall be pitilessly destroyed together with their kin and belongings. Whoso ascends My Hill, bathes in the Svāmi-puṣkariṇī and worships Me shall enjoy affluence and happiness."

After making the above pronouncements, Śrī Vēṅkaṭeṣa with oceanic magnanimity granted the desires of Brahmā and others, left the assembly hall and entered the *Divya-Ānanda-Nilaya-Vimāna* with Śrīdēvī and Bhūdēvī, while the assembled *Dēvatas* and others shouted "Jaya, Jaya" and while drums were sounded and flowers were showered on them.

On the ninth and last day of the festival, the day on which the *Śravaṇa* star occurred, the auspicious, holy and purifying *avabhṛtha* ablutions were conducted for Vēṅkaṭeṣa in the renowned and sacred waters of the Svāmi-puṣkariṇī, when simultaneously Brahmā and the *Dēvatas*, the *Murīs* and *Yōgins* and all people then present had their bath in it.

After the bath, the accomplished Sanaka-Yōgīndra addressed the assembled persons: "Hark! It is well-known that Viṣṇu, the God of gods, is an embodiment of all sacred *Tīrthas*. As such, a Supreme Being's *Avabhṛtha* bath has been conducted in this Puṣkariṇī; all that bathe in it at that time gain *puṇya* (merit) and the sins of their past lives are annulled at the very moment." God Śiva confirmed the veracity of Sanaka's pronouncement and Viṣṇu said "Amen."

Immediately after the completion of the festival with the *avabhṛtha* function, a solemn service of the *Puṣpa-Ṭāga* was rendered to Vēṅkaṭeṣvara by placing various kinds of sweet-smelling flowers in a big heap covering His entire body from foot to head with the chanting of *Mantras* and conducting to His exultation.

Having been immensely gratified with the festival commenced by Brahmā, Viṣṇu said to Him, "Brahmā, the festival You celebrated for Me has pleased Me greatly. I do not know what I can do for You in return. If any recompense can be thought of, it can only be that 'I am You and You are I' (*tvamēvāham ahamatvam hi*) in the conception of the absolute unity and oneness of Our two Selves. Say if you have anything more to express."

With this compliment of Viṣṇu, Brahmā felt very happy and reciprocated that He was highly blessed and required nothing else than His grace, and would only wish that Viṣṇu should permanently stay in the *Vimāna* there for the good of the world to dispel the fears of His *bhaktas* and to grant them boons, and that alone would be His constant prayer to Him. Viṣṇu indicated

His assent to Brahmā's request and asked Him to return to His residential world of *Satya-lōka* and attend to His proper function of creation, which he would guard against any hindrance.

Viṣṇu then bade Indra proceed to his region *Amarāvati* and look after his work; wished Śiva to start back to *Kailāsa* and live happily with *Pārvati*, as He granted all His desires; told *Agastya-Mahāmuni* to go to his own hermitage together with his disciples and carry on his usual daily rites; and lastly called the *Yōgins* and told them to continue their *Yōga* practice without fear of interruption and with intensive contemplation of the Supreme Being and to work for the welfare of the world.

Thereupon, *Sanaka* and other great *Yōgins* established their hermitages in the thick forest around the *Pāpanāśana-tīrtha* and engaged themselves in *yōga*; and the *Saptarṣis* fixed their *āśramas* on the north-east beside the *Phalguṇidhārā-tīrtha* (*Tumburu-tīrtha*) on the *Veṅkaṭācala*. Śrī *Mahā-lakṣmī*, having been pleased with the penance of *Arundhatī*, the wife of *Vasiṣṭha* and the star among chaste women, chose to favour her with Her *darśana* on the full-moon day in the *Phalguṇa* month and grant a boon to her. In memory of the grant of Śrī *Lakṣmī*'s boon to *Arundhatī* at that *tīrtha* on the day of the *Phalguṇī* star occurring in that month, *Lakṣmī* Herself pleasingly designated it "*Phalguṇī-tīrtha*," and further declared that She would grant boons in consonance with their desires to all who take their bath in that *tīrtha* on that particular day and would also stay in their homes. For this reason the pious *Munis* selected this region for their dwelling.

Also some of the *Dēvatas*, considering the merit attaching to a life near *Veṅkaṭēśvara*, settled themselves to the north of the *Svāmi-puṣkariṇī* and at the *Dēva-Nadī*.

*Jābāli-Maharṣi* fixed his *āśrama* to the north-west of the temple and lived there with his disciples. Some *Maharṣis* established their hermitaries in the midst of the Hill and some on its outskirts and from them went daily to worship *Veṅkaṭēśvara*. Others went to their habitations elsewhere and came now and again to worship God. *Bhagavān Agastya* raised a flower-garden in his dwelling place to the south of the Hill on the east bank of the *Svarṇamukhī* river and with its flowers worshipped *Veṅkaṭēśa* daily with his disciples for a very long time and enjoyed the nectarean draught of ecstasy of such sublime devotion. Thenceforward, Śrī *Veṅkaṭēśvara* in company with *Śrīdēvī* and *Bhūdēvī*, being joyously worshipped by the *Dēvatas* and princes during the daily *pūja* and occasional festivals now and then instituted for Him through the *Kṛta*, *Trētā* and *Dvāpara yugas*, used to grant boons magnanimously to all devotees. Even with the commencement of the *Kali-yuga*, He would stay on the *Veṅkaṭācala* resplendently like the lightning.

Janaka Mahārāja, king of Mithila, was ruling in the *Trētā-yuga* (Bhaviṣṣyōttara-purāṇa, Ch. I). At one time, he was stricken with grief for the reason that his and his brother Kuśadhvaja's daughters, four in all, were unmarried and he was unable to find four suitable princes as their matches from a single royal family. When on a certain occasion his *purōhita*, Śatānanda-Muni, met him, he greeted him with due respect. Śatānanda suggested the desirability of Janaka's making earnest efforts for the marriage of the four daughters, Sītā, Māṇḍavī, Ūrmilā and Śrutakīrtī. The king told him that, since Sītā, his foster-daughter found by him in the plough-land, appeared to be a manifestation of Goddess Śrī-Lakṣmī, he doubted if a royal prince of similar *Dāivāṃśa* (divine nature, infused divinity) of God Viṣṇu was born at all in the world. The *Ṛṣi* replied that such a prince was actually born already along with three brothers to wed his four maidens, and that hearing enthusiastically to an account of the glorious merit of the Vēṅkaṭācala, he would obtain the fruition of such a desired alliance, and added that Brahmā and the celestial lords of the eight directions got their rulership only by listening to such auspicious narratives of the meritorious qualities of the Vēṅkaṭācala which is capable of dispelling sins, diseases, fears, poverty, sorrow and other evils.

At the request of Janaka, Śatānanda narrated to him the accounts relating to the different names applied to the Vēṅkaṭādri during the four *yugas* and the propitious and wish-granting qualities of the Hill and of the sacred *tīrthas* on it, as also the marriage of Vēṅkaṭeśvara with Padmāvatī, the foster-daughter of Ākāśarāja, as described to himself by his *guru* (teacher) Gautama-Ṛṣi, and added that whoever listened to them and thought of the Vēṅkaṭācala with devotion in the mornings would secure the fruit of piety, as great as would be got by taking a hundred baths in the Gaṅgā river and by a thousand pilgrimages to the Sētu (Rāmēśvaram) for baths at the junction of the oceans there.

Thereupon, King Janaka desired to go on a pilgrimage to the Vēṅkaṭācala and journeyed to it together with a few ministers led by Śatānanda-Ṛṣi stayed there for some days, taking ablutions in the Svāmi-puṣkariṇī and worshipping both Śrī Bhūvarāha and Śrī Vēṅkaṭeśvara each day and then returned to Mithilāpurī. Thereafter in due course, by the merit of Janaka's visit to the Vēṅkaṭādri, Śrī Rāma married Sītādēvī, Lakṣmaṇa married Ūrmilā, Bharata married Māṇḍavī and Śatrughna married Śrutakīrtī.

The *Ṛṣis* assembled in the *Naimiśāranya*, after hearing the several episodes pertaining to Vēṅkaṭeśvara and the Vēṅkaṭācala related by Sūta-Maharṣi, represented to him that, whereas the stories were exhilarant and enlightening, they were not satisfied with those that he narrated so far and that their minds were yearning to hear many more of them and requested him to tell them in

what form Śrī Vēṅkaṭeśa would abide on this Hill during each *Kaliyuga*, who all would worship Him then and obtain their desires and what the nature of those boons would be. Sūta then described to them the conditions that would prevail in the *Kaliyuga* and the boons He would be pleased to grant.

*p̣batam vēṅkaṭeśasyu kathām divyarasāyanam,  
astyatra tṛptirnāsmākam bhūyas-tṛṣṇā ca bhūyasī.*

(Vārāha Pur., Ch. 58, v. 2).

On several other occasions also, the R̥sis expressed this feeling of insatiety and desired to know more:—

*varāhādrīkathā nṛṇām śrōtṛṇāmamṛtōpamā,  
vaikuṇṭhādrēḥ kathām śrōtum bhūyas-tṛṣṇā vivardhatē. (1).  
brūhi tēṣām tu tīrthānām māhātmyam puṇya-varḍhanam. (3).*

(Ibid., Ch. 40, vv. 1 and 3).

*vēṅkaṭadrēstu māhātmyam jana-karṇa-rasāyanam,  
sruṇvatām nāsti tṛptiḥstu munīnām nō budhōttama. (1).  
bhūyaḥ kathaya vṛttāntam srutam kiñcit-tvayā purā. (2).*

(Ibid., Ch. 41, vv 1-2).

also aḥ giriprabhāvōdayam varṇanīyaḥ katham budhaiḥ (Oh! how can the worthiness of this Hill be described even by the learned?)

(Ibid., Ch. 41, v. 47).

*bhagavan veda-śāstrārtha-tattva-jñāna-suniṣṭhita,  
srutam sūta mahāscaryam-ihākhyānamanuttamam. (1).  
vēṅkaṭadri-prabhāvō-yamīdṛiṣaḥ pāpanāśanaḥ  
tatraiva bhagavat-prīti-dṛṣi nistulā khalu. (2).  
vēṅkaṭeśō mahāscarya-divya-chāritra-bhūṣaṇaḥ,  
āscaryam tasya cāritramadbhutam paramādbhutam. (3).  
adṛṣṭāśruta pūrvam tat-kutrāpi jagatīlalē,  
sṛṇvatāmidam ākhyānam nāsti tṛptiḥ-tapōdhana. (4).*

(Ibid., Ch. 53, vv. 1-4)

So great is the splendidly wonderful nature of Śrī Vēṅkaṭeśvara and of the Vēṅkaṭadri that the *Rishis* of the Naimiṣāranya requested the learned story-teller Sūta-Mahar̥ṣi again and again to tell them more and more of their episodes, as the minds were not satisfied with what they heard so far and wanted to hear more to go on drinking their nectar. This feeling of insatiableness in the matter of the *Darśana* of Śrī Vēṅkaṭeśa now a days in His temple is very acutely experienced by pilgrims. So grand and charming

are His figure, features and appearance that men would like to go on gazing on Him intently for any length of time and not to turn aside and come out of His presence in a few seconds.

In the *Kaliyuga*, the commonalty with their fleshy eyes would see Him only as an image of stone. His *Divya-vimāna*, brought down from Vaikuṇṭha disappeared long ago and His *Bhaktas* would erect another for His residence during the *Kaliyuga* and obtain His grace. But some people, not knowing His superb nature would think of His Idol as a piece of sculptured stone or carved wood, which being an artifact, they would argue that it could not be God and God would not inhere in it. However, He would observe everything happening in the world as a mere witness and would not take part in its activities. He had not chosen to talk to anybody directly in this *Kaliyuga*, but would magnanimously protect the suppliants and pitilessly destroy the wicked, and would grant the prayers of His devotees in a larger measure. He would be always ranging with Ramā (Lakṣmī) over the Vēṅkaṭādrī.

Knowing well that the men of this *yuga* would be weak-minded, He would be gratified with even small charities and donations and also with a mere thought of Him. He would assent to the festivals and services rendered to Him by men, whereat the *Dēvatas* would arrive from the *Dēvalōka*, bathe in the Svāmi puṣkariṇī, worship Him and serve Him in several ways unseen by men, and return to their place. Not being satisfied with coming to Vēṅkaṭādrī only occasionally for Vēṅkaṭēśvara's and Śiva Darśana they would desire to come away once for all and reside permanently on this Hill; and God would grant their desire.

By His abidance on the Vēṅkaṭācala, granting the prayers of His devotees and being easily accessible to all, He would become very famous in the world. People could attract Him towards themselves by their fervent devotion to Him and enjoy bliss. Seeing such ecstatic persons, their relatives and others would take a lesson from them and strive to develop their own ardent *bhakti*, and on this wise His *bhaktas* would swell exceedingly in numbers, while even the non-caste and the out-caste and alien people, besides the unbelievers of the *vēdas* such as the Buddhists and the Jains, would automatically resort to the Vēṅkaṭācala and betake themselves to His worship universally.

Surprisingly, Vēṅkaṭēśvara would be a hard bargainer in this age. He would grant boons on payment of money or offer of other things commensurate with the status of the supplicants, the rich having to pay large sums and the poor their mite. He Himself has no need for the money and other things, as He is above want and above all desires, and is the bestower of all things. It is only for the welfare of His creatures.

To sinful persons tainted by vice, living in this *Kaliyuga*, there is no refuge and no saviour other than Vēṅkaṭēśvara. Accordingly in this world there is doubtless no compeer to God Vēṅkaṭēśa. Likewise there is no pool of water as highly sacred as Śrī Svāmi-puṣkariṇī. (Varāha Pur. ch. 58, vv. 39 and 41).

*kalidōṣaparītānām narāṇām pāpakarmaṇām. (39).*

*vēṅkatēśatparō dēvō nāstyanyaḥ śaraṇam bhuvi,*

*vēṅkaṭēśa-samo dēvō nāsti nāsti mahītalē. (40).*

*svāmi-puṣkariṇī-tīrtha-samam nāsti na casti hi. (41).*

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## CHAPTER 9.

### SETTLEMENT OF VIṢṆU AS VEṆKAṬEŚVARA ON THE VEṆKAṬĀCALA AND HIS OCCASIONAL REVELATION.

**T**HIS Hill Vēṇkaṭācala is natural, uncommon, very highly sacred and meritorious, and having been brought down here from Vaikuṇṭha, is the Kriṣṇādri, the sporting hill of Viṣṇu; and is therefore, dear to Him, and hence He liked to stay on here. Accordingly after Śvēta-varāha occupied the exquisite and dazzling *Vimāna* on the west bank of Śrī Svāmi-puṣkariṇī, the Supreme and Divinely handsome Viṣṇu in the form of Śrīnivāsa (Śrīdēvi inhering on His right chest), Vēṇkaṭeśa, holding the *Ṣaṅkha* (conch) and the *Cakra* (disc), came to reside in His *Divya-vimāna* (divine mansion) on the south bank of the same Svāmi-puṣkariṇī. (Var. Pur. Pt. I. Ch. 34, vv. 23-27).

Vēṇkaṭeśa is a *Māyī*, affecting illusive appearances, *Sarva-śaktaḥ*, possessing universal power and *Līlā-paravaśaḥ*, given to constant sport.

At one time He was amusing Himself on the northern side of the Vēṇkaṭādri as a gallant with his lady-love Lakṣmī. At that time some *Munis*, finding that this Hill contained all necessary materials for the *Yajña* (sacrifice) and considering that it was a very holy hill, determined to perform the *Yajña* on it in contemplation of Viṣṇu and commenced it. The Divine Lover Couple with their enrapturing bodies, glowing dress and jewels, emanating sweet-scented odours, entered the sacrificial hall. The *Munis* were bewildered at their presence and accosted Him, "O King, whence do You come, who are the fortunate parents that gave birth to You, and what is Your name? Please enlighten us."

To their queries, Bhagavān Viṣṇu replied, "I am no *Rāja* (*Kṣatriya*), no *Brāhmaṇa*; I have no caste. I have no mother and no father. I have no fixed abode. I am present everywhere. I eat everything. I rove all places. I assume all forms. I have no specific name. I am devoid of qualities. I only wish to tell you that I came to visit you." (Vārāha Pur. Pt. I, Ch. 37, vv. 20-21).

*nāham rājā na vā v'prāḥ kacij-jāt'īśca naiva mē,  
na ca mātā na ca pitā naivā āvāśca kutracit.* (20).

*sarvā-vāsas-sarva-bhakṣas-sarvagas-sarvarūpadhṛt,  
nir-nāmā nir-guṇaścā aham yuṣmān draṣṭumihā āgataḥ.* (21).

He then pointed out certain defects in the process of the sacrifice and questioned them as to their propriety. But the *Munis* did not reply Him, and hastened to offer the *vapā* (marrow) into the sacrificial fire at the exact time already fixed for it. Simultaneously the glamorous gallant entered the fire-pit, holding the *Śaṅkha* and the *Cakra*, bedecked with various ornaments and marked with the *Śrīvatsa* on His breast, extended His hands and received the *vapā*. The *Munis* were greatly surprised at His sight. Bhagavān exclaimed, "I am satisfied", and instantly vanished from view. The *Munis* became highly delighted on seeing that Viṣṇu, the Yajñēśvara (Lord of Sacrifices) Himself personally received the sacrificial offering graciously and that they were thereby blest, and then completed the *Yajña*.

Once, while roving on the Vēṅkaṭādri as a boy, Vēṅkaṭēśa espied a very old, debilitated and blind *Brāhmaṇa*, calling "Kumāra, Kumāra" (son), to lead him to his *āśrama*; and, approaching him, He offered him His hand, led him to a stream, the *Kumāra-dhārā-tīrtha* and instructed him to bathe in it. When, after his bath, the old *Brāhmaṇa* turned into a youth of sixteen years, Vēṅkaṭēśa blessed him not only with that youthfulness but also with riches to conduct his daily ritual and sacrifices, as desired by him, and appeared to the transformed youth as the *Viśvātmā* (Universal Soul) with a thousand eyes, a thousand faces, a thousand heads and a thousand arms, and forthwith disappeared from his view. (Ante pp. 33-34).

In olden days a certain king of the lunar race, named Śaṅkhaṇa, was ruling at Sāṅkāśya city. He was dethroned and driven out of his kingdom by his subordinate princes. He set out for Rāmēśvaram on a pilgrimage. On his way back after a bath at Sētu, he reached the Suvarṇamukharī river, bathed in it, thence proceeded to the *Padma-sarōvara* and took a bath in it also and performed his usual daily religious rites at it. Then musing over his life, he was overpowered by grief, became disgusted with his homeless life under humiliating conditions, preferred death to living, and could not see where he should go and how he should eke out his livelihood. Sorrowing in this way, he fell asleep.

An impersonal voice addressed him, "O King, you are a wise man, do not grieve, but take courage. Within two miles and a half from this place stands the world famous Hill, Vēṅkaṭācala. On it abides *Kamalāpati* (Viṣṇu) who, like the *Kāmadhēnu* (divine wish-granting cow), the *Kalpataru* (divine wish-yielding tree) and the *Cintāmaṇī* (divine wish-giving gem), protects the suppliants, fulfils their desires and removes their misery, as His mercy is autogenous. On that holy Hill lies the illustrious Svāmī Puṣkarinī, on the western bank of which exists a huge ant-hill. Beside that ant-hill you may put up a shed to live in and worship Śrī Vēṅkaṭēśa for six months, thrice



each day after your bath in that Puṣkariṇī and performance of usual daily religious rites, and you can regain your kingdom."

On hearing these encouraging words, his heart brightened and he climbed the Hill, traced out the Svāmi-puṣkariṇī, constructed a hermitage on its bank, and living in it with austerity, bathed in the Puṣkariṇī, rendered his daily ritual and offered worship to Vēṅkaṭeṣa thrice a day for six months devoutly, as directed by the voice.

Then one day appeared suddenly from the midst of the Svāmi-puṣkariṇī a celestial *Vimāna* as brilliant as many suns combined, with *Śrīyaḥpati* (Viṣṇu) holding the *Śaṅkha*, *Cakra* and *Gada* (mace) in His hands and accompanied by *Śrīdēvī* and *Bhūdēvī* on either side. Thereupon came *Brahmā*, *Munis*, *Siddhas* and several orders of Divine Beings, drums were sounded from the sky and *Apsarasas* danced, and all the *Dēvas* extolled Him with *Vēdic* hymns.

Śaṅkhaṇa with excitement and wonder, rose from his meditation and prayed to Him, "O Lord of Gods, the kingdom that you bestowed on me graciously was wrested from me by the enemy kings and I was dethroned. O Ruler of the world and ocean of mercy, be pleased to protect me. I am greatly blest by your *darśana*."

God replied, "On the day on which your piety generated for the Svāmi puṣkariṇī, you regained your kingdom. To those who with a devoted mind bathe in this Svāmi-puṣkariṇī accrues *svāmitvam* (sovereignty) in proportion to their faith and devotion. You have done it and secured that fruit, wherefore you will get back your kingdom. You may go and rule it, and live happily"; and immediately He vanished from view.

In the meanwhile the feudatory chiefs fought against one another for the sole rulership of the kingdom and most of them perished. The subjects were disgusted with the anarchical condition of the state, and were averse to raise any weakling prince to the throne and desired to bring Śaṅkhaṇa back and re-enthroned him. They searched for him, found him returning from the Vēṅkaṭācala, besought him to re-occupy the throne, took him to Sāṅkāśya and reinstated him as their king. (Vārāha Pur., I, Ch. 38).

[A short account of Śaṅkhaṇa on page 13 *ante* emphasises the merit of the Puṣkariṇī and here is given a fuller account of him.]

At some remote time in the past lived in *Madhyadēśa* a highly learned *Brāhmaṇa* (Vārāha Pur. Pt. I, Ch. 39) named *Ātmārāma*, who was greatly devoted to the gods and the *Brāhmaṇas* and was the crest-jewel of the erudite scholars. After the death of his father, his wealth slowly dwindled

and he was at his wits' end to support his family, not to speak of charity to the needy. Not knowing what to do in such a depressed state, he journeyed to near the Vēṅkaṭādri, reached the Kapila-tīrtha, bathed in it, worshiped Śrī Kapilēśvara and, ascending the Hill, went on bathing in the seventeen Tīrthas one after another, and then sat down at some spot and began to muse over his lot, when he suddenly espied sage Sanatkumāra in deep meditation in a near-by cave. He prostrated himself before the sage and entreated him to show him a way out of his indigence.

From his yogic vision Sanatkumāra perceived and informed Ātmārāma that he had never deigned to make any charity in his previous life; and, in addition, prevented others from making charities and also harassed peaceful people and did not even once contemplate on the benevolent Viṣṇu. He advised him to meditate on Śrī-Lakṣmī, the liberal granter of riches, as inhering on the chest of Śrī Vēṅkaṭēśvara, and simultaneously repeat the "*mahā-mantra*" of Śrī-Lakṣmī mentally, which the sage taught him.

[The *mantra* is "Ōm Śrīm, Ōm namaḥ paramāyai lakṣmī viṣṇu-vakṣaṣthitāyai, māyai Śrī-Tarikāyai-svāhā."]

Ātmārāma moved on joyfully, recounting the *mahā-mantra*, ascended the Hill, reached the famous Svāmi-puṣkariṇī, the water of which he considered to have come from the *Mandākinī* (the Gaṅgā, Ganges) and the *Vīrajā* river of heaven and had his ablutions in it. On rising from the water, he saw a charming garden in front of him, enclosing a temple with *gōpuras* and *maṇṭapas* and a grand *Vimāna*, all constructed of pure gold and studded with gems, and heard sounds of music and dance emanating from it. He approached it and in it obtained a view of Śrī Vēṅkaṭēśvara with lotus-like eyes, holding the *Śaṅkha* and the *chakra* in two hands with the other two hands held in the poses of granting boons and assuring fearlessness and protection, and appearing, as handsomely as a crore of Cupids, in company with Śrīdēvī and Bhūdēvī on either side of Him.

Ātmārāma prayed to Him in a trembling voice, "O God, You are the absolute refuge and goal; You are the creator, supporter and destroyer of the world, and Supreme Lord; You are omniscient; and You are the container of all souls. I bow humbly to You."

*tvamēva paramam dhāma tvamēva paramā gatiḥ.* (42).

*tvamēva jagatām sraṣṭā dhātā hartā mahēśvaraḥ,  
iti stutam śivēnāpi vidhinā api stutam sadā.* (43).

*sarvam tvamēva jānāsi sarvātman stvām namāmyaham.* (44).

(Ibid, Ch. 42, vv. 44)

The merciful Vēṅkaṭēśvara told him that He was attracted by his chanting of the *Mahālakṣmī-mantra* and that he pardoned his evil deeds and granted

him riches and long and healthy life to enjoy the wealth and a charitable and righteous disposition to lead a pious life, and forthwith He became imperceptible.

Ātmārāma was bewildered by the vision and its vanishment, doubted whether it was a dream, and prayed to God that it might come true. He slowly descended the Hill, founded a home near the foot of it and lived long happily in it.

In ancient times a *Niṣāda* (a hunter), by name Vasu, lived with his wife on the Vēṅkaṭādri under a tamarind tree, in the ant-hill beneath which Viṣṇu was abiding (Vārāha Pur., Part 2, Ch. 9, vv. 1-15).

The *Niṣāda* cultivated *śyāmāka* grain for food, and each day he mixed honey with the prepared food, first offered it reverently to the deity in the ant hill whom he was worshipping with great devotion, and then partook of the remainder with his wife. In course of time, a son was born to them and they named him Vira. When the son grew old enough, one day the couple went to the forest to collect honey, after instructing their son to prepare the *śyāmāka* food as usual, mix it with honey, offer it first to their God and then eat the balance. That day the boy did exactly according to his father's directions. On returning home, the father found no food in the house and suspected that his son Vira consumed it without offering it to his beloved God. He became exasperated, took a sword, aiming to kill Vira for the double reason of not presumably serving it first to God, and eating the unoffered and consequently unholy food. When the *Niṣāda* raised his hand with the sword held in it, God Viṣṇu came out instantaneously from the anthill and grasped his hand from behind him imperceptibly. The father was surprised at his hand being held tight by someone and was further enraged at being prevented from his aim, turned round and found, to his amazement, his own God with only half His body visible, holding the *śaṅkha*, *cakra*, and *Gada*. He let down his sword, prostrated before Him and submitted "God, today my son failed to offer You the *śyāmāka* food and ate it himself. I could not control my passion for such impiety and I wished to kill him. Why did you restrain me?." God replied him, "*Niṣāda*, your son evinces greater *bhakti* towards Me than yourself. With his devotion he first offered Me the food and then he ate it. Whereas you deem Me as merely the beautiful Divine Image installed on the bank of the Svāmi-puṣkariṇī, he has realised My all pervading nature. By your good fortune, he was born as your son to afford you My *darśana*, while I came eagerly to protect him as My excellent and beloved *bhakta*." The *Niṣāda* Vasu was enraptured with Viṣṇu's *darśana*.

In a past age a certain Raṅgadāsa was born in the Pāṇḍyadēśa (Vārāha Pur., Part. 2, Ch. 9, vv. 16-50). From his boyhood he felt deep devotion for Viṣṇu. Travelling through the country in his pilgrimage towards north, he reached Nārāyaṇapuri, worshipped Śrī Vārāha there; and hearing about Śrīnivāsa abiding on the Vēṅkaṭādri, proceeded further north and came across the Suvarṇamukharī river. He bathed in it, and also in the sacred *Padma-saras* in *Śuka-purī* on the northern bank of the river, adored Kṛṣṇa and Balarāma installed in that town and resumed his journey. Passing through a thick forest, he neared the Hill, worshipped Śiva to whom the *Kapila* (brown cow paid divine homage, bathed in the bottomless and purifying *Cakra-tīrtha* in front of Śiva's shrine and began to get up the Vēṅkaṭācala.

[*Cakra-tīrtha* was the new designation given to the *Kapila-tīrtha* a below the Hill, through an edict in three Languages, Telugu, Kannaḍa and Tamiḷ, of the Vijayanagara emperor Acyutarāya, in the Śaka year 1453 corresponding to the 25th June 1531 A.C., in the second year of his reign; and four stone slabs inscribed with the edict renaming the *tīrtha* as *cakra-tīrtha* in the Telugu and Kannaḍa inscriptions and as *Ālvār-tīrtha* in the Tamiḷ inscription were planted at its four corners. In the episode Raṅgadāsa is not said to have taken a bath in this *Tīrtha* first but is stated to have worshiped Śiva in His shrine on the eastern bank of the *Tīrtha* however, and to have bathed in it after his *Śiva-Darśana* and before ascending the Vēṅkaṭācala, which slyly exhibits the fervour of the religious spirit of the *Purāṇa* compiler and the community.]

On the way Raṅgadāsa joined the Vaikhānasa Gōpinātha who was going up the Hill for the daily *Pūja* of God Vēṅkaṭēśa and in his company he went up the Hill fearlessly, though he was only a lad of twelve years. Reaching the Svāmi-Puṣkariṇī, he took his bath in it devoutly. Then entering the forest region towards the tamarind tree on the south bank of the Puṣkariṇī, he saw the lotus-eyed and blue-bodied Hari (Viṣṇu) in the air (*Ākāśastham*) beneath the tree, holding the *Śaṅkha*, *Cakra*, *Gada*, *Khaḍga* and *Śārṅga*, the *pañca-āyudha*, together with Śrīdēvī and Bhūdēvī, without protection from the sun, wind and rain and consequently shadowed by His carrier-bird, *Garuḍa*, constantly with his extended wings, and had His *darśana*. He was astounded by the wonderful sight and determined to rear a flower-garden there and supply flowers each day for His worship. He lived on a portion of the *Prasāda* (holy food) offered to God daily by Gōpinātha, who ate a part of it and gave a part to Raṅgadāsa. He levelled the ground round the tree under which he lived, felled all the trees except the tamarind tree which was sacred to Vēṅkaṭēśa and the *Campaka* tree which was dear to

Lakṣmī, as directed by God, raised a wall of rough stones around the Deity, and planted flower-plants, creepers and trees. When after a time, they yielded flowers, he supplied the loose flowers and flower-garlands to Gōpinātha each day for Vēṅkaṭeśvara's worship and decoration and felt ecstatic at His *darśana* after the *Pūja*. Thus Raṅgadāsa passed his life for seventy years in regular flower-service to God.

Thereafter, one day, while he was gathering flowers, he saw a *Gandharva* king arriving at the Svāmi-puṣkariṇī with his ladies in a divine *vimāna*, bathing and sporting together in the water. He was astonished at their sport, continued to gaze at them, became amorous and forgot his work on hand. As soon as the *Gandharvas* left the Puṣkariṇī in their aeroplane, he recollected himself, felt ashamed at his sensual attitude, grieved for his failure to offer flowers and garlands at the due time of that day's worship of God, bathed again in the Puṣkariṇī, plucked fresh flowers and went to the site of God, uttering His sacred names. Arcaka Gōpinātha angrily enquired why he did not bring the garlands and flowers in proper time, but brought flowers only after time. He stood silent without replying.

God appeared before him and said, "Raṅgadāsa, I tested your continency today, and you were not steadfast, but succumbed to it. However, for your zealous service to Me till now, I ordain that you shall be born as an affluent ruler of a province on earth, enjoy all pleasures of life as extensive as and equal to those of the *Gandharva* king you saw today. But your mind will not incline you to lust and it will keep you firm in your *bhakti* and service to Me. Then you will construct for Me an attractive temple with a *Vimāna* and strong and high surrounding walls in place of the rough-stone wall you have now put up around My stead, and thereby earn eternal glory. I will then grant you *mukti* (liberation) after you give up that body. Now continue to render your flower service till the end of your life. In this way I grant the desires of My devotees and ultimately bestow salvation on them. This is My nature." Raṅgadāsa, being thus cheered by God, continued his flower service devoutly, lived on for a hundred years altogether and then breathed his last.

After his demise, Raṅgadāsa was reborn, in pursuance of Viṣṇu's blessing, in the lunar royal family as the son of the royal couple, Suvīra and Nandini and was named Toṇḍamān. From his fifth year, he developed piety towards Viṣṇu. As he grew to manhood, he married Padma, the daughter of the Pāṇḍya king, as his chief queen and also a hundred other princesses of different states, who exercised their choice in his favour in their selection of their mates in *svayamvaras* and enjoyed a pleasurable life with them.

He was ruling his territory from his capital Nārāyaṇapura. One day he set out on a hunting excursion with the permission of his father, and, moving on with his followers, reached the outskirts of the Vēṅkaṭādri. There he espied a herd of elephants with surprise and pursuing them, crossed the Suvarṇamukhaṛī river, arrived at the hermitage of Śuka-brahmaṛṣi prostrated himself before him; and with his leave, went forward through a few forest tracts. He reached an ānt-hill which was the habitation of Rēṇukādēvī, prayed to Her, made obeisance to Her and advanced westward, when he saw a beautiful five-coloured parrot, uttering the word “Śrīnivāsa.” He wished to catch it but it flew aloft to the Vēṅkaṭādri. He followed its course, ascending the Hill, entered a field of śyāmāka grain in which he met its owner a vanacara (forester), who recognised him as a king, bowed to him and stood still. Toṇḍamān enquired him about the parrot and the forester told him, “The parrot is a favourite of Śrīnivāsa (Vēṅkaṭēśvara), is fondled and fostered as a pet by both of His Divine Consorts Śrīdēvī and Bhūdēvī and lives in their shrine on the south bank of the Svāmi-puṣkariṇī, and is, therefore, not possible to seize it. It is already high time in the day and you may take a little rest at my hut under this tree. I shall shortly return after worshipping God nearby. Meanwhile you may go about here with my son.” Toṇḍamān questioned him whether he should not accompany him to worship his God, as a desire sprouted in him to visit Him.

[Vārāha-Purāṇa pt. 2, Ch. 9, vv. 51 to 108 and Ch. 10. Herein in verse 51 Toṇḍamān is stated to have been the son of king Suvīra and queen Nandinī. In Bhaviṣyōttarapurāṇa Toṇḍamān's parentage is not given. Ākāśarāja is mentioned as having been the son of king Mitravarma and a Pāṇḍya princess, as having fostered the foundling Padmāvatī and married her to Vēṅkaṭēśvara. On his death in six months after Padmāvatī's marriage, a dispute is stated to have arisen for the possession of the Toṇḍamaṇḍalam kingdom, in which Toṇḍamān claimed it as the right of the younger brother to succeed the deceased elder brother, while Vasudāna (later on designated Śrīnivāsa) claimed it as the right of the son to succeed his father who acquired the kingdom through his prowess. Hence Toṇḍamān appears as the second son of Mitravarma (Bhaviṣ. Pur., Ch. 12, vv. 45 to 48). Thus there is difference in the parentage of Toṇḍamān as given in *Vārāha Purāṇa* and as given in *Bhaviṣyōttara Purāṇa*].

The Vanacara agreed to take the king with him; and, mixing the cooked śyāmāka food with honey and packing it in a plate of mango leaves, he started for the shrine of Hari together with Toṇḍamān, passed a long way over the hillocks and reached Śrī Svāmi-puṣkariṇī in an hour and a half. They bathed

in it and the *vanacara* took the king to the tamarind tree on its south bank and showed him Puruṣottama (Viṣṇu) standing in the ant-hill underneath the tree, effulgent with a bluish body, lotus-like eyes, four hands, smiling face and wearing a *pītāmbara* (silk cloth of yellow colour) and a *kiriṭa* (crown) on His head, and ornaments and garlands on His body and hands in association with Śrīdēvī and Bhūdēvī on either side, with the ten different weapons such as the *Śaṅkha*, *Cakra* and the other ones hanging on His sides. The Deity was being worshipped three times each day by Skanda (Subrahmaṇya, younger son of Śiva). His lotus-feet were concealed by the ant-hill and only the upper part of His body above the knees was visible. The *niṣāda* (hunter) and the king prostrated themselves before the Deity. Toṇḍamān was amazed at His vision and stood looking at Him intently, shedding tears of joy. The *niṣāda* offered his honeyed *śyāmāka* food to the God-head, then gave half of it to his royal guest and partook of the other half and returned to his shed with the king

Having rested that night in the forester's hut, Toṇḍamān started the next morning for his capital together with his army and reaching Rēṇukādēvī's abode again, halted there and arranged for Her due worship with sumptuous food-offerings and drinks and ghee-lamps and incense. While he stood, praying to Her, one of his men became suddenly inspired and addressed him, "O king, your kingdom will grow incessantly. In your name a capital will be established nearby and you will rule your kingdom, being close to Me and intensely devoted to Me. You will also obtain Vēṅkaṭēśvara's grace."

After noting this boon of Śrī Rēṇukādēvī, Toṇḍamān advanced to the hermitage of Śuka-Muni, bowed to him obeisantly and requested him to narrate to him the *māhātmya* (greatness) of the *Padma-Sarōvara* (the tank in Śrī Śukapuri, Tiruccukanūr, Tirucānūr or Alarmēl-Maṅgāpuram as called now-a-days).

Śuka-brahmaṣṛi related it thus to him:— "In the long past Śrī Mahā-lakṣmī and Her Consort Śrī Mahā-viṣṇu toppled down together from Heaven to the earth by reason of an imprecation of Dūrvāsa-Muni and She performed *tapas* in association with Viṣṇu for ten thousand divine years, at this golden lotus-pond *Padma-Sarōvara*. Indra and other gods began to search for Her and found Her at this tank together with Viṣṇu and with delight prayed to Her, "O Lakṣmī, You are the mother of Brahmā and of the world. We make obeisance to You of lotus-face and benign looks and adorned with all ornaments. You, born of the ocean, be pleased to extend Your merciful sight to us. You are *Brahma-vidyā* comprising the *Rg*, *Yajus* and *Sāma vēdas*. It is through Your grace that Brahmā is enabled to exercise His function of creation and Rudra (Śiva) His duty of destruction." With

this laudation of the *Dēvas*, Goddess Lakṣmī, inhering on the chest of Viṣṇu, replied them beneficently, “O *Dēvas*, with Your prowess You will destroy the *Asuras*. You may return to your place. Anybody, who is homeless or deprived of his home, and who repeats this *stōtra* (prayer), will regain possession of the house. Whoever worships Me with countless *bilva* leaves, reciting this *stōtra*, shall become a mine of *dharma-artha-kāma-mokṣa* and enjoy these *puruṣārthas* to the full. Also those who bathe in this *Padma-sarōvara*, meditating on Me as Viṣṇu’s Consort, shall obtain riches, long life, learning, sons and a beautiful body and brilliance, realising abundant food and pleasure and ultimately *mōkṣa* (bliss).” “Having graciously bestowed these boons, Śrī Mahā-lakṣmī mounted the carrier Garuḍa along with Viṣṇu and proceeded to Vaikuṇṭha.”

Śuka told Toṇḍamān further, “O King, the excellence of this *Padma-saras* deserves to be listened to fully. It can dispel the sins of men. People who bathe in it or merely utter its name will deserve to receive Lakṣmī’s favour. Since by chance you have come here, it will be auspicious for you to bathe in it and return to your place and meet your father.” Accordingly Toṇḍamān bathed in it, took leave of Śuka-mahaṣi and reached his town safely.

### TONḌAMĀN’S INHERITANCE OF HIS FATHER’S KINGDOM.

(Vārāha Pur., Pt. 3 Ch. 10, vv. 1-53).

Soon after Toṇḍamān’s return from his excursion through Śuka-mahaṣi’s *āśrama*, his father consecrated him as the *yuvarāja* (crown prince), tested his mettle for three years, and then crowned him king in his own stead. Then the father Suvīra and his queen Nandinī retired to the forest to live alone and Toṇḍamān began to reign.

At that time, a *niṣāda* (hunter) was cultivating *śyāmāka* grain in his fields on the Veṅkaṭādri, and found that the ripe grain was being eaten in the nights by a boar whose foot-prints he noticed. He armed himself with a bow and arrows and watched for the unwelcome intruder, when he observed a huge refulgent boar moving in the field. He grew wild with anger and roared and rushed to shoot it, but the swine retreated swiftly and entered an ant-hill. The irate *niṣāda* began to dig the ant-hill, and, when Varāhadēva came out of it, the *niṣāda* swooned and fell down. His son, who was near him, prayed to Varāha to condone his father’s offence.

Varāha inspired the *niṣāda* and through him proclaimed, “I am Varāhadēva. I always dwell in this ant-hill. Convey the following directions to Toṇḍamān. I should be installed at this very spot and be worshiped. Preliminarily, an ablution with a large quantity of black cows’ milk should be



performed by the king, when a stone-slab will be found underground. It should be sculptured into proper shape with the Varāha face and with Bhūdēvī seated on the left thigh. The image should then be consecrated with due religious rites and set up and regular worship twice a day should be performed to it. After this work, a similar process should be adopted in the case of Śrīnivāsa (Viṣṇu) who stands as an idol knee-deep in the cavity of another ant-hill under another tree to the south of Me. He should first be bathed with the milk of tawny cows daily until His feet become visible, and should also be provided with food-offerings each day. *Prākāras* should be constructed for both of us. *Toṇḍamān* should execute the entire work."

After this announcement, Varāha receded from the *niṣāda*'s body, who recovered from his stupor and regained consciousness. His son gave him a full account of the incident and of Varāha's command. Forthwith the *niṣādādhīpati* (leader of the foresters), Vasu, hurried with his men and his son to *Toṇḍamān*'s capital and informed him in detail of what all happened and of what orders Varāha issued to him, and returned to his domicile in the hill-forest.

Thereupon the king summoned his ministers, related to them Varāha's injunctions conveyed to him through the *niṣāda* chief and asked them to prepare to start for the Vēṅkaṭācala the next day. He also sent for his herdsmen and ordered them to pick out all the black and tawny cows from his cattle, take them to the Hill and keep them ready there. He then acquainted his queens with the happy news of his intended solemn visit to the Vēṅkaṭādri and invited them to accompany him.

Praying to God, he slept that night. God Śrīnivāsa appeared to him in his dream in the night, showed him an easy passage through a tunnel in the Hill to its top, indicating, besides, the direct way from his palace to the entrance of the tunnel by the branches, twigs and leaves strewn all through the route at different places. The next morning, the king got upon his horse; and, slowly going the way marked by branches and leaves, reached the mouth of the cave. Around that opening he established a town and also connected it with his palace and constructed a *prākāra* for its secret protection. Living in that new town, he thought of executing his assigned task. When he began to cut the trees to clear the ground, God appeared to him and instructed him, "Spare the tamarind tree which is dear to Me and the *Campaka* tree which is beloved of My Consort Lakṣmī. Construct only the *prākāra* together with the *dvāra-gōpura* (gateway with a tower over it). The *Vimāna* (dome) over My shrine shall be built by a descendant of yours, Nārāyaṇa, who shall also cover it with gold plate. That is his allotted work."

Accordingly, Tonḍamān erected the *prākāra* with the doorway and a turret over it, arranged regular *pūja*, for the Deity, visited Him daily going by the tunnel, and adored Him, ruled his kingdom justly and enjoyed all royal pleasures.

### VĪRAŚARMA'S PILGRIMAGE TO THE NORTHERN REGION.

(Vārāha Pur, Part 2, Ch. 10, vv. 50-78).

While Tonḍamān was reigning, a certain Brāhmaṇa from the southern country started with his wife on a pilgrimage to the Gaṅgā river and in the course of the journey found that his wife was pregnant, and, feeling that she could not bear the strain of the long distance travel, desired to leave her in a safe place; and accordingly sought the help of the king. The king accepted the responsibility for her secure maintenance and the Brāhmaṇa resumed his journey peacefully. In pursuance of his undertaking, Tonḍamān lodged the pregnant lady in a gynæceum in his palace, supplied her with victuals enough to last for six months, and also assigned servant maids to look after her. Later on he forgot her presence entirely.

The Brāhmaṇa having completed his pilgrimage in two years, returned to the king, who then recollected himself of the pregnant lady placed in his charge and, without answering the queries about her welfare, Tonḍamān received him regardfully and seated him; and suddenly rushed to her apartment and found her starved to death for lack of provisions after the initial supply. He then hurried through the cave to the shrine of God Narasiṃha, bowed to Him and thence hastened to the shrine of Śrīnivāsa, who was at that time reclining with His Consorts Śrīdēvī and Bhūdēvī. He made prostrations to Him and represented to Him the case of the death by starvation of the Brāhmaṇa's wife due to his negligence. God comforted him and directed him, "Decorate the lady's corpse, bring it in a palanquin, immerse it in the *Asthi-tīrtha* situated to the east of My temple and she will revive. You may then make her over to her husband."

The king returned swiftly to his palace, got the corpse set in a palanquin and accompanied by his queens in separate similar conveyances, ascended the Hill and went up to the *Asthi-sarōvara*. All of them bathed in it; and, while the corpse was dipped in it, it was infused with life and became whole, as theretofore when alive, stepped out of the water along with the other ladies, saw her husband at the spot and joined him. Then they all started back to the palace, and the king gave the Brāhmaṇa couple a warm send-off with rich presents.

Thereafter, God Śrīnivāsa enjoined Tonḍamān, "You should not resort to My shrine at untimely hours. Visit each day soon after My *nivādana*

(food-offering), bringing gold lotuses, and with them worship Me, and all your desires will thereby be fulfilled." Thenceforward, he was performing God's *pūja* accordingly. (Vārāha Pur, Pt. 2, Ch. 10, vv. 79-102).

One day, he noticed a stalk of *tulasi* (sacred basil) made of clay lying above his gold lotuses on His feet, and he could not conceive how the earthen *tulasi* happened to be there. He, therefore, requested God to reveal the mystery of its presence. God replied, "O king, a *bhakta* of Mine, a potter, lives in Kurva village and he adores Me in his own house and I accept his *archana*." The king went to the potter's house to see him.

The potter Bhīma was surprised at the king's visit, bowed to him respectfully and seated him. Toṇḍamān asked him to tell him how he worshipped God. The potter said, "I am a potter. I do not know what *archana* is. Who told you that I worship God?". The king rejoined, "As God Śrīnivāsa Himself informed me, I have come to visit you."

Then the potter recollected God's gracious words spoken to him in the past, "When your *pūja* will become known and king Toṇḍamān will visit you and talk to you, You will gain salvation," and apprised the king of that boon granted to him by Vēṅkaṭeśvara a long time ago. Immediately Bhīma the potter, observed a *vimāna* with God seated in it, made obeisance to Him, and he and his wife gave up their lives simultaneously, got together into the *Vimāna*, while the king was looking on, and reached *Viṣṇupāda* (feet of Viṣṇu, *parama-pada*, supreme place, Vaikuṇṭha).

Toṇḍamān was enraptured by that strange phenomenon, returned to his capital, crowned his son Śrīnivāsa as king, resorted to a lonely place and performed his *tapas* intensely. Being highly gratified by his austerity, God gave him His *darśana* seated on *Garuḍa* along with Śrīdēvī and Bhūdēvī, and inquired him what kind of boon he wanted. The king obsecrated Him, "O Lord, I am blest for being made the recipient of Your grace. I only wish that I may be spared the pangs of rebirths and deaths of human life and be provided with a place in Your *Svarga-loka*," and fell on the ground in humble reverence to Him. Forthwith a *Vimāna* arrived and Toṇḍamān sat in it and was borne aloft to Heaven.

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## CHAPTER 10

### ĀKĀŚARĀJA BORN AS THE SON OF MITRAVARMA

(Vārāha-Pur., Pt. 2, Ch. 3., vv. 12-38).

Śrī Varāha narrated to Bhūdēvī as follows:—

**A**S each quadruple *yuga* in the twenty-eight *catur-yugas* was running to its close, and, after the *Mahābhārata* war ended, *Kaliyuga* commenced. In the *Kaliyuga*, Vikramārka Śaka, Śūdraka and other kings ruled over the land and reached *Svarga-loka* without having known Me. Thereafter king Mitravarma was born in the lunar royal family, became a *mahāratha* (a supreme warrior possessing many war-chariots) and reigned justly over the Toṇḍamaṇḍalam territory from his capital at Nārāyaṇapura. He married the daughter of the Pāṇḍya king and begot an illustrious son, Ākāśarāja by her. Ākāśarāja wedded a Śaka princess by name Dharaṇī and when he grew to manhood, his father handed over the reins of government of the kingdom to him and went to the Vēṅkaṭādri along with his queen to undertake *tapas* contemplating on God. Ākāśarāja then became the emperor.

He was issueless for a long time and wished to perform a *yajña* to beget a son, and for that purpose he began to till the land on the bank of the Āraṇī river with a gold ploughshare so as to sow and grow the nine kinds of grain and pulses required for the sacrifice. While sowing the seeds, he observed a handsome female baby of golden hue, lying wrapped with the petals of a lotus flower. He was wonder-struck at that finding and with tears of joy took up the babe muttering "This is my child. By God's grace she is bestowed on me." Simultaneously, a divine voice announced, "O king, certainly she is your child. Foster her carefully." Most delightfully, he took the baby to his queen Dharaṇīdēvī and entrusted the foundling to her charge. As the baby was found lying enclosed in a lotus, she was named Padminī.

Soon thereafter, the queen became pregnant and was delivered of a son in an auspicious moment. On being informed of the happy event of the birth of a son, Ākāśarāja joyfully presented gold, cows and other items to deserving persons, and, on the twelfth day, performed due religious rites and named the baby Vasudāna.

Some years later, when Padminī was youthful, she was one day roving along with her hand-maidens in the royal pleasure-garden when sage Nārada, passing that way, espied her. He was greatly impressed by her dazzling beauty. He approached her and enquired about her parentage; and overcome with wonder, asked her to show him her palm to enable him to prognosticate her future life. He read the lines in her palm and told her, "Your bodily features are exquisite and marvellous. Your lustrous and mirthful countenance, besides, indicates that you deserve to be the spouse of Śrī Viṣṇu. You are Śrī Lakṣmī who was once born in the Ocean of Milk." After predicting thus, Nārada disappeared.

Padminī and her maids engaged themselves in culling flowers in the garden, when they noticed a huge musty male elephant in rut, moving in the midst of a herd of female elephants, suddenly rushing into the garden. The maidens were terrified and hid themselves behind a big tree. At the same time, they caught sight of a well-featured white horse bearing a majestic rider of extraordinary beauty, holding in one hand a *śārṅga* or bow embellished with precious stones and in another hand an arrow of gold, wearing a *pītāmbara* and a gold *yajñōpavīta* (sacred thread) and adorned with jewels. He was in pursuit of the frenzied elephant which, on seeing him, ran away with the herd. The rider approached the maidens and enquired if they saw an *ihā-mrga* (wolf) pass that way; and they replied in the negative, and asked him why he entered that quiet game-preserve which belonged to the king and from which hunters were precluded.

He got down from his horse and queried them who they were and in particular who that most attractive maiden was. They told him that she was the foster daughter of Ākāśarāja, the king of that region, and that they were her hand-maids. They in turn questioned him about his name, residence, parentage and other particulars. He said in reply, "I belong to the solar race. Though I have numerous names which are capable of purifying men of qualities, from the colour of my body, I am called Kṛṣṇa; possessing the *Cakra*, weapon infusing fear into the enemies, the *Śaṅkha* with the power to quell them by its sound, and the *Dhanus* (bow) unrivalled even in the divine world, and thereby being the unique hero in the world; I live on the Vēṅkaṭādri. Setting out on a hunting excursion with some huntsmen followers, I reached this gameland, while chasing a wolf, and thus met you accidentally. As I espied this gemlike virgin, I approached you and wished to ask you if I can marry her, since I am enamoured of her." The maids resented his ungracious proposal, warned him that, if the king came to know of it, he would be severely punished, and asked him to leave the place at once and go back to his residence to avoid any unpleasant consequences. In fright he mounted his horse and returned to the Vēṅkaṭādri with his huntsmen. There at His shrine He

dismounted from His horse, dismissed the celestials, who in the guise of His huntsmen accompanied Him, to their region, entered the *maṇi-maṇṭapa*, climbed up by the flight of steps over five flats to the cot inlaid with the nine kinds of gems and lay in it musing on Padminī and her seductively charming features and asseverating to Himself that she must assuredly be no other than Lakṣmī born in the Ocean of Milk.

House-keeper Vakuṃamālikā took a square midday meal nicely prepared in different varieties to Him, but He did not notice her. She questioned Him about His sad condition and He revealed the affair to her in a round-about way. "During the virtuous time of the *Trētā-yuga*, when, having been entreated by gods, I was born to Daśaratha in My theophany as Rāma for annihilating the *Rākṣasas*, a certain maiden Vēdavatī greatly helped my consort, Sītā, a manifestation of Lakṣmī and the foster-daughter of king Janaka. While I was living in the forest with Sītā and Lakṣmaṇā, Mārīca assumed the form of a golden deer and came near our *āśrama* and Sītā wanted Me to catch it for her. I attempted to catch it but it ran away. I pursued it and shot it when the *Rākṣasa* Mārīca vociferated, "Lakṣmaṇā, I am killed." Sītā, misapprehending that My life was in danger and that I cried for help, indignantly prevailed upon Lakṣmaṇa to hasten to my aid. And Sītā was alone in the hermitage and Rāvaṇa appeared before her as a *sannyāsin* begging for alms. His object was to carry Sītā off to Laṅka. The God of Fire fore-knowing it, took Sītā to the *Pātāla-lōka* and entrusted her to the care of his wife Svāhādēvī and created a shadow Sītā at the *āśrama*. It is this shadow Sītā that Rāvaṇa carried away to Laṅka, imprisoned her and harassed her in many ways, and she was Vēdavatī. When I brought her to Ayōdhya, after vanquishing Rāvaṇa, she entered the fire of a pyre. Then the Fire-God brought up Sītā from the *Pātāla* and also Vēdavatī to Me and represented to Me, "This lady, Vēdavatī, suffered for Sītā at the hands of Rāvaṇa for which You must be pleased to bestow a boon to her." Sītā, too, said, "Lord, she served as my duplicate and suffered for me; and, therefore, you must evince compassion for her and as a recompense marry her." I agreed to it and announced, "She shall live in *Brahma-lōka* worshiped by the *Dēvatas* till the twenty-eighth *Kali-yuga* when I shall incorporate Myself as Vēṅkaṭēśvara and she shall be the foundling and the fosterling Padmāvatī of Ākāśarāja in Nārāyaṇapura, and I shall wed her." So this Padmāvatī, who is like the lotus in all her features, is Vēdavatī herself. I saw her today with her companions in the pleasure-garden near Nārāyaṇapura during my hunting. I am bewitched by her beauty. I am passionate and I cannot live without her. You must go instantly and settle our marriage."

Vakuṃamālikā consented to undertake the mission and asked for information regarding the particular place and the route to it. He instructed her,

“ Pass through the Nṛsiṃha cave from this place, reach the shore of the Suvarṇa-mukharī river on which lies the *Agastya-āśrama* enclosing the Agastyēśvara temple with His *Līṅga*, which was adored by Agastya-Maharṣi, worship it and proceed some distance on the same bank to the *śuka-brahmaṛṣi's āśrama* near which is situated containing lotus: s the Padma-sarōvara. Bathe in it, visit cāyā-śuka performing *tapas* there and worship Kṛṣṇa and Balarāma adored by cāyā-śuka, and they will bless you with success. There, cross the river, pass by a series of gardens to the Āraṇī river and take rest in the grove beside it. From that place you can see Nārāyaṇapuri nearby on the north side surrounded by that river. Go to that town and there do the needful through your dexterity.” Having thus informed her, He lay down on the cot with Lakṣmī.

Vakuḷamālīkā mounted a red horse, proceeded by the route indicated and reached the west bank of the Āraṇī river, bathed in it intending to worship Agastyēśvara-Līṅga, and took a short respite.

At that time, some maidens arrived at the above shrine and Vakuḷamālīkā approached them and enquired them who they were. They told her that they came from the palace of Ākāśarāja and that they were the associates of Padmāvatīdēvī who was sick with passion for a splendid person, who appeared to them in the pleasure-garden some days previously, riding the high horse, and for her relief ablutions were to be performed for the Agastya-Līṅga as advised by astrologers and that they brought the necessary articles for the *abhiṣēka*. They asked her about the purpose of her going to the shrine. She replied that she intended to visit their queen on a certain urgent matter and requested them to take her to the queen. They assented; and, after the *abhiṣēka* was completed, they escorted her to their queen.

Meanwhile a sooth-sayer arrived at the palace and, through mantology, intimated the queen, “ Your daughter Padmāvatī is not affected by any disease. She is love-sick for Vēṅkaṭēśvara abiding on the Vēṅkaṭādri, who is also obsessed with love for her. He has sent an embassy to you through a noble lady and in pursuance of it, you will conclude her marriage with Him, and she will live happily with Him as the co-consort of Śrī Lakṣmī.”

Then queen Dharṇīdēvī approached her love-stricken daughter and asked her what she wanted for her relief. She answered, “ Mother, my mind is engrossed with one object only. That is non-dual. Its sight is pleasing to the eyes. It attracts the minds of the pious people also. For the mere sight of it *Brahmā* and others perform austere *tapas*. It is attainable only by the theophiles. It pervades the universe as the unique force. It is the sole light that enkindles all lights. It is more divine than all divine beings (it is the

God of all gods). None will feel a want if it is obtained, and all desires can be achieved thereby. Mother, find out that object for me."

The queen was amazed at her daughter's words and wished her to describe the qualities of *bhaktas*, who could gain that object. In reply, Padmāvati, described the symbols of Viṣṇu cult indicated on the *bhakta*'s bodies, at twelve different places in the form of a trident and the insignia of the *pañcāyudha* of Viṣṇu, impressed indelibly by scorching *Śaṅkha* and *cakra* marks on the two shoulders, the *śārṅga* and the *Śara* on the head, the *Gada* on the forehead and the *Khaḍga* on the chest, as the external marks; and truthfulness, chastity, kindness and other virtuous qualities inwardly practised by them, besides chanting the *Vēdas* constantly and performing *Vēda* rites. She then remarked, "Such people alone are *Viṣṇu-bhaktas*. Those who get the symbols of the *Śaṅkha* and *Cakra* only impressed on their shoulders, without the other three symbols, are called *Vaiṣṇavas*. By them alone through their righteous conduct is that *Brahman* realised. My mind yearns to attain that realisation. I always contemplate on the blue-bodied Viṣṇu and do not long for anything besides Viṣṇu. I spell the names "Hari" and "Acyuta" constantly. By that incantation alone I am living. Dear mother, find a means of its fulfilment."

[This delineation of the highest spiritual aspect of The Absolute Brahman by Padmāvati while she is love-sick and passionate towards an unknown hunter who met her in the garden accidentally, who too fell in love for her at first sight and who expressed his desire to marry her, looks incongruous, since her agitation and agony were certainly due to her amour also at first sight for the stranger hunter. For, if she were in real philosophic mood, she should have calmly borne her agitations and striven to realise it through her own efforts or through the help of a realised philosopher or mystic or a sage instead of asking her unsophisticated mother to find that object for her. And the mother was bewildered at her daughter's digression, and by a knack the poet made the unlearned mother inquire her daughter about the qualities of Viṣṇu *bhaktas* or *Vaiṣṇavas* to get a chance to describe them also.

Tāḷlapāka Annamācārya had described certain traits of "Vaiṣṇavas" in his *Saṅkīrtana* beginning with "Nityulu, Mukṭulu, Nirmalacittulu, Nigamāntavidulu Vaiṣṇavulu" in Māḷavi-rāgam. They may be compared with Padmāvati's characterisation here. He stated: "They are *nityas* (eternal, everlasting), *muktas* (liberated souls, attained salvation), pure minded, well-versed in *Vēdānta*, non-active, fully cultivated intellects, blemishless, wearers of the marks of the *Śaṅkha*



and the *Cakra*, venerated in all matters, desireless disinclined to serve human beings, uncoveting even the thrones of Brahmā and other gods, pure souls who shunned the artifices of *mantras* (incantations), restrainers of affection, unfaltering in their avowed purpose with firm faith in God as the only refuge, ever pursuing their chaste life, non-performers of deeds (implying relinquishment of their fruit) and good-natured, who are the *bhaktas* of Vēṅkaṭēśvara, through my devotion and service to whom I became blessed " ]

Annamācārya noted further the qualities of the servant, the *bhaktas* of Vēṅkaṭēśa whom he considered as a form, an incarnation of Viṣṇu in the *Saṅkīrtana* commencing with the *Pallavi*, "Ekulajudemi evvaḍainanēmi, ākaḍa nataḍḍ Harineriginavādu " what does it matter in which ever caste he might have been born and whoever he is, ultimately he is the one who has known, realised Hari, Viṣṇu). He then described his qualities: " He is the possessor of the riches of truthfulness, disinclined to blame others, imbued with the rare quality of kindness to all beings, identifier of all persons with himself, pure-souled, high-souled, intent on righteous conduct, not having yet surpassed activities, a mystic not forgetting *Hari-bhakti*: (devotion for Hari, Viṣṇu), moving in the world doing good to others, living without enmity towards anyone, realiser of the universal soul, who sought and stays as the humble servant of Vēṅkaṭēśa "

By that time, the women-folk of the palace who had gone to the Agastyesvara temple for rendering His *abhīṣēka* returned, after its completion, to the queen, accompanied by Vakuḷamālīkā. They introduced her to the queen who enquired her whereabouts and the purpose of her visit

Vakuḷamālīkā represented to her, " O Queen, I come from the Vēṅkaṭāḍri, I am called Vakuḷamālīkā. Our Lord Nārāyaṇa, abiding on the Vēṅkaṭācala, manifesting Himself as Vēṅkaṭēśa, set out on a hunting expedition one day and, moving onwards from forest to forest, espied a musty elephant, pursued it but could not overtake it. By chance He met Śāṅkha-nṛpati, who was worshipping the figure of Viṣṇu, carved with Śrīdēvī and Bhūdēvī on a rock; and, enquiring him, he learnt that he was the son of Śvēta-nṛpati, king of the Haihaya kingdom, and, having led an austere life and spent his property in charity, he had not realised his desire of being favoured with God's grace and became despondent. He heard an incorporeal voice from the sky, asking him to proceed to the Vēṅkaṭāḍri and to perform penance there, and, under the kind instructions of Agastya, he was adoring Vēṅkaṭēśa with Śrīdēvī and Bhūdēvī at that spot. Vēṅkaṭēśvara advised him, ' King, go to the Vēṅkaṭāḍri; on its western pinnacle grows a *nyagrōdha* (banyan) tree at the base of which stays Viṣvaksēna, before whom prostrate and proceed to the Svāmi-puṣkarinī,

and bathe in it. On its western bank flourishes an *asvattha* tree, beneath which lies an ant-hill. Remain between these two and render *tapas*. In that ant-hill lives Śveta-varāha (White Boar) who will be visible only to the theopathic persons.' Then He mounted His horse, resumed His sport and reached the Āraṇī river, wherefrom, pursuing a huge elephant in rut, reached a garden in which He saw some handsome maidens, with an admirably beautiful young lady among them, engaged in plucking flowers and was bewitched by her.

After learning that she was the daughter of Ākāśarāja, he returned to His permanent residence in the temple, beside the Svāmi-puṣkariṇī on the Vēṇkaṭādri, called me and instructed me, 'Vakulamālikā, proceed at once to Ākāśarāja's town, visit his queen Dharaṇidēvī, request her to bestow her daughter Padmālaya to Me in marriage, ascertain the order of assent of the king, given after consultation with his ministers, return forthwith and intimate the news to Me.' So have I now come to you under His command. You may kindly propose the subject to the king, suitably to elicit his favourable answer, with the agreement of his councillors. You may also move the matter with your daughter and obtain her opinion in consonance with the state of her mind. All in all, I wish you work towards a propitious consensus from every side."

With a gladdened heart, Dharaṇidēvī approached the king, sent for Padmāvatī, got the ministers summoned to the assembly and related to them the content of Vakulamālikā's embassy from Vēṇkaṭṣvara. The king instantly accepted the proposal rejoicingly and asked the ministers for their opinion. In one voice they expressed their agreement with the king's resolve and added that his foster-daughter was most fortunate in wedding Vēṇkaṭṣvara and becoming the co-consort of Śrī Mahā-lakṣmī, and would live quite happily with Him; and wanted the king to send for Bṛhaspati to fix an auspicious *muhūrta* for the marriage. On a call, Bṛhaspati arrived from the *Dēvalōka* and fixed the time of marriage on the day of the *Uttara-phalgunī* star (the twelfth star) in the month of Vaiśākha (the second month of the Hindu calendar) in consonance with the birth asterism *Mrgaśīrṣa* (fifth star) of Padmāvatī and *Śravaṇa* (twenty-second star) of Vēṇkaṭṣvara.

Then, Ākāśarāja turned towards Vakulamālikā and told her, "Madam, you may return to Vēṇkaṭṣvara and intimate Him that the *Muhūrta* for the marriage has been set in Vaiśākha and that He may get ready and arrive in my place in time for it." He sent Śuka-brahmaṣi as his ambassador to Vēṇkaṭṣa in the company of Vakulamālikā.

Next, he called his son, Vāsu and despatched him to the *Dēvalōka* to bring Indra and other gods. On their arrival, he asked Viśvakarma, the

architect, to adorn his capital, which he did. Indra showered rain, Kubēra poured out heaps of money, Yama made the people healthy and free from disease, Varuna brought in gems and pearls in mass, and, thereafter, they were enjoined to carry on their work on the Vīṅkatācala.

Vakulamālīkā rode back on her horse with Śuka to Vīṅkatācala, alighted before the temple, entered it with the *Maharṣ*, and, approaching Vīṅkatīśa seated with Laksmī on the begemmed *smhāsana*, prostrated herself before Him and represented, "Lord, in pursuance of Your command, I have been able to accomplish the affair successfully. To convey the happy news of the settlement of the marriage, Ākāśarāja has sent to you Śuka-brahmarshi along with me and here he is."

Śuka-brahma related to *Bhagavān* (God) as obsecrated by Padmāvatī, "O Mādhavā, accept me, the daughter of the earth, as your spouse. I ever utter Your luscious name and contemplate upon Your effulgent form. I have marked Your symbols on my shoulders and on my body, such as the *Śanka* and the *Cakra*. I adore only Your *bhaktas*, who had undergone the *pañca-samskāras* (received the marks of Your five weapons) on the different parts of their bodies. I render all my acts for Your gratification solely. Thus engaged in Your service, I surrender my body also to You. O Mādhava, be compassionate to show Your grace to me and accept me."

God responded, "Śuka, you may inform Padmāvatī that I told you that in accordance with her prayer, I shall arrive for the marriage, in the company of the *Dīvas*," and handed him a garland of *tulasī* leaves for presentation to Padmāvatī.

Śuka received the garland and hastened to Padmāvatī, presented it to her and informed her of God's message to her. She wore it on her head and anxiously awaited His arrival.

Ākāśarāja, also delighted by the good news, called the Moon and ordered him to prepare the different kinds of food of four flavours, agreeable for offering it to God and serving it to the *Dēvas*, *Rṣis* and ordinary folk, made other necessary arrangements for the marriage, had Padmāvatī embellished, and, in consort with his queen seated himself in the assembly hall with his ministers, eagerly looking forward to greet the Godhead.

Simultaneously, God summoned Laksmī and asked Her to make necessary preparations for His wedding with Padmāvatī. She ordered Her hand-maids to keep ready scented oil and hot water, ornaments, the gem-set crown, the parasol and other things. While Sarasvatī and Gaurī waved the fly-whisks, Laksmī anointed Him with the scented oil, bathed Him, dried His hair, smeared His body with sandal and tied the *pītāmbaram* and adorned

Him with ornaments, the girdle-belt and the crown. He Himself put on the upward mark on His face. Then with Lakṣmī, He mounted *Garuḍa* and set out for Nārāyaṇapurī, accompanied by Brahmā and other *Yōgis*, *Bhaktas* and *Bhāgavatas*, together with *Gandharvas* making sweet music. *Apsarasas* dancing, drums sounding, *mahaṛṣis* reciting Vēdic hymns, and followed by His retinue and the ladies including Vakulamālikā, accommodated in chariots, reached Ākāśarāja's town.

Meanwhile, Padmāvatī was taken in procession on the *Airāvata* elephant in *pradakṣiṇam* through the streets of Nārāyaṇapurī to its tower-gate where the bride-groom and the bride were halted and made to exchange their flower-garlands. They dismounted from their vehicles and were led to the dais for marriage. Brahmā officiated as the *Purōhita* (priest). And the *mangala-sūtra* (the auspicious thread around the neck) was tied after the prescribed *hōmas* (sacrifices) and other rites were conducted. The marriage lasted for four days.

On the completion of the marriage, with the approval of Ākāśarāja, Vēṅkaṭēśa started for the Vēṅkaṭācala, mounted on *Garuḍa* with Lakṣmī and Padmāvatī, to the accompaniment of divine music and the sounding of drums, attended by the *Dēvas* headed by Brahmā, the *Munis* led by Śuka and others. On reaching the temple on the Vēṅkaṭādri while the *Dēvatas* and the *Munis* sang *hallelujahs* and *hosannas*, God entered the *Mun-manṭapa* (front portico) with both of His Consorts and took his seat on the *Sīmhāsana* (throne).

Ākāśarāja also accompanied them with basketfuls of grains, pulses, fruits, sugar, diamonds, pearls, clothes and other things and also good and nice cows, horses and elephants, men-servants and women-servants and other items as wedding gifts to his divine son-in-law and semi-divine foster-daughter and as dowry in quantities, qualities and numbers commensurate with the status and prestige of both the king as the father-in-law and God as the son-in-law; and stood before Him. Vēṅkaṭēśa felt grateful to Ākāśarāja for having given his daughter in wedlock to Him and for the presents he made, and called on him to ask for any boon. Ākāśarāja replied "Lord, You are God. My desire is to serve You for ever. Your boon as the infusion of ever-lasting, ardent and developing *bhakti* in me for You is all I want. Bless me that my mind shall concentrate itself continually on Your lotus-feet." God granted his boon and honoured him as His father-in-law also.

Then He looked at Brahmā and others, complimented them duly, and permitted them to depart to their abodes. On their departure, He sported Himself on the Hill in the company of both Lakṣmī and Padmāvatī for a time and thereafter entered the temple on the south bank of the Svāmī-puṣkarinī with them and remained joyously in it, worshiped by Subrahmanya

[While the *Vārāha-Purāṇa*, Ch. 11, v. 440 has stated here that Vāṇkaṭṭṣvara, after marriage, proceeded to the Vāṇkaṭṭācala with both Lakṣmī and Padmāvatī, received the presentations from His father-in-law and continued to stay on the Hill, the *Bhaviṣyottara-Purāṇa* mentions that after receiving the presents He immediately shifted His residence to *Agastyāśrama* for six months with Padmāvatī-dēvī as a vow (*pratijñā*) not to go to the Hill for six months soon after marriage. This precept has been generally observed by men even now-a-days.]

## CHAPTER 11

### VISIT OF THE ṚṢIS (MUNIS) FROM THE NAIMISĀRANYA TO THE VĒṆKAṬĀDRI

(Vārāha Pur , Part I, Ch 62)

**T**HE *Maharṣis* who had assembled in the Naimisāranya in an *āśrama* and heard the story of the *Śiṭa-varāha-alpa* (the apo of the White Boar manifestation of Viṣṇu) and also the accounts relating to Vēṅkatēśa, the Vēṅkaṭācala, the *Tīrthas*, the visits of the different *bhaktas* and other items, from Sūta-maharṣi, the profound *paurāṇika* (story-teller) who imbibed that extensive knowledge from Vyāsa-maharṣi, the author of the *Mahābhārata* and other Purāṇas, expressed a desire to visit the holy Hill and worship Vēṅkaṭēśvara, and requested Sūta to tell them the proper method of doing it. He explained to them, "You must adore Him by means of His one hundred and eight names with *tulasī* and suitable flowers. You must pay homage to the Hill as soon as you see it, first bathe in the *Kap la-tīrtha* below the Hill and ascend it, going on bathing in the other sacred pools on the way, reach the Svāmi-puṣkarinī, bathe in it, pray preliminarily to Bhū-varāha in His temple, then go to Vēṅkaṭēśvara's temple and worship Him in consort with Lakṣmīdēvī and Bhūdēvī standing on either side of Him, through His *aṣṭōttaranāma* "

With these instructions of Sūta, the *Mahāmuni*s started from the Naimisāranya, crossed the Gaṅga, Gṛdāvāī, Kṛsnā and other sacred rivers on the way, reached the Vēṅkaṭācala, danced in ecstasy on seeing it, bathed in the *Kap la-tīrtha*, adored Kapilēśvara, got up the Hill, bathed in the Svāmi-puṣkarinī, paid homage first to Bhū-varāha and next went to Vēṅkaṭēśvara's temple and prayed to Him, "O Hari! It is impossible for anyone to describe Your innumerable auspicious qualities. Obeisance to You who extended Your three feet as Trivikrama in order to establish *dharma* (righteousness) in the world. Prostrations to You who, exceeding by ten inches the universe, extends both into the past and the future. Adorations to You who is the lord of the *viśvam* (world) which is one fourth and *vimam* (sky, water) which is three-quarters of the creation. A thousand bows to you, *Parabrahmam*, the Absolute God, who brought into existence the four *Vēdas*, the four castes, the Fire-God, the Moon and the Sun. O Lord! You are universe-embodiment,

Your names, forms and qualities are endless and even the *Vedas* are unable to enumerate them; as such, we cannot describe them." Then they worshiped His feet with golden lotuses, reciting His hundred and eight names taught them by Sūta.

Vēṅkaṭēśvara was immensely pleased with their adulations and said "O *Munis*, even while you were engaged in listening to the story of the *Vēṅkaṭācala-Māhātmya* in the *Naimiśaraṇya*, I granted the fruit of it to you which is unobtainable even by austere penance for a long time. I am prepared to bestow any further boon you may desire. Whoever, living in a far-off place, hears, reads or expounds the "*Vēṅkaṭācala-māhātmya*," to him I grant all his desires. To those who undertake this task in the *Kanvā* month (September–October during which period His *Brahmātsavam* takes place) My grace easily extends towards them and I favour them with riches, lands, produce and progeny; and after their enjoyment of life on earth, I grant them salvation."

The enrapt *Muhaṭṣis*, struck by the splendour of Vēṅkaṭēśvara, were averse to depart from the Vēṅkaṭācala to the *Naimiśaraṇya* and stayed on there for five years, engaging themselves in bathing in the several sacred *tīrthas* on it, performing their prescribed rites and enjoying the *līlas* of the Godhead through His *darśana*; and in the end returned to their habitation in the *Naimiśaraṇya*. There they extolled Sūta-mahaṭṣī for his accurate delineation of the Deity, the Hill and other items and for his benevolence in exposing the "*Vēṅkaṭācala-māhātmya*" to them which kindled their desire to visit the place and worship Vēṅkaṭēśvara, by which they became blessed.

Mitravarma was born in the lunar race of kings and ruled the Tuṇḍīra-maṇḍala as king from his capital at Nārāyaṇapura and to him by his queen Dharaṇīdēvī was born Ākāśarāja. It would, therefore, appear that a very long time elapsed during the *Kaliyuga* when Mitravarma was born.

Not only did these kings of North India not know of His existence on this inaccessible Hill in the midst of thick forests in the southern country, but even people living in the surrounding region were unaware of the fact. Not even Toṇḍamān, the ruler of the territory, was cognisant of it. A *Vana-cara* chief was daily propitiating Vēṅkaṭēśvara and offering Him śyāmāka food, and he, on the request of Toṇḍamān, conducted 'him to the presence of the Deity standing in the cavity of an ant-hill, only partly visible from the knees to the crown (p. 59 ante). It, therefore, looks most probable that He might have been brought from some cultural centre in the South and planted under the tamarind tree by some forest chief in by-gone days and in course of long years, perhaps centuries, through action of rain and wind, the Idol might have sunk knee-deep into the ground to the depth of the rocky soil.

Hence, during all these past aeons, people did not know Varāha, and Viṣṇu-Vēṅkaṭēśvara too, even though both of Them made Their homes on the Vēṅkaṭācala some *yugas* previously and obviously lived in the two ant-hills.

When Ākāśarāja's foster-daughter, Padminī or Padmavātī was roving in the flower-garden with her hand-maidens, and Vēṅkaṭēśvara met her during His hunting excursion, He was stricken with her superb beauty and became love-sick, rode back to the Hill, alighted before His temple from His horse, entered the sanctum, passed through the *maṇi-maṇṭapa* into an inner apartment and lay in bed there (p. 66 ante).

Thus by the time of Ākāśarāja's reign, Vēṅkaṭēśa had His shrine constructed with some apartments. But the mention of the *maṇi-maṇṭapa* is anachronistic, for it was erected by a Vijayanagara chief minister, Amātya-śekhara Mallāṇa alias Śrī Mādhavadāsa of Chandragiri in the Śaka year 1339, corresponding to 25th August 1417 A.C. and he also carried on some work relating to the *Vimāna* named *Ānanda-Vimāna* (T.T.D. Inscriptions Vol. I, Serial Nos. 196 and 198). Hence Ākāśarāja's *maṇi-maṇṭapa* must be deemed to be the inner *maṇṭapa*, just behind the present *Mahā-maṇi-maṇṭapa* with the two *Dvārapālakas* standing at the west end on either side of the entrance passage, known as the *Stapana* (*Śāpana*) *maṇṭapa*.

Anyway, Śrī Vēṅkaṭēśvara had been provided with a shrine and Śrī Varāha too, by the legendary king Toṇḍamān whose historicity and period of reign



and also the actual parts of the temples he constructed are not known, but being situated in Southern India and erected in the unknown remote past, they are obviously in the *Dravidian-Pallava* style of architecture.

Originally, Śrī Vēṅkaṭēśvara's shrine probably comprised the sanctum of about 12 feet square and the antechamber, the room in front of it, the present bed-room (*Śayana-maṇṭapa*) of about the same dimensions, where devotees stand to obtain His *darśana*, together with the innermost *pradakṣiṇa-patha* of about 5 feet width on the south and west sides and of about 17 feet on the north side, including a deep receptacle for the Deity's *Abhiṣeka* water flowing into it through a hole in the north wall of the sanctum, as the adjunct of the sanctum to serve as the corridor for circumambulation, having been constructed as coeval in extent with the original shrine. In accordance with the time honoured principle of Indian *Śilpāśāstra*, the *garbha-grha* and the *ardha-maṇṭapa* (ante-chamber) were constructed with limited space and limited light so as to infuse a sense of mystery and a feeling of respect, fear, awe, divineness and devotion in the worshipper in serene atmosphere; and the oil lamps too in the sanctum afford only a dim vision of the Godhead, together conducing to the elevation of the worshipper's soul. In the structure of Vēṅkaṭēśvara's temple, even as the dim vision of the *gōpura* from a distance should have infused reverence in Him, this semi-darkness and even greater darkness prevails from the sanctum upto the *Mahāmaṇi-maṇṭapa*. This circumadjacent passage was later on closed, when the precincts of the original shrine were extended by the construction of the two high pials, called Rāma's pials, and the *Mukha-maṇṭapa* in front of it, where lamps of ghee were kept lighted all day and extraordinary jewels and daily collections of cash, precious metals and jewels were being preserved in huge wooden boxes and iron safes, were constructed probably in the 13th Century. This ambulatory is opened now-a-days on the night prior to the *Mukkōṭi-Ekādaśi* day and closed on the next night and consequently it has come to be known as the "Mukkōṭi-pradakṣiṇam." Since this *pradakṣiṇam* was closed, the hole in the north wall of the sanctum through which the *Abhiṣeka-tīrtha* must have flowed into the receptacle in this *pradakṣiṇam* should have also been closed; and hence this *tīrtham* was being till recently collected from the granite pavement of the sanctum in silver vessels and filled into a tub of brick and mortar (*Kaṭahā*) toṭṭi for the use of devotees, but latterly this tub was removed and the water is thrown into the gutter. This *Abhiṣeka-tīrtha* mixed with the essence of saffron is considered highly sanctimonious and auspicious as having contacted the sacred body of Śrī Vēṅkaṭēśvara.

And to the above *Mukha-maṇṭapa* was added the *Tiru-mahāmaṇi-maṇṭapa* by Mallāṇa-Amātyaśekhara in 1417 A.C.

At some unrecorded time the two big outer *prākāras* were put up presumably by some kings or by some powerful feudatory chiefs.

Through the anecdote of Vēṅkaṭeśvara's starting from the temple for His hunting expedition and returning to it love-sick and hurrying to take bed in an inner apartment, we are told that He had a temple with several apartments for different purposes, but the Vārāha-purāṇa has not noted the name of the builder and the time of its construction. The Bhaviṣyottara-purāṇa (Ch. 13, vv. 26-39) states that Vēṅkaṭeśa Himself asked Toṇḍamān, the younger brother of Ākāśarāja, after his war against his nephew, Ākāśarāja's son Śrīnivāsa, for possession of the kingdom and its ultimate division between them both by Vēṅkaṭeśa, to construct a *bhavanam* (mansion) for Him, as He had no house to dwell in with his niece Padmāvatī and as it would be a slur on himself if He, as his son-in-law, should live in another's house; and cajoled him by saying that he was the proper person to build it. On Toṇḍamān's agreeing to the work, Śrī Vēṅkaṭeśvara with Śrī Padmāvatī proceeded to the Vēṅkaṭācala from His sojourn in Śrī Agastya's *āśrama* on the east bank of the Suvarṇamukharī river, obtained Śrī Varāhasvāmi's permission for the site to be built upon, showed Toṇḍamān the spot lying to the south of Śrī Svāmi-puṣkariṇī for His *bhavanam*, and instructed him to construct it to face east, comprising two *gōpuras*, three *prākāras*, seven entrances with festoons over the doorways, a *dhvaja-stambha* (flag-staff), an *āsthāna-maṇḍapa* (portico for an assembly), a *yāga-maṇḍapa* (for sacrificial fire), a *gō-śāla* (cow-house, byre), an elephant stall, a horse stable, a granary, a wardrobe, a flower-room, a perfumery-room, two kitchens for cooking food and for preparing eatables by roasting or boiling in ghee, an oil-room, a ghee-room and a jewel-house, and also to carry on masonry work to the fresh-water well, which he had sunk in his previous birth as Raṅgadāsa, and inlaid with gilded copper plate.

Toṇḍamān executed the work as directed by Vēṅkaṭeśvara and, in addition, constructed a superb *Vimāna* ornamented with *Catur-mūrtis* and *Garuḍa* and crowned with golden *kalāṣas* (vases), laid the pathway over the Hill to the length of a *yōjana* (eight to ten miles), built *maṇḍapas* on the route for the respite of pilgrims, dug wells and put up water-sheds; whereupon the king reported to Him that he carried out His command fully and humbly requested Him to occupy the dwelling. Highly gratified with the king's devotion, Vēṅkaṭeśvara set out with Padmāvatīdēvī, accompanied by Indra and other *Dēvatas*, God-knowing men, *Vēḍavidis* and others, who, all in a body, inducted Him into the new temple, and in it the *Ṛṣis* worshiped Him. Simultaneously *Dēvas* and *Yakṣas* showered flowers on the figure of Vēṅkaṭeśa-Śrīnivāsa carved on the *Vimāna*.

Henceforth God Śrīnivāsa cheerfully resides resplendently in His sanctum under the illustrious *Vimāna*. As it imbues *Ānanda* (bliss) to the devotees, it has been called *Ānanda-nilaya-Vimāna* (v. 81). Abandoning the *Śaṅkha* and *Cakra* from His erect hind hands, and bearing Lakṣmī and Padmāvatī on His chest, pointing with His right lower hand to His feet adored by the Celestials as the only refuge to men and illustrating the maxim by holding His waist with His left hand indicating that the ocean of family life is but hip-deep to those who trust and seek His salvaging feet, Śrīnivāsa even now abides gloriously in His mansion (vv. 82—85).

This account of the *Bhaviṣyōttara-Purāṇa* makes out that Toṇḍamān was the builder of Vēṅkaṭēśvara's temple with the *vimāna*, two *gōpuras*, three *prākāras*, the several apartments and appertinances in and out of it, as well as resting places on the way uphill. But the Devasthānam Inscriptions refer to those items as the service of different individuals at different periods of time.

Some inscriptions both full and fragmentary, contained on the slabs still found embedded into the *Mukkōṭi-pradakṣiṇam* wall, as well as those detached from it previously which were lying on the floor here and there in the temple, and put up on a platform by me, refer to certain rulers, such as Bhūpāla Śrīman Vijayāditya, quite possibly the Bāṇa King Vijayāditya Mahāvalī Bāṇarāya, who was a feudatory of the Pallava King Vijaya-Daṇṭivikramavarman (779–830 A. C.) (T.T.D. Early Inscriptions, Vol. I, serial No. 3, P. 10); Koppātra-Mahēndra-Panmar (Mahēndravarma I, the Pallava monarch who ruled from 600 A.C. to 630. A.C.); Rājarāja-Cōḷa I in whose 16th year of reign a *paṭṭam*, an ornamental plate for the forehead of Śrī Vēṅkaṭēśvara was presented by the dowager-queen Parāṇtakadēvi-amman, the chief queen of Parāṇtaka II Sundara-Cōḷa (Ibid, S. No. 14 ); Ulagamādēvi, one of the queens of Rājarāja I (No. 16); Rājendra-Cōḷa I (son and successor of Rājarāja I (No. 19); Vīra-Rājēndradēva I (No. 22); Kulōttuṅga-Cōḷa I and his queen Avanimuluduḍaiyāl (S. No. 26-32); Madhurāṇtaka Pottapi Chōḷa Allum Tirukkālattidēva (S. No. 42); Jaṭavarman Sundara-Pāṇḍya I (S. No. 52, 54,55); and Vijaya-Gaṇḍagopāla (S. Nos. 67,68,69,72, 74, 77, 79).

These were the rulers of the country from the 7th to the 13th century of the Christian era. The fragments of these earlier inscriptions still preserved on the walls of the *Mukkōṭi-pradakṣiṇam*, together with those on the detached and displaced slabs, show that the *Mukkōṭi-pradakṣiṇam* walls had undergone repairs, probably more than once, and thereby some of the inscribed slabs were detached, and that a number of them found place in the second *Prākāra* built around the *Vimāna-pradakṣiṇa* from the smaller *gōpura* in front of the *Dhvaja-stambha*, and also in the third and outermost *prākāra* abutting on the streets around and with the bigger *gōpura* at the entrance of the temple.

It is inferable that the *prākāra* walls of the *Mukkōṭi-pradakṣiṇam* were in tact till the middle of the 13th century A.C. to admit of the engraving of the inscriptions of Rājarāja-Cōla III, Jaṭavarman-Sundara-Pāṇḍva I, Vira-Narasimhadēva-Yādavarāya, Vijaya-Gaṇḍa-Gōpāla and other rulers of the 13th Century. It must have been such indiscriminate and haphazard repairs carried on to these walls without a sense of the value of the inscriptions engraved on them that occasioned the necessity for the issue "of the very valuable, illuminating and far-sighted injunctions of Vira-Narasimha Yādavarāya, a feudatory chief of the 13th century communicated to the *Sthānattār* or Managers of the temple in the 40th year of his own reign (about 1245 A.C.) while issuing orders on the petition of one Tirupullāṇidāsar for renovating the central shrine of Śrī Veṅkatēśvara, to wit, to copy the inscriptions as they were then engraved on the particular parts to be repaired or rebuilt and have them re-engraved in their original position on the completion of the work. And the existence at present of four Cōla records (Serial Nos. 8,9,14,19 and 88, pages 12, 16, 22, 28 and 119 of Vol. I, Early inscriptions of the Tirupati Devasthanam Collection) under this order is proof itself of the regard shown during those times to historic inscriptions and of the far-sighted wisdom of the royal mandate" (page 2 of the "Tirupati Devasthanam Epigraphical Report.")

The second *prākāra* around the *Vimāna-Pradakṣiṇam* on both the inner side and the outer side, in the *Sampanṅi-pradakṣiṇam* contains most of the inscriptions of the time of the kings of the First Vijayanagara or *Sanḡama* dynasty, of Sāluva Narasimha, and some also of the times of Kṛṣṇadēvarāya and Acyutadēvarāya, while most of the inscriptions of the time of Sadāśivārāya and of the Āraṇḍu kings, such as those of Veṅkaṭapatirāya, are found engraved on the third or the outmost *prākāra* both inside and outside of it.

Presumably these two high *prākāras* must have been constructed during the regime of the Yādavarāyas and in particular of Vira-Narasimha-Yādavarāya, who were powerful and almost independent rulers of this region and highly ardent devotees of Lord Veṅkatēśvara, and thus facilitated the engraving of the inscriptions of their own time as well as those of the times of the earlier Vijayanagar dynasties later on.

It appears that some time later the passage on the east side through these two big *prākāras* was enlarged, when the entrance *gōpurams* were built over them; and, in the process, portions of the inscriptions previously engraved on either side of the entrance in the two *prākārams* were built over or parts of the inscribed slabs were cut off and thereby those epigraphs become mutilated.

Also, abutting on the second *prākāra* in the *Vimāna-pradakṣiṇam*, were constructed the kitchen at the south-east corner on a raised platform, the long

*maṇṭapam* with the *Yāgaśāla* and other rooms on its west joining with the wide \**Kalyāṇa-maṇṭapa* on the west with a miniature *maṇṭapa* of slender double pillars of green stone at its four corners giving musical sounds when gently stroked, and a small shrine at the west end to lodge the processional images of Śrī Vēṅkaṭēśvara from the day His *Brahmōtsavam* begins till the day prior to the *Dīpāvali* festival, on which *Dīpāvali* day they are taken back into the sanctum after bath, offerings of *prasādams* and *paṇyārams* and an *āsthānam* or an assembly of the hereditary functionaries in especial and some of the higher managerial staff in the front of *Tirumāmaṇi-maṇṭapa*, while the images of Śrī Rāma and other deities are kept in the *Yāgaśāla* during this period, and only the *Mūla-mūrti* (the main central stationary Idol of Śrī Vēṅkaṭēśvara) and the Images of Śrī *Bhōga-mūrti* (the silver Image) and Śrī *Ugra-mūrti* (the furious image, furioso) remain in the sanctum sanctorum at that time.

[At the entrance to the kitchen on the north side is enshrined a small stone idol of Vakuḷamālīka, the foster-mother of Vēṅkaṭēśvara who was deputed by Varāhasvāmi to look after Vēṅkaṭēśvara's food needs. Hence appropriately she is stationed at the kitchen, She is said to have been Yaśōdādēvī, the mother of Śrī Kṛṣṇa, during which life she did not enjoy the full pleasure of the company of Śrī Kṛṣṇa and of His pranks and other acts, and therefore, was born as Vakuḷamālīkā to enjoy Vēṅkaṭēśvara's association and His deeds more fully, as Vēṅkaṭēśvara is believed to represent Kṛṣṇa as a form of Viṣṇu like Viṣṇu's other forms.]

[\*It is so called because *Kalyāṇa* or marriage functions were till three or four years back, being performed in this *maṇṭapam* for the Processional Image of Śrī Malayappa with His two Nāccimārs Śrī Lakṣmīdēvī and Śrī Bhūdēvī, as devotees paid the prescribed-fee for the rite. This *Kalyāṇa-utsavam* is being now performed in the Raṅga or *Raṅganāyakula-maṇṭapam* situated on the south side at the entrance into the temple.]

Similar corridors were constructed on raised platforms adjoining the second *prākāra* on the west and the north-sides also of the *Vimāna-pradakṣiṇam* which were subsequently converted into rooms for different purposes such as for the preservation of the *Vāhanams* (vehicles during the processions, like the *Garuḍa*, elephant, horse, canopy, etc.,) in the western rooms; and for records, books, forms, etc., in the record room, of *paṇyārams* (*laḍḍu*, *vaḍa* and other varieties of delicious eatables prepared in boiled ghee and offered to God Vēṅkaṭēśvara), also of the deities' cloths (*sabha-ara*, ward-robe), for grinding the sandal paste and powdering the refined camphor and for enshrining the great Vaiṣṇava Ācārya Rāmānuja, and Śrī Yōga-Narasimhasvāmi

in the northern rooms. In addition to these rooms, a small room of granite slabs beside the verandah of Śrī Rāmānuja, provided with a small wooden door of two planks and locked and sealed, in which were preserved about 3000 thick copper-plates inscribed with about 18,000 *saṅkīrtanas* at the rate of three on each side of them addressed to Śrī Vēṅkaṭeśvara, composed by Tāllapāka Annamācārya, his son Pedda-Tirumalācārya and the latter's son Cinna-Tirumalācārya who dedicated their lives to the service of Vēṅkaṭeśa. Accordingly the cell was noted in the inscriptions as the "Saṅkīrtana-Bhaṇḍaram" of the Tāllapākam musician-poets. In the "Life of Annamācārya" written by his grandson, he is said to have composed 32,000 *saṅkīrtanas* (Dev. Ep. Rep. pp. 2, 279-302). They were the *Saṅkīrtanācāryas* of the temple and their descendants are functioning to this day in the temple of Vēṅkaṭeśvara.

Likewise in the Saṁpaṅgi-pradakṣiṇam, between the two high *prākāra* walls were constructed the unenclosed *maṇṭapam* on a slightly raised platform, abutting on the entrance or the first bigger *gōpuram*, in the northern portion of which are stationed the copper statues of the great Vijayanagara emperor Kṛṣṇadēva Mahārāja and his two queens Tirumaladēvi and Cinnādēvi, and in the southern portion of which are the copper statue of Vēṅkaṭapatidēva Mahārāja I. of the Āraṇḍu dynasty, and the two stone statues of Acyutarāja Mahārāja and his queen Varadāji-amman. In the case of Kṛṣṇadēvarāja, Tirumaladēvi, Cinnādēvi and Vēṅkaṭapatidēva, their names are incised on their shoulders, but no names are found on the bodies of Acyutarāja and Varadāji-amman. These two statues were therefore surmised by the Government's Epigraphist, by reason of their juxtaposition to Vēṅkaṭapatirāja's statue, to be those of Vēṅkaṭapatidēvarāja's father and mother, Tirumaladēvarāja and Vēṅkaṭāmba (Archaeological Survey Report for 1911-12, 189, foot note 3), and I adopted the same identification in my "Dev. Epgrl. Report" and, underneath their photographs No. 53 of the illustrations at the end of the "Report," named them doubtfully "probably representing Tirumalarāja and Veṅkaṭāmbā." Shortly after the publication of my "Report," in an old *Diṭṭam* book of the Dēvasthānam (noting the ration of provisions for *Nivedana*, food-offerings) relating to Śrī Vēṅkaṭeśvara's temple, I was surprised to find that provision was made for offering food each day to these statues also and these statues were named in it as being those of Kṛṣṇarāja and his two queens Tirumaladēvi and Cinnādēvi, of Vēṅkaṭapatirāja, and of Acyutarāja and his queen Varadāji-amman. It also mentions a statue of Tirumalarāja, but it is not found in the temple. Immediately I made a correction slip and I got it printed in the press for being pasted beneath the two figures, but the Dēvasthānam Records staff did not take the trouble to paste the correction slip, and consequently the erroneous names are continuing under the two figures. Even now the Dēvasthānam authorities may be pleased to correct the names.

[These three statues of Kṛṣṇadēvarāya and his two queens cast in copper in a worshipping posture with joined palms are stated in the "Rāyavācakamu" (page 127 of the "Sources of Vijayanagar History" published by the Madras University, being a contemporary and also as an eye-witness account of his reign) to have been set up by himself, as indicative of their eternal service (obeisance) to God and it is further mentioned in it that he had the Processional Image of Śrī Vēṅkaṭēśvara brought before these statues to bless them. Their installation in the temple must have taken place on 2nd January 1517 A C on which day he paid his obeisance to God Vēṅkaṭēśvara, or a day or two prior to it, under his immediate supervision, before he set out on his religious journey to Kum-bhakōnam for the Mahāmaha (Māmagam) festival which occurred on the 6th February 1517 A C (T T Dev Ep Report, page 186, Note-2). Since these three statues were set up under the personal supervision of Kṛṣṇadēvarāya himself and in the august presence of the Processional Image, it is possible that Kṛṣṇadēvarāya himself constructed this open *maṇṭapa* at the entrance gate to instal the three statues. To the south of this *maṇṭapa* of statues is the spacious hall known as the *Raṅga-maṇṭapa*, in which it is traditionally believed that the Processional Image of Śrī Raṅganātha of Śrīraṅgam in the Tirucirāpalli District of Tamil Nādu was safely preserved and adored for five or six decades when Śrīraṅgam was sacked along with other political and religious centres by the Muhammadan invasions led by Malik Kafur in 1310 A C and subsequently by Mahammad Bin Tughlakh, and the Image was brought over secretly through a devious path through Mysore territory to Tirupati. Later on after the Sultan of Madura and his Muhammadan garrisons were vanquished by Kumāra Kampaṇa II, son of the Vijayanagara emperor Bukkaraya I, and his generals Sāluva Maṅgīdēva, Goppaṇa and others in the sixties of the 14th Century A C Goppaṇa transported the Processional Image of Śrī Raṅganātha, designated Alagiya-Manavāla-Perumāḷ, from Śrī Vēṅkaṭēśvara's temple to Śeṇṇi (Ginjee) and after a short interval took it to Śrīraṅgam where he had it reconsecrated and reinstalled in the temple (T T D Ep Report, Page 131].

This *Raṅga-maṇṭapa* is supported by massive granite pillars beautifully carved, and at its south end has a small *maṇṭapa* in which is kept the bigger golden *Śeṣa-vāhana* (serpent-vehicle). For the last one or two years other vehicles also are being kept on either side of it, and the *Kalyāṇa-utsavams* are performed in it. In the front portion of this *Raṅga-maṇṭapa* is now held the office of the temple where the tickets for the different *sevas* (worshipful

services) have to be purchased and fees paid for food-offerings, *utsavams* and vehicular processions. Previously this temple office was located in the south-east or the north-east compartment of the Mahāmaṇi-maṇṭapa at the entrance to the sanctum. (At present there is no office here as it had been shifted again.)

**TIRUMALARĀYA-MANṬAPA:**—Adjoining the *Raṅga-Manṭapa* on the west is the *Tirumalarāya-maṇṭapa* as it is usually called. It is a big enough one, facing the *dhvajastambham* on the north, and consists of two portions, the front one with a lower platform and the hinder one on a raised basement with steps to get up to it and with a small pavilion in the centre wherein the Processional Images are now stationed during the *āsthānams* in different festivals

In June 1473 A.C. Sāḷuva Narasimha instituted the *Ṣṭālā-mahōtsava-anna-uñjal-tirunāl* (the festival of seesaw on a swinging plank shaped like a swan and suspended from the roof by means of chains, on which the Deities were placed and slowly swung backwards and forwards), for 5 days in the *Mithuna* or *Āni* month (June-July); and towards the expenses for celebrating it with large quantities of offerings both day and night, together with an offering of cooked rice designated *Mallāyamman-sandhi* in the name of his mother; and also further offerings on the first seven days of the *Cittirai* festival in April on the 10th festival day of *Kōḍai-tirunāl* (summer festival in *Āni* month) (conducted for 20 days); and on the *San̄kramam* day (*Makara-San̄krānti*, winter solstice about 15th January); and further for offerings at the *Tīrthavāri maṇṭapa* purchased by him from the temple priests (on the bank of the Svāmi-puṣkariṇī) on the 9th days of the seven *Brahmōtsavams* celebrated yearly on Tirumala; he granted to the God Dommarapaṭṭi Village in Paḍaivīḍu-rājya (Vol. II S.No. 50).

The income of the village Dommarapaṭṭi was expected to suffice for the expenses of the *Anna-uñjal* festival and of the different offerings to be made during its celebration for five days and of the further offerings on various other occasions; but the place of the conduct of the festival itself is not noted.

It must have been presumably in the *Maṇṭapa* generally called the *Tirumalarāya-maṇṭapa*. In the cyclic year Nandana (Śaka 1394) on the meritorious occasion of the *Uttāna-dvādaśi* (the 12th lunar day of the bright half of the *Kārtika* month, corresponding to 13th October 1472 A.C.), he is stated to have granted the village Durgasamudram, near Tirupati on the south, to serve for building works connected with the temples of Śrī Veṅkaṭeśvara and Śrī Gōvindarāja (Vo.II S.No.79); and, quite likely in pursuance of this grant, the public works department of the temple was said to have undertaken the construction of *gōpurams* in Tirumala and Tirupati and of the *Narasimha-*



*rāya-maṇṭapa* in Tirumala, and in accordance with the royal mandate issued on the date of the inscription, i.e., 30th May 1482 A.C. to the Mangers of Śrī Vēṅkaṭeśvara's temple directing them to hand over the said village to the public works department, it was likewise made over to that department and its staff was urged not only to complete the public works then in progress but also to execute necessary repairs and further desirable constructions in both the temples (Ibid. S. No. 79).

The date of the grant of Durgasamudram is 13th October 1472 A.C. and the date of the institution of the *Ḍolā-Mahōtsavam* or *Anna-uñjal-tirunāl* is June 1473 A.C. From the above information furnished in S.No 79, it is quite likely that the Public Works Department of the temple immediately commenced the construction of the *Narasimharāya-maṇṭapa* and partly built it, but not completely, and that the above swinging festival instituted by Sāluva Narasimha took place in this unfinished *maṇṭapa* named after himself. And it must have been finished some time after May 1482 A.C., if not earlier.

As time passed on, this *Narasimharāya-maṇṭapa* perhaps became dilapidated or was found inadequate and not accommodative enough for festival purposes, and so it was either renovated or enlarged by Tirumalarāya of the Āraṇḍu dynasty, who is stated in S.No. 168 of Vol.V dated on 15th December 1561 A.C to have constructed the *Uñjal-maṇṭapa* in *Caṁpaka-cuṛṇu* (saṁpaṅgi round, circuit, *pradakṣ nam*) and to have provided for offerings of *atirasa-paḍis* to the Processional Deities while seated in this *maṇṭapa* during the 14 days in each of the 10 *Brahmōtsavams* celebrated for Śrī Vēṅkaṭeśvara; during the 5 days of the *Uñjal* festival instituted by Sāluva Narasimharāya; on the 5 days of the *Pavitrōtsavam* (started by Sāluva Mallayadēva in January 1564 A.C.) (Purificatory ceremonial festival); on the 5 days of *Vasāntōtsavam* started by Tirumalarāya (V-93, June 1547 A.C); and in several other festivals conducted in Tirumala at the time; in all 25 festivals including the 10 *Brahmōtsavams*; totalling 25 festival days, and in addition 241 holy days in the year.

The fact that Tirumalarāya constructed the *maṇṭapa* in the *Saṁpaṅgi* circuit and provided for offerings in it on the five days of the *uñjal* festival commenced by Sāluva Narasimha in a way enables us to identify the Tirumalarāya *maṇṭapa* as the renovated or the newly constructed Sāluva Narasimha's *uñjal-maṇṭapa*, possibly altered a little in design.

Besides this *uñjal-maṇṭapa*, Sāluva Narasimha is known to have constructed the *Vasanta-maṇṭapa* in the *Tiruk-kōṇēri* (the holy tank Svāmi-puṣkariṇī) as his *dharmam* and stipulated for a floating festival (*rupallī-ōḍat-tirunāl*) on a specified day during the latter 10 days of the *kōḍāi-tirunāl* and for offerings to the Processional images while seated at his *Vasanta-maṇṭapa* at

that time (Vol.II, S.No.31), in addition to daily offerings for the *Mūla-Mūrti* and the special offerings for the *Utsava-Mūrtis* on the latter 10 days of the *Adhyayanōtsavam*, through the grant of the village, Agaram-Murukkampaṭṭu, situated in the *Taṇikai-nāḍu*, the region of the present Tiruttani, on the meritorious occasion of the *Ardhōdaya* which occurred on the *Makara-Saṅkrānti* day (winter solstice, 28-12-1467 A.C.) for which the document was registered in the *Mina* month of the *Sarvajit* year, current with the Śaka year 1389, equivalent to 16th March 1468 A.C.

Sāluva Narasimha is also said to have constructed the four-pillared, *maṇṭapa* at the four corners of the *Sanīpaṅgi* corridor within the temple and four *maṇṭapas* on the bank of the tank, and also purchased the *tīrthavāri-maṇṭapa* from the priests of the temple and provided for offerings in all of them on specified occasions, viz., on the 7th festival days during the several *Brahmōtsavams* and on the day of the *Tiruppaḷi-ōḍam* (floating festival) which was being conducted as his service, in the names of himself, Kumāra-Narasayyan, Cikka-Saṅgaman and Periya-Saṅgaman (his three sons) at the rate of one *appa-paḍi* at each of the said *maṇṭapas* (Vol. II S.No. 51, a supplement to S.No. 50). No.51 further mentions that he reared a *nandanavanam* on the bank of the holy tank and another *nandanavanam* on the bank of the *Narasīṅgarāya-kōṇēri* obviously excavated and constructed by himself, and also a *satram* (a free feeding-house) built on the bank of his own tank and maintained for 10 days during the *Puraṭṭāṣi-Brahmōtsavam* (the main festival conducted in September–October). This tank named after himself might have been the one called *Acyutarāya-kōṇēri* later on, lying to the west of the Puṣkarinī and east of the west main street, and filled up probably in the 19th century and a cocoanut garden reared over it by certain prominent persons, and recently recovered by the Dēvasthānam authorities and tenements constructed in the site for pilgrims.

As may be inferred from Vol. II, S. No. 79, the *gōpurams* that were being constructed on the date of this document comprised also the two small outer *gōpurams* standing over the pathway into the village within about a 100 yards of each other and facing north and south, of which the external one remained unfinished till recently.

**THE THOUSAND PILLARED MAṆṬAPA:—**Vol.II, S.No. 18, dated in the *Makara* month of the cyclic year *Subhānu* (*Svabhānu*) current with the Śaka year 1385, equivalent to 18th January 1464 A.C. records the provision made by Sāluva Mallayadēva Mahārāja, son of Sāluva Eṇṇakampayadēva Mahārāja, and a cousin of Sāluva Narasimharāya, for propitiating Śri Veṅkaṭeśvara, the *Mūla-Mūrti*, with daily offerings including *pāyasam*, and the Processional Images (the *Utsava-Mūrtis* Malaikiniyaninra-Perumāl and His

Nāccimār, the Divine Consorts Śrīdēvī and Bhūdēvī) on the 3rd, 4th, 5th and 7th days in each of the 7 Brahmōtsavams conducted in the temple at that time and on the day of the *Tirukkārtikai* (Kṛttika-star) in the month of *Kārtika* at his *maṇṭapa* constructed in front of the temple (*Kōyil-vāsalil*), and for the celebration of the *Pavitrōtsavam* (purificatory ceremony) for five days in the bright fortnight of *Āvaṇi* month (*Śrāvaṇa*, August–September) with all accessory religious rites, including seed-sowing, decoration of the premises, chanting of the *Vēdas*, reading of *Purāṇas*, processions in the streets, offerings both day and night and presents and remuneration to all persons engaged in the function in view of the excavation at his own cost of irrigation channels for two temple villages and the grant of the village Ēlambākkam in the Candragiri-rāja.

The *maṇṭapa* constructed by Sāluva Mallayādēva in front of the temple at its entrance abutting on the eastern street and the *Sannidhi* Street can be no other than the one going by the name of the "Thousand pillared-*maṇṭapa*", whether it now contains exactly 1,000 pillars or not, since its western portion, seems to have fallen off and the site is an open space at present. It faces east and has a small pavilion in the middle in which the processional Images must have been seated when a levee formed and the offerings were made as stipulated by the donor. On the western front this *maṇṭapa* contains beautifully carved massive stone-pillars representing the model sculpture of the Vijayanagara pattern.

Numerous festivals were inaugurated in Śrī Vēṅkaṭēśvara's temple by royal personages, their subordinates, religious men and others for celebration on almost each day of the year comprising 365 days. No. 168 of Vol V records the offering by Tirumalarāya of the Āravīḍi family on 15th December 1561 A.C. of 491 *atirasa-paḍi* on 491 days including 140 days covered by 10 *Brahmōtsavams*, 110 days covered by certain festivals and 241 days comprising 13 *Amāvāsyas*, 13 *Paurṇamis*, 25 *Ēkādaśis*, 13 days of stars like *Rōhiṇi*, *Punarvasu* and such other auspicious and holy days occurring in a year; the grand total of 439 days and 439 *atirasa-paḍis* mentioned in the inscription appears to be incorrect, and of course some of the single days would have coalesced with other festival days. Large numbers of people might have been attending them, partaking themselves in the processions and witnessing their grandeur. With an altitude of about 3,000 feet, Tirumala is a cold place and with very thick forest all around and more frequent and heavier rains in those times, the pilgrim visitors would have been greatly incommoded by rain and cold while accompanying the processions during the festivals, as also the temple servants on duty and the pipers and drummers. In order to prevent their drenching and to shelter them, the series of long unenclosed *maṇṭapas* on either side of the four streets seem to have been put up in those

centuries of Vijayanagara rule by some philanthropic personages, and possibly serving as a resting place for the pilgrims during night and day.

But after a time this double row of *maṇṭapas* appear to have been occupied and built into rooms for habitation of private individuals and at the present day they are all series of inhabited private houses and are not connected with the temple.

**THE STONE CAR:**—The inscription of Serial No. 168 of Vol.III records the construction by Vāśalam Ellappa Nāyakar of a stone-car *satram* (choultry, inn, lodging house) as his *dharmam* (charity, service) in *Cittirai* month of the cyclic year, *Sarvajit*, current with the Śaka year 1449, corresponding to 29th March 1527 A.C. falling into the reign of the Vijayanagara emperor Kṛṣṇadēvarāya. This record seems to mention a *satram* built by the donor near or attached in name and as an adjunct to the stone-car. Hence possibly the stone-car must have been constructed some time earlier during Kṛṣṇarāya's reign or prior to it. But there is no mention of a stone-car in the earlier reigns. The place of this inscription is the base of a *maṇṭapa* standing at the junction of the south street and the west street at the south-west corner and forming the entrance gate-way into the village from the side of Candragiri. The stone-car has been standing at the north-east corner of the village, and, as such, the *satram* erected by Ellappa Nāyakar would not have been at this gateway *maṇṭapa* on the base of which the epigraph is found engraved, but only near the stone-car at the north-east corner of Tirumala. S.No.16 of Vol.V, engraved on the east wall of the *paḍikāvaḷi-gōpuram* (sentinelled entrance tower) of the temple, records that "this stone-car is constructed as the charity of Nāgappayan, son of Sevvarāya-Vaḍamalai-Appar," without any date. However, it is certain that Nāgappayan constructed the stone-car and it must have been some time prior to the building of the *satram* beside it by Vāśalam Ellappa Nāyakar in March 1527 A.C. The stone-car was stationary, unmoved and immovable (*nilai-tēr*) (Vol. V. S. No. 32). Vol.V.S.No. 2 furnishes the information that in the *Kumbha* (*Māsi*) month of the *Plava* year and Śaka 1463, corresponding to the 27th of January 1542 A.C., the two donors Vānamāmalai Jīyar and his disciple the *Kōyil-Kēḷvi* Jīyar provided for the offering of 9 *maṇḍhara-paḍi* on the 9 days of the *Jalakriḍa* (frolicking, floating) festival to the Processional Images, while seated in the swing contrived in the stone car situated in front of the *Aṭagiya-maṇavāḷan-maṭham*, along with offerings for them at other places, and also for the Mūla-Mūrti Śrī Vēṅkaṭeśvara. Likewise Liṅgasāni and Tiruvēṅkaṭa-māṇikyam, daughters of Tiruveṅkaṭadāsi, a temple-damsel, stipulated in the *Mina* (*paṅguni*) month of the *Krōdhi* year, Śaka 1466 equivalent to 27—2—1545 A.C., for the offering of 20 *maṇḍhara-paḍi* to

Malaikuniya-ninṇa-Perumāḷ while seated in the stone-car swing on the 20 days of the *Kōḍai* (summer) festival and to all the three Processional Images on the 20th day of the *Koḍai* festival. A further provision for offerings to the Processional Images is found to have been made while seated in this swing of the stone-car during the summer festival (Vol VI No 61)

[ This stone car on the Hill, which, half sunk into the ground stood for generations and even for centuries at the north east corner at the junction of the north and east streets, was recently removed from its place and stationed on the summit of the flight of steps from Candragiri, near the Tirumala T B ]

Similarly we come to know that a stone-car existed in Tirupatī too, standing in front of Śrī Gōvindarāja's temple, and that Poṭṭapāṭi Timmarājayya, a provincial ruler of the Āravīdu family (Dev Ep Report, P 253), arranged for the merit of both Sadāsivarāja and Alīya Rāmarāja in the *Karkaṭaka* (*Āḍi*) month of *Viśvāvasu*, Śaka 1467, falling on 15th July 1545 A C, for propitiation of Śrī Gōvindarāja's Processional Image and His two Nāccimār while seated in the swing in the above stone-car, besides other offerings for Śrī Vīṇkaṭṭisvara, Śrī Gōvindarāja, Śrī Acyuta-Perumāḷ and Śrī Varadarāja, after reading the *Tiruvēṇkaṭa* (*Vīṇkaṭācala*) *Māhātmya* before them every morning, and other services (Vol V S No 53)

[ This stone-car of Govindarāja's temple in Tirupatī said to have been set up adjacent to the temple wall on the east is non-existent and it is not known how it disappeared ]

**VĀHANA MAṆṬAPA AND GHAṆṬĀ MAṆṬAPA** -Facing the temple and skirting the East street, stands the high and wide *maṇṭapa*, known as the *Vāhana-maṇṭapa*, in which the particular vehicle required for the procession brought from the temple is kept for mounting the Processional Image or Images and decorating them, and from which the vehicle with the Images is carried into the streets for procession. It seems to be a very late construction

Adjoining it on its south and standing at the junction of the east street and the *Sannidhi* street opposite to the entrance tower, is the *Ghaṇṭā maṇṭapa*. In it a gong is sounded to announce the coming of the priest to the Temple in the morning and the evening, indicating the opening of the Temple doors for the commencement of worship and a call to the pilgrims to go in for worship. Locally it is called *Golla dāni Maṇṭapa* and a HMT clock is fixed in it and now a mobile gong is sounded before the entrance to announce the coming of the priest.

## CHAPTER 13

### ŚRĪ VENKATEŚVARA IN HIS ILLUSTRIOUS SANCTUM UNDER THE GRAND GILDED VIMĀNA

**S** RĪ Venkateśvara stands majestically to a height of about 8 feet in the centre of His sanctum sanctorum beneath His *Ānanda-Nīlaya-Dīvyā-Vimāna*, ordinarily wearing a gold *Kirīṭam* (crown) embedded with a big emerald in front; and on special occasions such as the Telugu New Year's day, *Ānīvara-Asthānam* (summer solstice, according to the Indian Calendar, 15th or 16th of July), *Brahmōtsavam* and other important festival days, is adorned with the newly made diamond *Kirīṭam*; with the thick double patch of upwrought *Nāmam* (white caste-mark) of refined camphor, even screening His eyes, and *Kastūritilakam* (mark, lineament of musk) in between the two white patches on his forehead, with composed and compassionate looks towards His devotees from His lotus-like eyes, and benign, beneficent, gracious and charming appearance; His ears bedecked with shining golden *Makara-Kuṇḍalas* (ornaments of the shape of the alligator); His chin pressed with refined camphor; His raised right hind hand fist implanted with the gem-set *Cakra* (disc) and the corresponding upright left hind hand fist with the *Śaṅkha* (chank); the slightly outstretched front right hand pointing with its fingers to His lotus feet as the only recourse to His *bhaktas* to attain oneness with Him and enjoy eternal bliss, and the front left hand akimbo indicating assurance of protection to the devotees and further exhibiting that *saṁsāra-sāgara* is only hip deep if they seek His refuge; the two front hands adorned with gem-set golden bracelets and serpentine armlets (*ahī-bhūṣaṇa*); His neck fully bejewelled and His chest adorned with gold strings and pendants set with precious stones, the *Lakṣmī-hāram* of 108 gold medallions, the *Makara-Kaṇṭhi* of gem-set gold plates hanging upto the knees, pearl strings, and flower-kirtled especially with the *Vaijayanṭi* and the *Vanamāla* (garlands of sweet basil stalks); His breast graniished with the *Kaustubha-maṇi* (gem, brilliant), *Śrīvatsaṅkā* (emblem of the figure of Lakṣmī) and the gold *Yajñōpavīta* (*Brahmasūtra*, sacred thread) flowing down crosswise from His left shoulder, and bearing Śrī Lakṣmīdevī on His right chest and Śrī Padmāvatīdevī or Śrī Bhūdevī on His left chest; His body clothed with the *pitāmbara* (yellow silk cloth) engirdled by gold strings and a gold belt with tiny jingling gold bells, and a *Nandaka* or *Kaṣhāri* (sword) sheathed and hanging from the belt in front; and His lotus feet covered with gold frames and decked with clinging

gold anklets and with a strong curved belt of gold encompassing the legs around the thighs.

He has also a *jaṭa* (twisted hair) hanging down in coils at His back from His head, not visible frontward.

[The features of His bodily frame are described one by one by the assembled *Munis* and others, when He manifested Himself and afforded Himself and afforded *darśanam* to them on the bank of the *Śvāmi-puṣkarinī* (Padma-Purāṇa, Ch-4 vv. 38-61, and in the *Aṣṭī tamōdhyāya* (Cā. 80) of the *Bhaviṣyōttara-Purāṇa*, Ch. I. vv. 104-125 compare also the account in *Āditya-Purāṇa*, Ch. 4. vv. 12, 13, 14, 26, 27 and 29].

[*Āditya-Purāṇa*, Ch. I verse 42 states: “*Ānanda jñānam viṣṇum Ānanda-maya-nāmakam, Ānandāna dadarśāyam Ānanda-nilayā-layē.*” *Vēṅkaṭeṣa* is here referred to as “*Ānanda-maya*” (blissfull entity) and His temple is called “*Ānanda-nilaya-ālaya*” (abode of blissfulness, beatitude), “*Ānanda-janakatvāttam-ānanda-nilayam viduḥ*” by generating *ānandam*, it is called “*Ānandanilayam.*” (*Bhaviṣyōttara-Purāṇa* Ch. 13, v. 81.)]

[The late *Śrī S. V. Lakṣmīnarasimha Rao*, who was *Pārupatyadār* of *Śrī Vēṅkaṭeṣvara*'s temple for some years, has noted in his book “*Śrī Tirumala-Tirupati Yātra*,” on page 85, that a plastic figure of “*Śivaliṅga*” embraced by *Mārkaṇḍeya-Muni* carved on the lower part at the east end of the north side of the *Vimāna*, whereon at the west end “*Vimāna-Śrīnivāsa*” is visible, can also be seen.]

[*Vēṅkaṭeṣa* expressed that He wished to remain some time without His original *Cakra* and *Śaṅkha*, and that later on some king would prepare them and fix them in His hands. When on the death of *Ākāśarāja*, his younger brother *Toṇḍamānraja* endeavoured to usurp the kingdom, *Padmāvatidevi* interceded on behalf of her brother *Vasudāna* and represented to *Vēṅkaṭeṣvara* to support her brother's right to the throne; and while *Toṇḍamān* also sought *Vēṅkaṭeṣvara*'s help, He decided to fight on the side of His brother-in-law *Vasudāna*, and to *Toṇḍamān* His younger father-in-law, He delivered His *Śaṅkha* and *Cakra*. Hence He was bereft of these two weapons (*Bhaviṣyōttara-Purāṇa*, Ch. 12, v. 67). Then after He effected a compromise between the two contestants, He coaxed *Toṇḍamān* to build a mansion for Him. *Toṇḍamān* built a temple for Him and requested Him to take up His residence in it; and in the presence of *Brahmā* and other Deities He entered the new temple auspiciously,

bearing Padmāvatī on His chest, but without the weapons (*ariśaṅkha-vihīnaḥ* (Ibid, Ch 13 v. 82). Later on, when His silent, unostentatious and ardent *bhakta*, the potter Bhīma of the Kurva village was nearing the end of his earthly life and was about to breathe his last, Vēṅkateśvara presented Himself before him together with Lakṣmī and bestowed on him His *Kirīṭam*, *Śaṅkham*, *Cakram*, *Kaustubham* and *Pitāmbaram* for his decoration, while the Divine Vimāna arrived at the spot to carry both the potter Bhīma and his wife to heaven. It might be that, after the war and on the effectuation of the compromise, Toṇḍamān dutifully returned the *Śaṅkha* and the *Cakra* to Vēṅkateśvara who adorned the potter with them subsequently. But when the potter was transported to heaven with their decoration, possibly Vēṅkateśvara could not get them back and hence was obliged to remain bare-handed without the *Śaṅkha* and the *Cakra*, until some earthly king made them after some aeons and fixed them into His two up-right hands. Hence these weapons are only substitutes and not the original natural ones].

The bodily features and ornaments noted above from the purāṇās are a combination of those of both Viṣṇu and Śiva. Especially the *ahibhūṣaṇam* or *nāga-ābharaṇam* on the upper arms and the *jaṭa* are the symbols of Śiva, while *Śrīvatsa*, *Kaustubhamāṇi* and *Vaijayanti* pertain to Viṣṇu so much so that Vēṅkateśvara appears as a dual Deity, Hari-Hara, embodying the forms of both Śiva and Viṣṇu and had been adored as Śiva by *Smārtas-Śaivas* and as Viṣṇu by *Vaiṣṇavas*. These dual features had been recognised and pointed out in some *pāsurams* of the early *Vaiṣṇava Āḷvārs*, viz., by Poygai-Āḷvār in his psalms 5 and 74 (Dr. S. K. Aiyangar's "A History of Tirupati" Vol. I, pp. 59-60); and by Pēy-Āḷvār in his psalm No. 63 (Ibid, pp. 79-80). The existence of the figure of a *Śiva-Liṅgam* at the base of the *Vimānam* embraced by *Mārkaṇḍēya*, and *Kumāradhārā-Tīrtha* and *Svāmi-puṣkariṇi* as named after Kumāra-Svāmi, son of Śiva (*Ṣaṃmukha*, *Subrahmaṇyasvāmi*) are further circumstantial evidence adduced for the Śaiva nature of Vēṅkateśvara. On the other hand, *Vaiṣṇavas* considered Him from the point of Viṣṇu's marks as Viṣṇu.

This controversy as to the Śaiva or *Vaiṣṇava* nature of Vēṅkateśvara must have existed from time immemorial and must have come to ahead, when Rāmānuja attempted successfully in the 12th Century, with the support of the then provincial ruler, a Yādavarāja, to convert Vēṅkateśvara into a form of Viṣṇu by fixing the *Śaṅkha* and the *Cakra* into the empty fists of His hind upright hands, inaugurate *Vaikhāṇasa* form of worship, introduce the Images of Rāṅga, Sītā and Lakṣmaṇa and induct the recitation of parts



of the *Tamiḷ-Prabandham*. This matter is found discussed at length by the late Dr. S. Krishnaswami Aiyangar in his "A History of Tirupati" (pages 265, 266, 279, 280, 288-290). He had all the while argued as a Zealot for the Viṣṇu nature of Vēṅkaṭeṣa, calling the *Śaivas* "fanatical" (pp. 279-280), without realising his own fanaticism and without generously giving place to the plausible claim and arguments of the *Śaivas* just like those put forward by the *Vaiṣṇavas* and Rāmānuja and advocated by himself. After all in the 7th Century, the Idol did not possess any symbols of Viṣṇu.

Notwithstanding the Vaiṣṇava symbols such as the thick white *Nāmam* (upright patch on the face covering even the eyes), the *Śaṅkha* and the *Cakra* introduced and continued to this day, there have been people still believing that Vēṅkaṭeṣvara is only a form of Śiva. They consider that the empty fists of His upright hind hands into which the *Śaṅkha* and the *Cakra* were fixed by Rāmānuja, must have previously held *Triṣūla* and *Ḍamaruka* (the trident and the small cymbal) as symbols of Śiva. Ferguson in his "Indian and Eastern Architecture," Vol I, p. 404, Note 2, quoted the remarks of J.D.B. Gribble from his account of "the temple of Viṣṇu on the hill of Tripetty or Tirupati" published in the "Calcutta Review" in 1875 (Vol. LXI pp. 142-156; "It is a fair specimen of a Dravidian temple of the second class, but in a sad state of dilapidation and disrepair. It was originally a Śaiva Temple, but was converted to the worship of Viṣṇu, by Rāmānujācārya, in the 12th Century."

The District Manual of North Arcot, compiled by A. F. Cox in 1880 and revised by H.A. Stuart in 1895, Vol. II, in the course of an account of the hill and the temple, under the heading "Tirumala," states: "There can be no reasonable doubt that originally the idol was worshiped as Śiva. This is denied by none, and the story goes that Rāmānujācāri, asserting that it was all a mistake, and that the swami was Viṣṇu, procured a chank and a cakram of gold, which he placed before the image and closed the temple doors. When they were next day opened these ensigns were found grasped in the idol's hands, which was regarded as a proof that he was Viṣṇu. The chank and cakram are not portions of the stone image, but are made of gold, and fitted upon the two hands which point upwards. The arrangements of the hair as a "Jaṭa" or tangled mass, the cobras carved upon the body, and various other peculiarities, prove that Śiva was intended to be represented; and the priests, who are Dīkṣitars, say that they are Śaivites, though they wear the *nāmam*. Probably the swami, who has no consort on the hill, was the bachelor Subramaniaswami."

One of the two famous joint poets, Callapiḷḷa Vēṅkaṭa Śāstri, during his second visit to Vēṅkaṭeṣvara in July 1936, addressed some Telugu verses to Him. Among them he gave vent to his sentiment, "some say that

Rāmānuja contrived You into Hari (Viṣṇu), whereas this had flourished as a "Śiva-Sthala" (Śiva's place) and the old emblems of Śiva still exist."

In "The Indian Express" of 9-12-1968, somebody stated, under "Reader's Views" in reply to a query published on 5-12-1968, that Vēṅkaṭeśvara's temple at Tirupati "was first a Jain temple, then Śaiva temple and then Vaiṣṇava temple since Rāmānuja's visit to it. Ādi-Śaṅkara consecrated "Śrī Cakra" in the temple."

It is the universal belief that Śrī Ādi-Śaṅkarācārya inscribed the "Śrī Cakra" in the temple on the pedestal of Vēṅkaṭeśvara as a charm for the prosperity of the temple and its affluence which we see in its annual income during these two decades amounting to some crores of rupees, as the probable effect of that "Dhana-ākaraṣaṇa-yantra" of Śrī Śaṅkarācārya. He must have done it when the temple was actually a Śaiva temple, and Vēṅkaṭeśvara was deemed to be a form of Śiva.

This exquisitely wrought, fine, attractive and splendid figure of Śrī Vēṅkaṭeśvara, the big central Idol, the *Mūlabēram*, is considered as *svayam-vyakta*, self-manifested, as no sculptor is known to have sculptured it so proportionately and so beautifully, and no human is known to have installed it in the shrine originally; and as *Brahmā Dēvas*, *Munis* and *Ṛṣis* implored Him and He joyfully consented, He is an "Archa-Avatāra" conceived to be easily accessible for adoration, prayer, propitiation and for soliciting and obtaining blessings by people. In the past ages, men were deemed to have been of good conduct and character, moral and devoted to God and to have aimed through faith, prayer, *japa*, constant contemplation, *tapas*, *yōga* and other arduous means to realise Him and attain Him in His higher natural aspects of *Hārda* (*hṛdaya*, heart, contemplating Him as abiding in their heart), of *Vibhava* (riches, wealth, affluence, riches of wisdom, intellectual treasure, an intellectual effort to realise Him), of *Vyūha* form (conception, forming an image in the mind) and of the exalted *para* form (absolute, beyond human ken). But men of the *Kaliyuga* are incapable and inefficient to undertake such rigorous disciplines, as they are morally weak, Prone to vice and generally lead sinful lives. Such erring souls need to be guided and rectified by the divine grace of the Almighty. Hence at the request of *Brahmā* and others, Vēṅkaṭeśvara promised to abide on the Vēṅkaṭa-Hill to protect men and grant their desires.

## ŚRĪ VEṅKAṬEŚVARA'S FIVE FORMS AND HIS ASSOCIATE DEITIES

Śrī Vēṅkaṭeśvara does not stand alone by Himself in His sanctum. After His taking His abode, having been instilled by *Brahmā* and other *Dēvatas*, *Munis* and *Ṛṣis*, divine musicians and Angels, in the magnificent temple con-

trusted at His direction with several apartments and stores together with stables, sheds and elephant-yards, by Rāja Toṇḍamān. (p. 80, ante), Brahmā lighted two lamps for universal prosperity and the good of men, and prayed to *Paramātmā*, the Supreme Being, that those two lights might develop and increase till the end of the *Kaliyuga*. Vēṅkaṭeśvara responded by assuring Him that His *Avatāra* as Śrī Vēṅkaṭeśvara-Śrīnivāsa would terminate at the time when the *Vimāna* would fall and the lamps would extinguish, and then asked Brahmā to institute an auspicious festival for Himself commencing with the *Dhvajārōhaṇa* (flag-hoisting) and ending with the car-procession, and comprising vehicular processions mediately, accompanied by the chanting of the *Vēdas* by well-versed Brāhmaṇas and offering of food and eatables (*naivēdya*) thrice a day with awe and devotion. Brahmā thereupon called Toṇḍamān and directed him to get exquisite vehicles for Rāmāpati (Lakṣmī's consort) made expeditiously and also a splendid wooden chariot by Viśvakarma (divine architect), together with parasols, fly whisks and fans, and placed Viśvakarma under Toṇḍamān's charge. The divine architect prepared all things in a trice for the complaisance of The Absolute.

The Lord Śrīnivāsa instructed Brahmā and Toṇḍamān to invite the kings of all kingdoms in the country as the assemblage of innumerable people from all regions would alone make a grand festival. When Brahmā commenced the festival with the preliminary function of seed-sowing (*aṅkurārpaṇa*) and *Dhvajārōhaṇa* (flag-raising) on the second day of the *Kanyā* month (Virgo-sun, September-October) with due ritual performed by learned *Vaikhāṇasas*, placed a gem-set palanquin before God and requested Him to sit in it and go in procession through the streets, Śrīnivāsa remarked to Him that, being a youth, He forgot the *Vēdas* He had taught Him and that He should undergo a test. Forthwith Brahmā chanted the *Vēdas*, faltered and felt shy; and Śrīnivāsa rectified the slips, and with the incantation of relevant *mantras* from the four *Vēdas*, created four auspicious forms of Himself in a second and named them *Utsava-Śrīnivāsa* (Processional Image), *Ugra-Śrīnivāsa* (furious-countenanced Image, Furioso), *Sarvādhika-Śrīnivāsa* (Exalted Image, *Bhōga-Mūrti* enjoying pleasures of worship, bath and bed) and *Lēkhaka-Śrīnivāsa* (Accounts and Correspondence Maintaining Image, *Koluvu-Mūrti* who holds a levee each morning seated in a golden chair under a golden parasol and hears the reading of the account of receipts of money on the previous day in the temple and also of the astronomical details of the previous day, the current day and the next day), and accordingly allotted to Them distinct functions by the power vesting in Himself as the Lord of the Vēṅkaṭācala (Bhaviṣyōtara-Purāṇa Ch. 14, vv. 24 to 33).

Thereupon Brahmā, fixing the four *Mūrtis* spiritually in His own four faces and the fifth or the *Mūla-Mūrti* in mind in contemplation made all

necessary preparations for the festival. Utsava-Śrīnivasamūrti assumed the festival duty and with His inauguration, Brahmā conducted the festival with different vehicles and various offerings.

The day prior to the *Dhvajārōhaṇa* ceremony, Viṣvaksēna, Viṣṇu's commander, in company with the *Dēvatas*, was taken to the outskirts of the village, wherein a little quantity of earth was collected with *mantras* and brought on an elephant to the temple, and with it the *ankurārpaṇa* rite was done by spreading the earth in a room and sowing the nine kinds of cereals in it. From the *Dhvajārōhaṇa* performed early the next morning upto the *Avabhṛtotsava* (ablution) and the *Puṣpayāga* (covering the body of the *Mūla-Mūrti* with a heap of flowers), Brahmā performed the festival.

[Now-a-days this *Dhvajārōhaṇa*, flag-hoisting, takes place in the evening and not early morning as stated in this Purāṇa which was perhaps the custom in the middle ages.]

In the morning of the *Dhvajārōhaṇa* day, the *āṇḍōḷika* (*tirici*, a variety of the palanquin) was the vehicle for the procession, at the end of which the *Dhvajārōhaṇa* took place. On that night was the *Śēṣa-vāhana* (serpent vehicle) (now-a-days the bigger one). On the forenoon of the second day the *Śēṣa-Vāhana* (at the present time the smaller one formed the vehicle) and in the night the *Haṁsa* (swan) vehicle. On the morning of the third day the *Simha* (lion vehicle) and on that night the *mauktika-maṇṭapa* (pearled canopy); on the fourth day morning the *Kalpa-vṛkṣa* (the wish-granting divine tree), that night the *Sarvabhūpāla-vāhana* (vehicle of the Lord of the entire Earth, with a dome surmounted by *Kalaśas* or small vases); on the fifth day the *āṇḍōḷika* with the *Mōhinī* guise (enticing damsel), and in the night the *Garuḍa-Vāhana* (the Brahmani kite, the beloved vehicle of Viṣṇu); on the sixth day forenoon the *Hanumān* vehicle (the ardent devotee Monkey-God, of Śrī Rāma), in the evening *Vasanta-Utsavam* (procession with the distribution of sandal mixed with saffron among the accompanying devotees) in the *maṅgaḷagiri* (*Tirici*) together with the two Divine Consorts, and in the night *Airāvata* vehicle (Indra's elephant); on the seventh day forenoon *Sūrya-prabha* (a big disc representing the sun), in the evening *maṅgaḷagiri*, and in the night *Candraprabha* (a disc representing the moon) with the two Consorts; on the eighth day forenoon, embellished wooden chariot and in the night *Uccaiśrava* (Indra's horse); on the ninth day combined with His propitious birth-star *Śravaṇa*, the first vehicle was *āṇḍōḷika*, the second the *maṅgaḷagiri* for *Avabhṛtha-snāna* (concluding ablutions in the front *maṇṭapa* of Śrī Varāhasvāmī's temple) after the Processional Images were anointed with oil mixed with turmeric powder and other auspicious ingredients and taken in procession and given ablutions in the most holy Svāmi-puṣkariṇī; that night after third procession in the *maṅgaḷagiri-vāhana*,

the *Garuḍa* flag was drawn down with due rites. The next day, the tenth day, the *Puṣpa-Yāga-Mahōtsava* was performed and the external visitors were honoured. Having witnessed the festival, *Dēvatas* and kings returned to their places; *Brahmā*, prostrating Himself before *Śrīnivāsa* and taking leave of Him, proceeded to His *Satyalōka*; and king *Toṇḍamān* having completed the festival, worshipped God and bade adieu, set out to his native town (*Bhaviṣyottara-Purāṇa*, Ch. 14, verses 39 to 68).

According to His instantaneous creation of four representations of Himself, *Vēṅkaṭeṣvara* abides in His temple in *pañca-bēram*, five forms, viz., (1) the *Druvabēram*, the firmly fixed, stationary, *sthānaka* (standing), big central Idol, the *Mūla-Mūrti*, (2) the *Utsavabēram*, the Processional Image taken out in processions through the streets usually together with His two Divine Consorts *Śrīdēvī* and *Bhūdēvī* and also enjoying the *Kalyāṇa-Utsavam*, (3) the *Snapanabēram*, the *Ugra-Śrīnivāsa*, the furious countenanced small Image keeping constant company with the *Druvabēram* in the sanctum, the *Furioso*, *Vēṅkaṭatturāivār*, for whom a procession in the streets is conducted only once a year on the *Kaiṣika-dvādaśī* day (about the middle of October) before dawn, for fear that houses and other things will be burnt by Its direct vision if kept out after sun-rise; (4) *Kautuka-bēram*, the *Bhōga-Mūrti*, *Bhōga Śrīnivāsa*, *Sarvādhika-Śrīnivāsa*, the small silver Image enjoying the pleasures of worship, bath and bed, and (5) the *Bali-bēram*, the *Koluvu-Mūrti*, *Lēkhaka-Śrīnivāsa* (Image concerned with the maintenance of the account of receipts of money to the temple in particular) to whom, when He presides in a golden chair under a golden parasol each morning in the *Mahāmaṇi-maṇṣapam*, otherwise known as the *Āsthāna-maṇṣapam*, after the *Tōmāla-Sēva* is finished and before *Arcana* commences, is read out the receipt of income of the previous day from offerings provided, festivals and processions conducted for the pilgrims and *sēvas* attended by them and donations made by them, collectively known as "*ārjitam*" (income), and who distributes food to the heavenly Beings of minor orders at the *bali-piṭham*, the stone structure beside the *dhvajastambham*, and at the four corners of the temple and the four-streets around it.

This silver Image cast in the likeness of *Vēṅkaṭeṣvara* was installed in the *Tiruvīḷan-Kōyil* by *Sāmavai*, the queen of *Śaktiviṭṭāṅkan*, a *Pallava* subordinate Chief, after giving a ceremonial bath and consecration, naming It "*Maṇavāḷa-Perumāḷ*" and providing It with ornaments and jewels from head to foot, viz., a *tirumuḍi* (crown) set with diamonds, pearls and rubies; two ear-ornaments of the shape of the *makara* (crocodile) together with studs (screw bolts) for fixing them to the ears and imbedded with corals; four strings (*mala*, necklaces) for the holy neck, set with diamonds, rubies and pearls; one belt (*Udarabandhanam*) of gold; one girdle (*tiruvārāi-paiṭṭikai*) set with

rubies; two circular ornaments for the arms (*bāhuvalayam*); four bracelets (*tiruccandam*) set with rubies; four circular ornaments (*vaḷaiyal*), wristlets for the holy wrists; two solid anklets (*kārai*) for the holy feet, made of gold inlaid with precious stones, corals and pearls; two anklets with bells (*pādacāyalam*); and one luminous overhead arch (*prabha*) of silver set with one big central ruby. The gold used for these ornaments was 47 *kaḷañju* in weight.

For this silver Icon, Maṇavāḷapperumāl, Sāmavai arranged for daily propitiation with a food offering and a perpetual lamp; for the conduct of ablutions on the two *Āyana-Saṅkrānti* days (the *Uttarāyana* or *Makara-Saṅkrānti* occurring about the 15th January and the *Dakṣiṇāyana* or the *Kaṣaka-Saṅkrāmaṇam* about the 15th July, according to the Indian Calendar when the sun touches the tropic of capricorn and the tropic of cancer respectively, the winter and the summer solstices), and also on the days of the two *Viṣṇu-Saṅkrāntis* (when the sun enters the zodiacal sign *Mēṣa*, the Ram, about the middle of April and when he enters the sign *Tulā* Libra (balance) about the middle of October), (the two equinoxes when the sun crosses the equator on his northward march to the tropic of cancer and on his return march southward to the tropic of capricorn, on which two days the nights and days are of equal duration); for a preliminary festival for this Image for two days in the Tamil month *Puraṭṭāṣi* (September–October) and for a main festival for nine days, in continuation of the preliminary one, beginning on the day of the star *Cittirai* (*Citta*) such that the holy bath, *avabr̥tha*, might occur on the day of *Śravaṇa* star being the ninth day of the festival; and for the expenses of all the stipulated services, she purchased lands and endowed them to the temple, together with payment of money equal to the value of the land. This payment to the temple is known as *var̥tana*.

Further she instituted a second festival for this silver replica to take place in the month of *Mārgaḷi* (December–January) for seven days prior to the *Dvādaśi* day, i.e., the *Mukkōṭi-dvādaśi* (usually occurring in the first week of January). On this day the silver Image of Śrī Vēṅkaṭeśvara is taken in procession from the temple to Śrī Varāhasvāmi's temple and seated in its front portico and given a ceremonial bath from the water of Śrī Varāha-Puṣkarinī and the Sudarṣana-Cakra is immersed in it, when *Mukkōṭi* (three crore) *Dēvatas* are believed to bathe in it simultaneously; and a bath on this occasion is deemed to confer prosperity on the bathers. For the capital towards the expenses of this festival, also, she purchased some more lands and granted them to the temple.

Inscriptions Nos. 8 and 9 of the First Volume of the T. T. Devasthanam Inscriptions, the "Early Inscriptions," recount these services of queen Sāmavai, recorded in the 14th regnal year of Koppātra-Mahēndra-Panmar, who was

identified with Kō-Pārthivēndravarman, on the basis of certain Madras Ep. Reports which mentioned him as having ruled over the northern region of the Toṇḍamaṇḍalam wherein his inscriptions were found in the North Arcot and the Chingleput Districts (Dev. Ep. Rep. pp. 100-101). But this identification does not appear appropriate.

The full compound name “Kōppātra-Mahēndra-Panmar” extensively indicates his real name as “Mahēndra-Panmar,” that is “Mahēndra-Varmar.” Of the two parts of the prefix to the name, “KO” and “Patra,” “KO” may mean “King,” but “Patra” seems inexplicable. There might be some mistake in the engraving of the name.

The early Pallava kings of the 5th and the succeeding centuries from Simhavarma onwards are seen to be represented in inscriptions found in the Nellore, the old North Arcot (comprising the Chittoor and Vellore Districts) and the Chingleput districts, through the Uravapalli grant of Simhavarma of his 11th year (486 A.C.) to God Viṣṇuhara of Kandukūru, the Cārudēvi plates of grant to the temple at Dālūru, both in the Nellore District, the Mahēndravāḍi and Maṇḍagappaṭṭu inscriptions in North Arcot and Conjivaram epigraphs in Chingleput District. Hence it is not unlikely that the two records Nos. 8 and 9 of Vol. I relate to Mahēndravarma I (600-630 A.C.).

Further, Queen Sāmavai was a Pallava princess designated *Kāḍavan* (Pallava)-*Perundēvi*, she was the spouse of Śakti-viṭṭaṅkan alias Śrī-Kāḍa-paṭṭigai, and she was moreover a daughter of a Pallavapperkaḍaiyār, a pallava minister or provincial ruler; and the sovereign, Mahēndravarma, too, was a Pallava, it, therefore, looks that it was a time of the flourishing state of the Pallavas.

This king Mahēndravarma, by reason of the 14th year of his reign noted in the two inscriptions Nos. 8 and 9, can be identified only with Mahēndravarma I who ruled for about 30 years from 600 to 630 A.C., and not with Mahēndravarma-II who ruled only for 2 or 3 years between 668 and 670 A.C. Hence the consecration and installation of the silver replica of Vēṅkaṭēśvara named Maṇavāḷapperumāl by princess Sāmavai would have taken place in 614 A.C. and this would be the earliest and the first representative image made in the likeness of Vēṅkaṭēśvara, fully decorated with jewels and ornaments from head to foot, including 2 *bāhuvalayam* and 4 *tiruccandam* for the arms. Whereas *Śaṅkha* and *Cakra* and *Śrīvatsa*, *Kaustubhamāṇi* and *Vaijayaṅti* are conspicuously absent. Since this silver Image *Maṇavāḷapperumāl* must have been forged in the true likeness of Vēṅkaṭēśvara, the original Deity, the *Mūlabēram*, and intended and consecrated and inaugurated as His *Utsavabēram*, Sāmavai would not have omitted to provide the *Śaṅkha* and

the *Cakra* and other marks to her silver replica, if there had been *Śaṅkha* and *Cakra* and the marks decorating the body and the two upright hind hands of Vēṅkaṭeśvara at that time. This, therefore, clearly indicates that Vēṅkaṭeśvara had not possessed at all and had not held *Śaṅkha* and *Cakra* and other signs as the prominent symbols of Viṣṇu, and accordingly He was not actually a form of Viṣṇu as justly conceived by people of those days. It must have been, therefore, to cover this non-existence and the consequent lack of the proper and unique weapons and marks of Viṣṇu in the hands and on the chest of Vēṅkaṭeśvara that sophistical reasons are adduced in the Purāṇas that He lent His natural weapons to Toṇḍamān in his war against his nephew and conferred them on the devoted potter Bhīma while his soul was leaving the mortal body and was about to journey to heaven with his wife in a *Vimāna* (pp. 93 and 94 ante). Sāmavai also provided adequately for the propitiation of her silver Image with a perpetual lamp, with daily food-offerings and with festivals with preliminary ablutions, ostensibly including processions, through the grant of extensive lands, while quite obviously there were no festivals conducted for Vēṅkaṭeśvara till the 7th Century A.C.

In inscription No. I of the same Vol. I dated in the 51st year of the reign of another Pallava monarch, Vijaya-Dantivikramavarma, corresponding to 830 A.C., we come across a provision made for a lamp through a deposit of 30 *Kaḷaṅḷu* of gold by Ulagapperumānār of Śolanūr in the presence of “Tiruvīḷṅkōyil-Perumāṇaḍigaḷ” set up as a replica of “Tiruvēṅkaṭattu-Emperumāṇaḍigalukku-eḷuṇḍaruḷuvitta.” The administrative assembly of Tiruccōginūr received the deposit, purchased land with it and caused the lamp to be set up in Vēṅkaṭeśvara’s sanctum as desired by the donor (*tiruvīḷṅkku vaippittōm*). In this inscription No. 1, Ulagapperumānār’s service referred only to putting up a lamp before the Image in the sanctum. It is not stated when this second replica was set up and quite possibly a lamp was not provided when It was installed and Ulagapperumānār rendered that service. As Sāmavai’s silver Image was quite adequately equipped with both a lamp and food-offerings, there was no need for a lamp for It. Hence this Image in that *Tiruvīḷṅkōyil* of No. I must have been a new Image installed some time before 830 A.C. for which a lamp was a prime necessity.

[The wording of the inscriptions Nos. 1 and 4 of Vol. I, coupled with the fact that these and other inscriptions were registered in Tiruccukanūr—

“*Tiruvēṅkaṭak-kōṣṭattuk-kuḍavūr-nāṣṭtu-tiruccoginūrt-tiruvēṅkaṭattu emperumān-aḍigaḷukku eḷuṇḍaruḷuviṣṭa tiruvīḷṅkōyir perumāṇaḍigaḷukkuch-chōḷa-nāṣṭtuch-chōḷanūr ulagapperumānār*”



with the juxtaposition of "Tiruccōginūr" and "Tiruvēṅkaṭattu emperumāṇaḍigaḷukku" (No. 1), and

"....*Kōyir-perumāṇaḍigaḷukkum tirumantira-  
ṣāla'p-perumāṇaḍigaḷukkum tiruvēṅkaṭattup-  
perumāṇaḍigaḷukkum....*" (No. 4)

have led some writers construe the expressions as implying that the replicas or representative images of Vēṅkaṭēśvara, the God of Vēṅkaṭa Hill or Vēṅgaḍam, were all consecrated and installed in a "Tiru-  
viṅkaṭōyil" constructed in Tiruccōginūr (Tirucānūr).

This is the case primarily with the late Sri T.K.T. Virarāghavācārya in his book, "History of Tirupati," Vol. I, and secondarily with Dr. M. Rama Rao in his enlightening booklet "Temples of Tirumala, Tirupati and Tirucānūr" delineating the architectural characteristics of the several shrines and the iconographical aspects of the various images enshrined in them, closely following the former.

Śrī Virarāghavācārya's interpretation of the Tirucānūr epigraphs and his conclusions are that "In fact the history of the Tiruvēṅgaḍam Temple is seen to commence not on the Hills, but in the small village of Tiruccokinūr.....about ten miles south of the Hills by road" (pp. 80-81); that "the Tirumalai temple, although considered sacred, was not considered important. That must also have been the reason for having a Tiruviṅkaṭōyil in Tiruccukanūr or a Vēṅkaṭēśvara's temple in Tirumukkudal in those early days" (p. 53); that "Apparently because Tiruvēṅgaḍam Uḍaiyan on the Hill was inaccessible to most devotees, and probably at the instance of some of the Āḷvārs.....a Tiruviṅkaṭōyil was reared in Tiruccokinūr about the year which represented the 51st year of the reigns of the Pallava King Vijaya Danti Vikrama-Varman and a perpetual lamp to represent or symbolise the ever burning light of true knowledge was set up, the corresponding probable year of the Christian era being about 826 A.D." (p. 97); that "There are eight inscriptions in this period which give information about a temple there (in Tiruccokinūr) for Tiruvēṅkaṭattupperumāṇaḍigaḷ (Nos. 1, 2, 4, 5....1 of.... Vol. I)" (P. 107); that "The earliest inscription found in Tiruccōkinūr was made in the 51st regnal year of Kovijaya Dantivikramar. We take this to be 826 A.D. This inscription tells us in distinct terms that a proxy of Tiruvēṅgaḍattupperumāṇaḍigaḷ existed in the Tiruviṅkaṭōyil in Tiruccōkinūr "Tiruccōkinūr Tiruvēṅkaṭattu emperumāṇaḍigaḷukku eḷundaruliṇṭṭa Tiruviṅkaṭōyil perumāṇaḍigaḷukku..... The construction of the phrase (in Tamil) is that the Tiruccokinūr Tiruvēṅgaḍattu perumāṇaḍigaḷ was in existence there and that a Tiruviṅkaṭōyil-Perumāṇ also was set up as a junior *Murti* (or *utsavar*).....The main point to note in this inscription is that a Tiru-

viṇṭkōyil (or proxy temple) for the Tiruvēṅgaḍam Deity was built and that a proxy Deity was set up (eḷundaruḷi-viṭṭa). . . . . for the convenience of people " (p. 108); that " The term Tiruccōkinūr Tiruvēṅgaḍattupperumanāḍigal would only go to show that he was not the Original Deity on the Vēṅgaḍam Hill, but only a copy thereof. There were temples dedicated to Tiruvēṅgaḍattupperumān in other places also. There would have been a *Mūla Mūrti* set up in Tiruccōkinūr and a processional Deity would also have been set up some time later as stated in the inscription. Sōḷanāṭṭu Uḷagapperumānar made a cash endowment in gold for setting up a perpetual lamp before the Tiruviṇṭkōil perumānaḍigal or the *Utsava-Mūrti* (P. 109);

Dr. Rama Rao, in consonance with the above views, has stated, in his booklet "Temples of Tirumala, Tirupati and Tirucānūr" that "There are two records (I-1 and 2) of the first of the last three rulers of the Pallava dynasty in this region. . . . . These inscriptions contain gifts made not to the temple on Vēṅgaḍam but to a proxy or representative temple and its God situated in Tirucānūr" (p. 5); that "The earliest mention of Śrī Vēṅkaṭēśvara in the epigraphs is in connection with a proxy temple, Tiruviṇṭkōil, at Tirucānūr and not in association with the temple on Tirumala or Vēṅgaḍam. (P. 41), and that "Śrī Vēṅkaṭēśvara alias Tiruvēṅgaḍamuḍaiyan came to be known in the ninth century through a proxy temple built at Tirucānūr. The earliest inscription found in the Tirumala temple mentions the birth of a Bāna prince, named Vijayāditya, who flourished in the early half of the ninth century (I-3). This prince made a gift to Śrī Vēṅkaṭēśvara at Tirucānūr" (P. 19).

Śrī Virarāghavācārya further expresses that "in addition to these two *Mūrtis* (the "*Mūla Mūrti*" and the "Processional Deity" noted by him on page 109), there is a third one also mentioned in the endowment made by Vijayāditya, the Tirumantraśālai perumānaḍigal" (P. 109), and that "Three distinct *Murtis* are mentioned, the Tiruviṇṭkōyil Perumānaḍigal, the Tirumantra-śālai perumānaḍigal and the Tiruvēṅkaḍattupperumānaḍigal. . . . . the first two referred to the local Deities and the last to the God on the Tiruvēṅgaḍam Hill" (P. 110); and that "An auxiliary temple was constructed there (in Tiruccōkinūr) and a duplicate Tiruvēṅgaḍamuḍaiyān was installed. Conversion of Saivites into Vaiṣṇavism was obviously carried on in a supplementary shrine where another image was set up to preside over the conversion ceremony" (P. 106)

And Dr. Rama Rao, in following suit, thus reiterates the above assumptions:—"This (Tirucānūr) region came under the influence of Vaiṣṇavism as early as the eighth century. Though Tirumala and Śrī Vēṅkaṭēśvara were known by this time, the hill continued to be inaccessible and could not attract many pilgrims. The Vaiṣṇavas at Tirucānūr established a *Tirumantra*-

śālai and carried on proselytising activity. They also constructed a Tiruviṇṇkōil and set up in it an image of Śrī Vēṇkaṭeśvara as a representative of the original God of the Vēṇḡaḍam Hill. Tiruccanūr being situated in plain country, this proxy temple of Śrī Vēṇkaṭeśvara attracted large numbers of pilgrims who came here and paid their homage to the Lord " (P. 67). " This Tiruviṇṇkōil contained an image which was installed as a representative of *Tiruvēṇkaṭattuperumāṇaḍigal* or Śrī Vēṇkaṭeśvara of Tirumala..... The well known Bāna chief, Vijayāditya, gifted land, taxes and gold for lamps and food offerings to *Tiruviṇṇkōil-Perumāṇaḍigal*, *Tirumantraśālai-Perumāṇaḍigal* and *Tiruvēṇkaṭattu-perumāṇaḍigal* " (I-4).

Śrī Virarāghavācārya continues his speculation: " Tirumantra śālai is, as the name indicates, the temple or shrine where the new convert to the Vaiṣṇava faith was initiated into the Aṣṭākṣara or Tirumantram. It therefore happened to be the place where the convert was also fed for the day " (P. 110). " The Tiruviṇṇkōil and the Tirumantraśālai are mentioned only during the early period and not later " (P. 111). " Changes in the political conditions of the country seem to have largely influenced the building of a temple on the Vēṇḡaḍam Hill itself. The Pallava rule during which the temple was built was overthrown by the Cōlas and Śaivism gained the upper hand for sometime..... A temple in Tiruccukanūr ten miles away from the main focal point on Vēṇḡaḍam proved unsatisfactory as it may give rise to a conflict with the Śiva temple and dissipate energy. A small silver image, a replica of the main God (*Dhruva Mūrti* or *Periya Perumāḷ*), was therefore made, bedecked with a number of jewels and formally consecrated according to prescribed rituals in the year 966 A.D. by a lady devotee, named Sāmavai. This small idol made it possible for the Bhaktas to satisfy their cravings to worship the Deity with all the ecstasy..... " (P. 81). " After the downfall of the Pallavas and with the advent of the Cōla power Śaivism grew in importance and the Vaiṣṇavites to whom the worship of Tiruvēṇḡaḍamuḍaiyān was all important thought it prudent to abandon gradually the substitute Tiruviṇṇkōil at Tiruccukanūr and transfer their activities to Tirumalai itself in spite of the difficulties which the pilgrims might have had to undergo. Their object was to avoid all possibilities of a conflict with the growing influential Saivite community in the temple of Parāśarēśvara in Tiruccukanūr. That was possibly one of the reasons for Sāmavai's consecrating the silver image of Maṇavāḷapperumāḷ (*Bhōga Śrīnivāsa*) in the Tiruvēṇḡaḍam temple in 966 A.D. There might have been another reason also. The Tiruviṇṇkōil-Perumāṇ, the Tirumantraśālai-Perumāṇ and even the Tiruvēṇḡaḍattuperumāṇaḍigal in Tiruccukanūr were all proxies of the God in Tirumalai and were all probably consecrated not according to the Vaikhāṇasa but according to the sister constitution of the Pañcarātra.... Therefore it must have been feared that even the temples at Tirumala and Tiruccukanūr must some

day or other come into conflict with each other. It seems therefore to have been decided that the activities of the Śrīvaiṣṇavas should be transferred to Tirumalai itself. There was however the practical difficulty to overcome in the matter of offering daily *abhiṣekam* to the *Dhruva Mūrti* whose size was too large. The installation of a silver Replica of Tiruvēṅgaḍamuḍaiyān (*Bhōga Śrīnivāsa*) in Tirumalai obviated such difficulties." (pp. 355—356). "To the pilgrim, however, the difficulties of pilgrimage must have become greater. Before 966 A.D. such of the pilgrims who could not afford to ascend the Hill after a ten mile walk from Tiruccukanūr were content with worshipping the proxy Gods in the latter place and also offering worship at the foot of the hill without ascending it. After the installation of the silver *Mūrti* in Tirumalai they necessarily had to ascend the Hill" (P. 357). "We glean for the first time (from a reading of inscriptions Nos. 8 and 9 of Vol. I) that there was a temple on the Vēṅgaḍam Hill in 935 A.D. where a perpetual lamp could have safely burnt. Also the Sabhaiyar of Tiruccōkinūr had the responsibility to look after its affairs." (P. 116).

The above speculations and view points of both the authors are not in accordance with facts and are unwarranted and far-fetched assumptions. Śrī Virarāghavācārya has not accounted how two out of the four proxy Deities of Vēṅkaṭēśvara, to make up the "Pañca-Bēram" along with Him, came into existence in Vēṅkaṭēśvara's temple on Tirumala, while he had recognised Sāmavai's Maṇavāḷapperumāl as Bhōga-Śrīnivāsa and another image with two consorts believed to have been found later on in a glen on the Hill as the Processional Image. He has not also stated what became of the three proxy Deities alleged by him to have been installed in Tirucānūr after the transfer of their proselytising activities by the Vaiṣṇavas to Tirumala. Further his statement that "the first two referred to the local Deities and the last to the God on the Tiruvēṅgaḍam Hill" (P. 110) contradicts his own statement made later on page 355 that "the Tiruviḷaṅkōil-Perumān, the Tirumantraśālai Perumān and even the Tiruvēṅgaḍattupperumāṇaḍigal in Tiruccukanūr were all proxies of the God in Tirumalai."

Again, any one, before undertaking a pilgrimage in those hazardous times when there were no rapid means of travel as now-a-days, except the bullock cart for short distances, would seriously consider the pros and cons of his journey and gauge his capacity and capability to perform it and the long time and risk to life involved in it, and only then resolve to brave it. Such resolute pilgrims, having reached Tirucānūr, would not content themselves with the *Darśanam* of the proxy or replica Deities, after having expended much labour, time, money and victuals and undergone risks on the way and not have hesitated to foot the further ten miles of their journey, but would have determined to cover this short distance too, strained themselves to ascend

the Hill and enjoy the earnestly longed-for *Darśanam* of the original Deity Himself, the *Druva-Bēram*, Śrī Vēṅkaṭēśvara, to their heart's content, and not of Bhōga-Śrīnivāsa alone as stated by him. Accordingly the alleged two or three replicas, if they existed at all in Tirucānūr, would not have satisfied their mind and would not have been of much account to them except as secondary forms to pay passing obeisance on the way as they would have done in the case of other Deities in villages and towns through which they would have passed in the course of their pilgrimage.

Some of the early inscriptions were recorded in Tirucānūr, as it formed a main unit of political administration, and as its local *Sabha* or council then managed the affairs of Vēṅkaṭēśvara's temple on the Tirumala, maintained a treasury and a store-house from which they supplied daily provisions, ghee and other ingredients; and from time to time the state official, the *Adhikāri*, perhaps the Governor of the province, held his court in the front part of the mansion built by the State in Tiruccukanūr being the *dēvadānam* (gift made) to God ("Dēvar dēvadānam Tiruccukanūr nām viṭṭa viṭṭilil munbu" (Vol. I Nos. 19 and 34), and adjudged the matter; and the ruler himself held his court for an enquiry in the assembly hall of Tippalādiśvara's (Parāśara's) temple in Tiruccukanūr (I-36). Sri Virarāghavācārya has acknowledged that "also the Sabhaiyar of Tiruccōkinūr had the responsibility to look after its affairs" (i.e., the affairs of Vēṅkaṭēśvara's temple) (P. 116).

Dr. Rama Rao says "It is not possible to locate or identify this Tiruviṇṅkōil in Tirucānūr. As most of the inscriptions referred to above are to be found either in the Vāhanamaṇṭapa or on slabs found in the paḍikāvali gōpura of the Padmāvati temple, it may be surmised that the Tiruviṇṅkōil existed on the site of the three shrines now found inside the compound of the Padmāvati temple. It must have been neglected and fallen into ruins. . . . the material of this ruined temple was fully used in the construction of the three temples now seen in this compound" (P. 70).

In the broken inscription No. 7 of Vol. I, dated in Śaka year 820, it is noted that the income derived from the administration of the village might be utilised for the "Tiruvi. . . ." which might be a part of the word "Tiruviṇṅkōyil." If so, it behoves that a *Tiruviṇṅkōyil* existed as early as the Śaka year 820 (898 A.C.) But no Deity installed in it is mentioned, nor is there any sequent references to this shrine or its God until the second quarter of the 13th century (I-40), i.e., the 19th regnal year of Rājārāja-Cōla III, equivalent to 1235 A.C. About this time we get a clear mention of Aḷagiya-perumāḷ (beautiful God, Sundararājaśvāmi) in Tirucānūr in No. 34 dated in the 5th or 15th or 25th (about 1221 or 1231 or 1241 A.C.) regnal year of Rājārāja III and a reference to an old grant of land to Him. Nos. 97, 118, 119, 120, 137 and 144 of Vol. I, mention Tiruviṇṅkōil, Tiruviṇṅkōil Peru-

mānaḍigāl, Aḷagiya and Paṅḡuni, indicating the existence of Aḷagiya-perumāl in a shrine in Tirucānūr and provision for His propitiation and festival in the month of *Paṅḡuni* out of certain taxes made over to Him.

In the “*Paimāyiṣi Account*” prepared in the Fasli year 1227 (1818 A.C.) for the English East India Company, which took possession of these temples, and signed by the *Sheristadār* of the Taluk Office, Alabdu Gōvinda Rao on 14—8—1819 A.C., it is recorded that in Śrī Padmāvati-Amma’s shrine in Ciraṭānūru (popular name of Tirucānūr, *i.e.*, Tiruccukanūr) were at that time lodged in the sanctum, the main stone Idol of Śrī Padmāvati with four hands, a beautiful Icon seated in *Padmāsana* and 10 Processional Images, comprising 3 Images (replicas) of Aḷaga-Tiruvēṅgaḍanāthaśvāmi together with the two Nācyāru (consorts); that to the south of Padmāvati’s shrine with an interspace of a yard stands the shrine of Śrī Kṛṣṇaśvāmi with His seated stone Idol of two hands facing east and His elder brother Balabhadraśvāmi, *i.e.*, Balarāma seated, also with two hands, facing north; and that to the south of Śrī Kṛṣṇa’s shrine stands the shrine of Aḷaga-Tiruvēṅgaḍanāthaśvāmi without *pūja* (worship), *i.e.*, handsome Lord of Vēṅgaḍam, Vēṅkaṭeśvara. As time passed on, it would appear that Aḷagiya-Perumāl was denominated “Tiruvēṅgaḍanāthaśvāmi.” This shrine is stated to contain the *Mūla-vigraha*m of Aḷaga-Tiruvēṅgaḷanāthaśvāmi only. And this shrine was newly built and the newly made Idol was installed and consecrated at the beginning of this century by the last Vicāraṇakarta the late Śrī Mahant Prayāḡadāsa. Thereafter *pūja* is regularly performed to this Deity, who is now known commonly as “Suṇḍararājaśvāmi.” The three processional Images of Varadarāja or Aḷaga-Tiruvēṅgaḷa preserved in Padmāvati’s temple, were adopted in this temple.

The *Paimāyiṣi* account also mentions that at that time existed a big temple of granite stone construction of Varadarājaśvāmi without *pūja* to the east of Tirucānūr, facing west, said to have been built by the Vijayanagara emperor Acyutarāya with a big Idol, and that Peruṇḍēvamma’s shrine, perhaps Varadarāja’s consort, faced east, that the compound wall of this temple measured 327 feet from east to west and 177 feet from north to south with an entrance *gōpuram* of 5 storeys; and that, the slabs of its kitchen having been pulled down, the *garbha-grāha*m, *antarāḷam*, third *antastu* (apartment), *snapanamaṇṭapam* *āsthāna-maṇṭapam* and *raṅga-maṇṭapam* in Padmāvati’s shrine were constructed with those stone slabs.

Hence the detached inscribed slabs now found in the *vāhana-maṇṭapam* and in Padmāvati’s temple, some of which I set up on a platform at the north-east corner of the temple, must have originally formed part of Varadarāja’s temple, which is now non-existent. Some inscribed slabs are said to have been used for house constructions by the residents of the village.

All the same, nothing has been known about the *Tiruvīṇkōyil*, its location and the Deity which it enshrined. It might probably have existed to the east of Tirucānūr on the site on which Varadarāja's temple was later on built by Acyutarāya, having given him the cue as to the site for building Varadarāja's temple.

The *Paimāyīṣi* account has not also indicated when the three existing shrines of Padmāvati, Kṛṣṇa and Aḷaga-Tiruvēṅgaḍanātha were originally constructed. Obviously Kṛṣṇa's shrine must have been the first to have been built located centrally in the compound with the *gōpuram* standing in front of it and Padmāvati's shrine must have been built subsequently on its north side. From the information furnished in the *Paimāyīṣi* account, perhaps gathered from elders of Tirucānūr from their memory or tradition, most likely Padmāvati's shrine might have been built a few decades earlier in the second half of the 18th century, while Kṛṣṇa's shrine might have come into existence in the first half of the same 18th century or even earlier in the second half of the 17th century. For no inscriptions dated almost to the middle of the 17th century make reference to these two Deities, Kṛṣṇa and Padmāvati.

Though the name "Tiruccukanūr," "Śukapuri" or "Śukagrāma" was desired for the village Tirucānūr from the name of the great sage Śuka-Mahaṛṣi, who was alleged to have worshiped Śrī Kṛṣṇa at the place and to have created 108 learned men from his highly developed yogic powers, his image is not to be found in the shrines in Tirucānūr. His image exists only in the temple of Parāśarēśvara worshiped by sage Parāśara, the grand-father of Śuka and consequently designated "Parāśara-Īśvara," together with Parāśara's image. It is, therefore, more reasonable and fitting that Yōgi-mallavaram named after Śuka-Yōgi, should have been designated "Śuka-Puri," "Śukagrāma" or "Tiruccukanūr" rather than the village Tirucānūr wherein it looks as a misapplication.

No. 4 of Vol. I brings to light two food-offerings provided by Vijayāditya Mahāvali Bānarāya for 3 Deities collectively viz., "Tiruvīṇkōil-Perumāṇaḍigaḷ," "Tirumantraśālai-Perumāṇaḍigaḷ" and "Tiruvēṅkaṭattup-perumāṇaḍigaḷ," through a deposit of some *Kaḷañju* with which some land was purchased. Among these 3 Deities, the Tiruvīṇkōil-perumāṇaḍigaḷ is most probably the Icon mentioned in the above epigraph No. I, for which a lamp only was arranged by Ulagapperumānār. So in No. 4 the Bāṇa king supplemented the still wanting item of food to it. The second Image, the Tirumantraśāla-Perumāṇaḍigaḷ appears to be a new one designed for adoration and propitiation during certain religious rites, such as the commencement of festivals. The third one is the main Deity Vēṅkaṭēśvara. The purpose for which Tiruvīṇkōil-Perumāṇaḍigaḷ was designed is not made known either in No. I or in No. 4. Since the food-offerings were provided to the

three Deities collectively by the Bāṇa king Vijayāditya, they must necessarily have been stationed in one place alone, in the sanctum of VēṅkaṭĒśvara, and the first two small Images, being movable, could be taken out to other places for necessary purposes. Though Vijayāditya was a feudatory of the Pallava monarch Vijaya-Dantivikramavarma, this suzerain is not found noted in the two Bāṇa king's records Nos. 3 and 4; and, if mentioned, it would have been lost in the damaged parts of the two epigraphs; or he would have rendered his service food-offering some time later.

However, by this time, *i.e.*, during the first half of the 9th Century, we observe 3 replicas stationed in the sanctum along with the main Idol of VēṅkaṭĒśvara, the silver Image Maṇavāḷapperumāl installed by Sāmavai in 614 A.C. prominently of non-Viṣṇu nature apparently like Its original; the Tiruviḷaṅkōyil-Perumāṇaḍigaḷ of Nos. 1 and 4 and the Tirumantrśāla-Perumāṇaḍigaḷ of No. 4, both these Images also similarly lacking Viṣṇu's characteristics quite possibly, as there is no reference to them in the two epigraphs. All the three Images were single like the original and had no consorts.

The "Tiruviḷaṅkōil" in which these three new Images are mentioned to be stationed cannot be considered to have been a new shrine, as any such structure does not come to our view in the temple as it now stands. The original shrine, a small sanctum with an *ardha-maṇṭapam*, now the *Śayana-maṇṭapam* was a limited building and the new Images must have been accommodated somewhere within the sanctum itself and that particular space where the Images were lodged or even the entire sanctum must have been denoted as the "Tiruviḷaṅkōil" on account of the installation of these representative Images.

Out of the "Pañcabēram" or five representations of a Deity required for worship in the temple, VēṅkaṭĒśvara Himself was stated to have created four Images of His own likeness in a trice when Brahmā inaugurated the festival for Him (p. 97 ante)—four had come into existence by 9th Century, while the fifth one, Malaikiniyaṇṭṭa-Perumāḷ or shortly Malayappa, took time to make Its appearance along with Its Consorts in the 14th century and equipped with the *Śaṅkha* and *Cakra* unreservedly, sufficiently long after VēṅkaṭĒśvara was converted into a form of Viṣṇu and *Vaiṣṇava* ceremonial and *Vaiṣṇava* scripture were introduced in His worship allegedly by Rāmānuja and his followers in the 12th and 13 centuries.

These copper Images of Malayappa and His two Consorts Śrīdēvī and Bhūdēvī come to our view for the first time as Processional Images in No. 104 of Vol. I, dated in the 3rd year of the reign of Śrīraṅgaṇātha Yādavarāya (1339 A.C.) with the mention of "Nāccimār seated along with..." as



the name of Malayappa is lost in its damaged portion, while we have a quite explicit mention of "Malaikiniyaniṇṇa-Perumāḷ and Nāccimār" in No. 106 dated in the 19th plus the opposite year-1, i.e., 20th year of the same Yādava-rāya (1356 A.C.). This new Processional Image Malaikiniyaniṇṇa-Perumāḷ is supposed to have been found in some deep glen on the Vēṇkaṭa Hill, and named as such, meaning the Deity standing on the depressed or sunken part of the Hill also referred to in inscriptions as Malai-Kuniya-ṇṇa-Perumāḷ (Deity standing so weightily as to bend the Hill); and as Malaikku-iniya-ṇṇa-Perumāḷ (adorning the Hill); and in epigraphs of later date He is denoted as Malayappa, the Lord of the Hill.

Until Malayappa and His two Consorts were forged in the 14th century and employed for processions, the silver Image Maṇavāḷapperumāḷ for whom even at the time of consecration and installation Sāmavai inaugurated two festivals in Purattāṣi and Mārṅaḷi months, must have served as the single Processional Image. And from this time as ordained by Vēṇkaṭeśvara Himself when He brought into existence His four likenesses, the silver Image must have been designed as (1) the *Kautuka-bēram*, the *Bhōgamūrti*, the enjoyer of worship, ablutions and bed in the night for eleven months, except in *Dhanurmāsa* (from the middle of December to the middle of January) during which Śrī Kṛṣṇa replaces Him; (2) the *Tiruviḷaṅkōyil-Perumāṇaḍigaḷ* of Nos. 1 and 4 as the *Balibēram*, *Koluvumūrti*, *Koluvu-Śrīnivāsa* or *Lekhaka-Śrīnivāsa* and (3) the *Tirumaṇtraśālai-Perumāṇaḍigaḷ* as the *Snapanabēram*, *Ugra-Śrīnivāsa*, the *Furioso* (p. 97 ante).

Besides this pentad Vēṇkaṭeśvara in the sanctum, there is a triple group of Images of Śrī Rāma, Lakṣmaṇa and Sītā, placed to the left of Vēṇkaṭeśvara, believed to have been installed in the sanctum by Śrī Rāmānuja, when the icon of Śrī Rāma was brought for safety in this temple from a place near Madura in the south by a Śrīvaiṣṇava and presented to Rāmānuja while he was receiving esoteric lessons from Tirumala Nārāyaṇa at the ascent to the seventh hill. Also a dual group of Śrī Kṛṣṇa and Rukmiṇīdēvī is stationed in the sanctum to the left of Vēṇkaṭeśvara. Sudarśana or Cakrattālvar, too, stands to the left of Vēṇkaṭeśvara. All the Images in the sanctum are accommodated on slightly raised platforms on either side of Vēṇkaṭeśvara, His Replicas, the silver figure *Bhōgamūrti* (the *Kautuka-bēram*) being kept at Vēṇkaṭeśvara's feet, the three Processional Images to His right, and the *Balibēram* or *Koluvumūrti* and the *Snapanabēram* or *Ugramūrti* to His left.

In addition to these Images, there are Images of Viṣvaksēna or Sēnai-mudaliār (commander of the army and steward), Sugrīva, Ananta (the

serpentine couch), Garuḍa (the bird-vehicle), Aṅgada and Āṇjanēya (both zealous *bhaktas*) have their places on the two high pials (Rāma's *mēḍas*) on either side of the passage into the antechamber and sanctum.

Further, an Idol of Viṣvaksēna has a small shrine provided to the north of the *Garbhagr̥ha* at the end of the north wing of the *Mukkōṭi-pradakṣiṇam* and Garuḍa, too, has a small shrine at the east end of the *Mqhāmaṇi-maṇṭapam*, while Varadarāja has His shrine to the south-east of the *Mahāmaṇi-maṇṭapam*.

## CHAPTER 14

### LAUDATION OF ŚRĪ VĒṆKAṬĒŚVARA BY VAIṢṆAVA ĀḶVĀRS

**T**WELVE are the recognised Tamil Vaiṣṇava ĀḶvārs or saints, whose varying numbers of Tamil *Pāsurams* or psalms make up the "Four Thousand Divya Prabandham," extolling Viṣṇu and His *Avatāras* and other forms enshrined in the 108 *Vaiṣṇava* religious centres in India. The earliest three of them, known as the *Mudal-ĀḶvārs*, are (1) Poygai ĀḶvār, (2) Bhūtam or Pūdatt-ĀḶvār and (3) Pēy-ĀḶvār, while (4) Tirumalīśai-ĀḶvār, considered to be a contemporary of the first three ĀḶvārs, is also included among them as the fourth ĀḶvār. The later ones are (5) NammāḶvār (6) Madhurakavi-ĀḶvār (7) PeriyāḶvār or Viṣṇucitta, his foster-daughter (8) Āṇḍāl or Gōḍādēvī (9) Kulāśekhara-ĀḶvār (10) Tondar-Adippoḍi-ĀḶvār or Bhaktāṅghriṇṇu (11) Tiruppān-ĀḶvār or Yōgīvāha, and (12) Tirumaṅgai-ĀḶvār.

The ĀḶvārs generally advocated implicit faith, ardent devotion and utter surrender of will and action to Viṣṇu in any of His numerous forms in which He is enshrined in the several temples. It is understood that through their example and precept and propagation of the tenets of Viṣṇu-Bhakti and proselytism, these ĀḶvārs established Viṣṇu cult firmly in South India, and the work of propaganda and religious conversion of *non-Vaiṣṇavas* to *Vaiṣṇavism* was later on duly organised and extended by the Vaiṣṇava-Ācārya Śrī Rāmānuja and his successors.

Out of the twelve ĀḶvārs, except Madhurakavi-ĀḶvār, and Tondar-Adippoḍi-ĀḶvār, the other ten had each sung certain psalms on Śrī Vēṅkaṭēśvara.

**POYGAI-ĀḶVĀR:**—Poygai-ĀḶvār is supposed to have been born in Kāñcīpurī and to have flourished there and to have composed a 100 *pāsurams* included as the first centum, the "Mudal-Tiruvandādi," of the "Four Thousand" forming part of the "Nālāyira-Divya-Prabandham." Among these hundred psalms, a dozen or more refer to the Vēṅkaṭācala as "Vēṅgaḍam" and to Śrī Vēṅkaṭēśvara as "Vēṅgaḍattāy" (No. 68) or "Vēṅgaḍattumēyan" (No. 99). He describes the Vēṅkaṭādri as abounding in huge black elephants and serpents and as being inhabited by *Kuravās* (a hunting tribe) and as the residence of the Lord of Śrī Lakṣmī (Viṣṇu) worshiped by the *Suras* (*Dēvatas*, celestials) (No. 38). This Hill is the abode of Him who raised the Earth from the waters of the Ocean at the time of the

*praḷaya* (deluge), who lifted the Gōvardhana-Hill as a shelter to the cows against the furious hail-storm brought about by Indra, who slayed Kāṁsa, and who lay on the waves of the extensive Milk-Ocean (No. 39). Vēṅgaḍam to which erudite but worldly-minded worshippers from all directions carry incense, light, flowers and water daily, is the favourite place of Kṛṣṇa, the blower of the white conch (No. 37). On the Vēṅgaḍam, elephants running away from fields in fear at the sight of the glowing red fire (torches) displayed by the resident *Kuravās* from their hands who hold big bows and sharp arrows, are terrified by the fall of shooting stars from the vast sky; and this Vēṅgaḍam is the beloved habitat of God Narasimha, the destroyer of Hiranyāsura (No. 40). Out of the four religious centres, in Vēṅgaḍam the Deity, is standing (*ssthānaka* posture), in Viṇṇagar or Paramēśvaraviṇṇagar in Kāñcī He is sitting (*āsana* pose), in Veḷkā (also in Kāñcī) He is reclining (*śayana* position), and in flowery Kōval or Tirukkōvalūr, the famous town (Ponnagar) surrounded by trenches, He appears to walk (*sañcāra*): and, if you contemplate Him, your sorrows will vanish (No. 77). O God, who dwells in heaven, on earth, and on the Vēṅgaḍam, and in the four *Vēdas*, who can comprehend Your greatness and Your nature at all times, as also the merit of the Milk-Ocean on which You lie? (No. 68). O Lord, the possessor of auspicious qualities, who measured the Earth as Vāmana, those that supplicate You with devotion will attain the form of life exalted by the *Vēdas*; and Vēṅgaḍam too, will confer heavenly bliss on them, removing obstructions and satisfying their wants, as it is Your dwelling place (No. 76). Vēṅgaḍam, whereon incense brought by lance-eyed women, together with handsome flower-garlands, on the *Dvādasi* day for offering, by its smouldering and emitting smoke, blackens the starry sky, is the Hill resided by the One (Śrī Rāma) who once upon a time slayed Mārīca in his deer-disguise (No. 82). O My good mind, you are aware that Purushōttama preserves our *sat* (existence), is cautious to maintain our honour and inheres in the minds of *Yōgis*; realise that God, who sleeps on the Milk-Ocean, is the God, who inhabits Vēṅgaḍam and is also immanent in our hearts, and accordingly meditate on Him (No. 99). Vēṅgaḍam, which burns the sins of people who seek riches and prosperity, who covet *Kaivalya* (Paradise) and who contemplate the Lord wearing the beautiful *tulasi* (sacred-basil) garlands as the ultimate refuge, is the Hill which augments the flame of *bhakti* of the *Nityasūris*, the immortal souls (No. 26).

[The above ten *pāsurams* alone are extracted in the “Ālvār’s Maṅgalā-śāsana Pāsurams on Śrī Vēṅkaṭeśvarasvāmi vāru” edited by Śrī T.K.V.N. Sudarśanācārya and published by the Tirupati Dēvasthānam Press. The late Dr. S. Kṛṣṇaswami Aiyangār, in his “History of Tirupati,” Vol.1, refers to other psalms also, Nos. 98 and 28 on pages 65-66 and Nos. 5 and 74 on pages 59-60.

Quoting *pāsurams* Nos. 98 and 28, he writes:— Poygai Ālvār states in stanza 98 that “the golden coloured holy One with the matted locks (Śiva) and the One who stood and stretched out to measure the universe (Viṣṇu Trivikrama), though these two may move about and have their being in two bodies, the one of them (the former of them) is in the body of the other one (the latter) this would explain, and perhaps is meant to explain, the conviction of the author that Viṣṇu could be represented as bearing Śiva in his body. This is made the more clear in stanza 28 where Viṣṇu is addressed directly, ‘Oh, Dark One; In your hands are the dextral conch, and the disc. In your chest rests the flower born (Lakṣmī). In your navel is the young author of the Vēda.’ In one part of the body generally described as on the right side-is the Irai (King) who destroyed the three fortresses (Śiva).”

This reference to Śiva as forming a part of Viṣṇu's body may be compared with the mention of Viṣṇu as forming a part of Śiva's body and as being Śiva's wife (Stanza No. 15 “of the prayer” quoted from “Śivanandalahari” of Śaṅkarācārya).

Quoting psalms Nos. 5 and 74 in the foot-note on page 59 Dr. S. K. Aiyangar writes, “Stanzas 5 and 74 of the first centum run like this, ‘His name, Aṇan (Hara) and Nāraṇan (Nārāyaṇa), ‘His vehicle, the bull and the bird, His word, the book (Tam. Nūl equiv. sans. *Tantra*, the *Āgamas*), and *Maṇai* (Vēda); the house of residence, the hill (Kailāsa) and the waters (the ocean); the weapon in hand, the trident-spear and the disc; His form, though one, is fire and dark cloud.’ This is almost repeated in a somewhat different form in stanza 74 where it is said ‘He rides the bull and the bird. He burnt the castle (the three castles in the air) and broke open the heart (tore up Hiranya's chest with his claws as man-lion (Narasimha); He is smeared over with ash (*Vibhūti*); He is of the sapphire blue colour. Part of His body is a Lady (Pārvaṭi), and in one part is the lady born of the lotus, Śrī or Lakṣmī. His coiffure, the long matted locks; His head covered by a tall crown; He wears the Gaṅgā (Ganges) on his head (Śiva), and on His lengthening foot (Viṣṇu Trivikrama).” Here it will be clear that God is described as though he were possessed of a twin form, each with its own characteristic set of features and weapons; and, superficially interpreted, it might be held to mean that the form of the Image is, to say the least, Hari and Hara in one (“Śiva Viṣṇu”).

**PŪDATT-ĀLVĀR:**—Pūdattālvār, the second of the earliest four, said to have been born in Mahābalipuram, in psalm 25 of his centum forming the “Second Tiruvaṇḍādi” of the “Fourth Thousand” of the “Divya-pra-

bandham"; states that the God, who stepped on Laṅkā and killed Rāvaṇa, stands on the Vēṅgaḍam. In No. 28 he says that the Lord who is praised by great men, and by *Dēvas* as their ruler, who reclines on the Milk-Ocean, who once as Kṛṣṇa, split the mouth of *Rākṣasa* Kēśi that assumed the form of Horse, who dwells in Śrīraṅgam and on the Vēṅgaḍam, inheres in his heart. Likewise in psalms Nos. 33,45,46,53,54,72, and 75, he refers to the Vēṅgaḍam and the Supreme Being adorned with *tulasi* garlands, abiding on It as in some other places, and says that his mind resolved to meditate on His names, his body to prostrate and his mouth to extol His auspicious qualities, that those who take refuge in His feet will not feel proud of their wealth and will not even think that once they possessed it and are now deprived of it, that he and others also ponder on the Vēṅgaḍam whereon *tapasvins* with long tufts of hair perform penance undeterred. In No. 72 he urges his mind to go to Vēṅgaḍam to pray to the God abiding on It, choosing His name and adoring His flower-like feet with flowers, whilst monkeys themselves, knowing the proper time, go out to pick flowers for worship and pray. In No. 54 he says that he prayed to God not to abandon the Milk-Ocean by reason of His permanent residence in Tirumāliṟuṅṅōlai and the Vēṅgaḍam, and also in his heart as a shrine, pleasing to Him on account of His immanent nature.

[ In this *pāsuram* the Ālvār refers to his heart as "uḷan-kōil" or "uḷlam-kōil" and to the Milk-Ocean as "Vellam-iḷaṅ-kōil." *Ulan-kōil* may denote that his heart (*uḷlam*, heart) forms a residence of God spiritually. *Iḷaṅ-kōil* is generally understood as *bālālayam* (skt), meaning a "Young (or new) temple." The ocean is, no doubt, recognised as His residence (temple without a solid structure) at the time of the great deluge. For the ocean to be an *illaṅ-kōil*, a fresh or new temple-residence, it has probably to be considered as the first temporary residence of the Almighty after the deluge when the Earth with all its hills, temples and other structures sinks deep into the waters of the deluge depriving Him of a temple, for residence and before the world is recreated and solid temples are reconstructed for His residence ].

He describes God Vēṅgaḍattān (Vēṅkateśvara) before whom *Dēvas* prostrate with their heads touching His feet, as being of the hue of the *nila-maṇi* (blue beryl) and as having extensive hands. He refers to Vēṅgaḍam as containing bamboo bushes, streams and pools of water and as being inhabited by elephants whose male ones pluck the tender shoots of bamboos dip them in honey and offer them to their mates.

He identifies Vēṅkateśa with Rāma, Kṛṣṇa, Viṣṇu and with the Deities abiding in Śrīraṅgam, Tirukōṭṭiyūr, Tirunīrmalai and Tirumāliṟuṅṅōlai.

In addition to the above psalms of Pūḍatt-Ālvār, the late Dr. S.K. Aiyangar refers to *pāṣuram* No. 60 on page 71 of the Vol. 1 of his "History of Tirupati" and remarks that it "calls for attention where the Supreme is regarded as of two forms. One of these two however is subordinated to the other, which is the first, much as Poygai and Nammālvār make Śiva and Brahmā as forming part of Viṣṇu's body. This stanza is however interpreted in a more general way by commentators. So it comes out clearly that Bhūta Ālvār, no less than Poygai Ālvār was devoted to Tirupati as a Viṣṇu shrine to which he was extremely devoted, notwithstanding the features which may seem Śaiva at first sight."

**PEY-ĀLVĀR:**—Pēy-Ālvār, the third of the *Mudal-Ālvārs*, is said to have been born in Mylapore in Madras. He composed a 100 *pāṣurams* which form the "third Tiruvāṇḍādi" comprised in the four thousand of the "Divya prabandham." He refers to Vēṅgaḍam in a score of his psalms. In psalm No. 14 he says that one, seeking the feet of God at which the *Dēvas* prostrate with their crowns touching them, and fixing one's mind on Him who is praised by the four *Vēdas* and who settled on the Vēṅgaḍam Hill, be enabled to divert one's thoughts from maidens with beautiful limbs and direct attention to philosophical treatises. In No. 93 he declares that the Almighty inhering in all things of the world, manifesting Himself as the eight directions, being the form of the *Vēdas* themselves and their intent also and the essence of the *paramapadam* (heaven), and abiding on the high Vēṅgaḍam touching the moon and containing glittering streams making sonorous sound, inhabits, his mind. In No. 40 he addresses his mind, "My good mind, you have known that The Supreme Being exists and that eternally, and you are also aware that He dwells in the hearts of his prayerful devotees; know further that the God of Tiruvēṅgaḍam whose lofty summit rules the sky and whose surface contains, enlarging streams, is He who measured the Earth with His vast all-comprehensive foot (as Vāmana)." In No. 63 he exclaims, "My Lord, the inhabitant of Tirumalai with winding and rushing torrents, has long and flowing braided hair (*jaṭa*) and a high crown, a handsome axe and a disc, an encircling serpent and a gold waist string and accordingly appears to possess a unific form of two natures of Hara (Śiva) and Hari (Viṣṇu) and this state is wondrous."

[ This is the first instance in which we meet with the term "Tirumala" (equivalent to the Saṁskṛt "Śṛīgiri," meaning "the auspicious hill) used for the 'Vēṅgaḍam' in the *pāṣurams*." In this psalm Pēy-Ālvār, like Poygai-Ālvār, states that as he seem to feel, it is a matter of wonder that God Vēṅkaṭeśvara possesses the emblems of both Śiva and Viṣṇu and is accordingly "Hara-Hari", or as usually called "Hari Hara," both the forms combined into one,

on page 127). No. 69 indicates Pēy-Ālvār's intense devotion and love, in which state he describes himself in assumed womanhood, singing of Vēṅgaḍam on hearing the word "Hill," enclosing *tulasi* in her black hair as the proper decoration and daily intending to bathe on the expansive Milk-Ocean on which reclines Śrī Kṛṣṇa, the slayer of Cāṇūra and other wrestlers. In No. 73 he declares that the laudation of the jingling feet of the Divinity who, having guided the Sun's chariot drawn by seven horses from side to side, right and left, took His abode on the Vēṅgaḍam on the north, and danced with the waterful pot elementally in the company of the Gōpis (cowherd maidens), was his life's purposed achievement. In No. 45 he mentions that Vēṅgaḍam is the Hill, which along with the Earth, God Varāha lifted up in the past from the waters of the Deluge. This is the only instance in which we get a reference to Śrī Varāhasvāmi who is enshrined on the west bank of Śrī Svāmi-Puṣkariṇī to the north of Śrī Vēṅkaṭēśvara's temple on the Vēṅkaṭacala or Vēṅgaḍam].

Pēy-Ālvār refers to Vēṅkaṭēśvara along with the Deities stationed in some of the *Vaiṣṇava* religious centres in South India, such as Vēhkā and Vēḷukkaippaḍi (both suburbs of Kāñci), Tiruppāḍagam, Tiruvinnagar, Tirukkuḍandai (Kumbhakōṇam), Śrīraṅgam, Tirukkōṭṭiyūr, and with the Supreme God in Heaven to whom the *Dēvas* prostrate with their crowns touching His feet, who reclined on the Milk-Ocean on the Serpent couch, and whom he calls "Iḷaṅ-Kumaran," the Eternal Youth, as identical with each of them; and also equates Him with Gōpālaka-Kṛṣṇa and Vāmana or Trivikrama. He states also that He is inherent in the *Vēdas* and *Śāstras*, in the minds of the penancing *Yōgis*, and in his own devoted mind which He cannot leave.

He describes Vēṅgaḍam as being full of very tall bamboo bushes growing up to the sky, the stalks of which the handsome *Kurava* maidens bend and let loose in their frolics, whereupon the stalks fly to the sky and vanquish *Rāhu* (the eighth planet believed to swallow the Moon during the lunar eclipse) and thus remove the fear of the Moon. He says that its summit is so high as to rub the sky; that elephants, monkeys, swine and *Yālis* or *śarabhas* (imaginary and artistic wild animals supposed to be much stronger than lions and to be the terror of elephants and lions) live on it; that the Hill contains numerous streams and that its ridges are glazed and reflective and that the male elephants in front of them, seeing their reflexions and imagining them to be other elephants, knock against the glossy rocks with their white tusks inherited by the Valrous Lakṣmī and shed pearls from them. The female monkeys are said to ask their male mates to get the Moon for them.



In *pāsuram* No. 70 Pēy-Ālvār says, just as Pūdatt-Ālvār described the piety of the monkeys on the Vēṅgaḍam in his psalm No. 72, that lustful male elephants clean the mouth with the fatty fluid flowing from the two cavities of their temples, wash the feet with the same fluid gushing from their temples, with their trunks cull flowers brimming with intoxicating honey, adore the Lord of the Vēṅgaḍam with those flowers and prostrate themselves before Him.

[This probably suggests a reflection of the “Gajendra-mōkṣam” episode in which *Gajendra*, the Lord of elephants was seized by the crocodile when he prayed to Viṣṇu to save him and was released from its clutch by His killing it. Thereupon *Gajendra* worshiped Viṣṇu. In this psalm each of the elephants requires to be deemed a ‘Gajendra’ by having perhaps imbibed his devotional spirit.

Likewise the description of the piety of the monkeys by Pūdatt-Ālvār may reflect the staunch devotion to Śrī Rāma of Hanumān, the Chief of the *Vānaras* or monkeys who imbibed his pious spirit.]

Further to the above psalms of Pēy-Ālvār, the late Dr. S.K. Aiyangar in his “History of Tirupati,” Vol.I, p.77, referring to the various residences of Viṣṇu, says, “Stanza 31 similarly speaks of ‘these are the temples of Him who tore up the heart of Hiranya by the assumed form of a lion, or a serpent with unseen ears, the four Vēdas and the Ocean of milk.’ But the statement is, here thrown, in that the great Śiva of the bull vehicle, carrying the Gaṅgā on his head, forms a part of his body.”

**TIRUMALIŚAI-ĀLVĀR:**—Tirumaliśai-Ālvār is named after the village Tirumaliśai, near Poonamalli, not far from Madras, where he was born. He is also known as *Bhaktisāra*. He composed one set of 100 *pāsurams* designated “Nānmugan-Tiruvandādi” and another set of 120 called “Tiruccanda-Viruttam,” both included in the “Divya Prabandham.”

In psalm No. 34 of his “Nānmugan-Tiruvandādi,” he expresses a keen desire to laud the God abiding in Tirukkōṭṭiyūr and on the Vēṅgaḍam, and to augment good deeds, and queries, “Will I ever disregard the feet of Him who by His very nature averts my bodily ills Himself without my seeking?” In No. 39 he says, “I invite Vēṅgaḍattān so as to worship Him and, with my desire to visit that Hill, whereon elephants frightened by the heaps of gems carried down by the rapids due to the heavy down-pour fall into the mouths of pythons, I depict it on sand in a circle (as a kind of sorcery) and look at it intently.” In No. 40 he avers, “Whenever I heard the word ‘HILL’ or thought of it, I sang of Vēṅgaḍam, I have thereby secured salvation; I pray steadfastly; I am entrapped in the feet of the Lord of Śrī Lakṣmī who is ensnared in the meshes of the devotees announced by the *Vēdas*.” In No.41

he exclaims, "O God of Vēṅgaḍam, having left Your permanent residence on that Hill, where gems and pearls are scattered by the torrents and where utterances of Your praises are made on the days of the *Śravaṇa* star (the twenty-second asterism), You have entered my heart longingly, while I am panting for a visit to your abode on it to worship you." In No. 42 he exhorts people to proceed to and pray to the High Vēṅgaḍam which by nature is capable of dispelling sins of devotees and on which the lotus-born four-faced Brahmā and the three eyed Śiva are worshipping the Deity's feet with lotuses. In No. 43 he says further that Śiva adorned by the Moon over His plaited locks and the lotus-seated Brahmā, securing umbrellas arrived on the Vēṅgaḍam in the north with its peaks reaching to the clouds, to offer the auspicious lighted camphor waving before its Lord at dawn and dusk. In No. 44 he again urges men to go in their youthful age alone to the Vēṅgaḍam of plentiful pleasant gardens, where dwells the ever-youthful God who, when once as a child was held by Rāvaṇa (or Brahmā?) in his lap, counted his ten heads with His feet (as if kicking them) and disappeared, and seek its refuge. In No. 45 he extols the Vēṅgaḍam with the cool streams, whereon The Almighty stands, after manifesting Himself in several religious centres so as to be worshipped with flowers by the desiring devotees, as the legacy to the celestials and the humans. In No. 46 he states that, when on the Vēṅgaḍam an elephant with the intelligence of God, desirous to grasp the full Moon and offer her as an auspicious lamp to Him, raised its trunk aloft in the process, and the hunters surrounded it without letting it move on, the *Kuravas* of the Hill discharged arrows on the elephants and dispersed them, and assures that a recourse to the Vēṅgaḍam is more efficacious than circumambulating the world and dancing gleefully thereupon. In No. 47 he recounts that the Vēṅgaḍam which is inhabited by *āḷis* (*yāḷis*, *śarabams*), valiant lions, monkeys, and *kuravas*, and which comprises forests wherein *pon* (gold), *maṇi* (gems), *mutyam* (pearls), and flowering trees are washed off by rapid torrents, is also the habitation town of the God of the *nīla-maṇi* (blue beryl) complexion. In No. 48 he relates that the Vēṅgaḍam is the most valued resort of the *Viṇṇor* (*Dēvatas*, celestials), it is the destroyer of all human sins and diseases, and it is also the dwelling place of the Lord who picks off the disc to slay the *Dānavas* (*Rākṣasas*, *Asuras*, the wicked tribe) and to protect the *Suras* (*Dēvatas*). In No. 90 he assures that, if those, who attained religious merit and still desire to rule the Heaven and so worship the feet of Vēṅgaḍattān (Vēṅkaṭēśa) with flowers, comprehend the inclination of The Almighty and become the servant's servants of His staunch devotees with exalted love, they will secure superb happiness and peace.

In the psalm No. 60 of his "Tiruccanda-Viruttam;" he identifies the God standing on the Vēṅgaḍam with the reclining Deity in Tirukkunḍandai. He mentions that very tall bamboos grow on the Hill and that frost and snowballs

fall on it. In No. 81 he exhorts men to seek and adore the holy feet of Him who in a yogic trance rested on the churned Milk-Ocean, who vanquished the *Rākṣasa* Kālanēmi (father-in-law of Rāvaṇa, killed in the "Tārakāsura" war), who, in order to ward off the danger to Sugrīva, the brother of Vāli took birth as Śrī Rāma and split the seven thick-grown *sāla* trees, and stays on the Vēṅgaḍam. In this psalm the Ālvār identifies Viṣṇu and Rāma with Vēṅkaṭēṣa.

Regarding Tirumalīṣai-Ālvār, the late Dr. S. K. Aiyangar in his "History of Tirupati," Vol. I, pages 108-109, remarks: "Like the other three Ālvārs we have already dealt with, this one is also similarly devoted to worship of Viṣṇu as the sole saviour. It may also be stated that this Ālvār is not only of this conviction like the other three, but quite fanatically so. The three early Ālvārs would show a tolerance of the worship of others, such as Brahmā, Śiva, Indra prominently mentioned. This one went the length of saying positively that he would not, as stanza 66 (of the Nānmukhan-Tiruvandādi) shows clearly. He states categorically "Now my heart is the permanent abode of Him who, for a long time before, had for His place of residence the serpent couch. I affirm that I would not place, along with Him, Śiva who wears the crescent moon on His head, nor Brahmā (Ayan); nor would I offer them service and go round them rightwise as a worshipper." This is a clear and unmistakable statement of his sole and exclusive faith in the saving grace of Viṣṇu and none other."

Dr. S. K. Aiyangar refers to stanza 90 of the "Tiruccanda-Viṛuttam" wherein the Ālvār speaks of his birth and attainments, "I was not born in any one of the divisions which goes by the name *kulam* (class or caste). I am not learned in the good things which the four *Vēdas* teach. I have not succeeded in gaining control over the five senses. I am still labouring in the meshes of the passions. Notwithstanding all this, I have no attachment but to Your holy feet" (Ibid, P. 128). He then states that the Ālvār indicates by his own example the efficaciousness of simple prayer by the recital of His name, provided only one exhibits, in the performance of this simple form of worship, unalloyed sincerity and absolutely exclusive devotion to the Supreme God. He is convinced, that throwing himself upon God's mercy is the surest way to the attainment of His grace provided the path is pursued with whole-hearted devotion." This is the Ālvār's way of piety.

**THE EARLY ĀLVĀR'S ACCOUNT:**—These early Ālvārs are deemed to have lived in the third century of the Christian era from their description of the Vēṅgaḍam we come to know that the Hill was covered with thick forests and bamboo bushes and streams and sacred pools through incessant rains, was inhabited by monkeys, swine, huge elephants, tigers, lions, *yālis* or *śara-*

*bhams* and serpents and boas, and was indwelt by *Kuravas*; that *tapasvins* performed penance on it, that *Dēvatas* lived on it rendering service to Vēṅgaḍattān (Vēṅkaṭēśvara); that learned men from all directions carried incense, lights, flowers and water each day for His worship; that on the *Dvādaśi* days (the 12th day of each fortnight) ladies were offering incense and flower-garlands profusely; that days of \**Śravaṇa* star were special occasions of His worship; and that precious stones were scattered in loose quantities so as to be picked up by the *Kuravas* to be thrown at the elephants to frighten them, and to be washed off by hill torrents.

[ From these facts gleaned from the psalms that the Hill Vēṅgaḍam was covered with forests and that wild animals abounded on it, and that worshippers from all directions were each day carrying the articles of worship for the adoration of Vēṅkaṭēśvara (Poygai-Āḷvār's No. 37), it may be inferred that people were not living on the Hill, except the *Kurava* wild tribe, in those early days, that His *pūja*, too, was not then organised and regulated, and that devotees were rendering worship themselves to Him individually in their own way. Further, it would appear that *Dvādaśis* were the privileged days of women for their distinctive worship (Poygai-Āḷvār's No. 82), probably without the intervention of the learned men knowing the *Vēdas* and the process of worship. It might have been only at a much later period that a *Vaikhānasa-Ācārya* proficient in temple ritual, performed His *pūja* by ascending the Hill daily from Tirupatī; and one day he was accompanied by Raṅgaḍāsa, as stated in "Śrī Vēṅkaṭacala-Māhātmya" (Śrī Vārāha-Purāṇa, Part II, Ch. 9, verses 22-24) when He was still staying under a tree with Śrīdēvī and had no temple.

\* This is also a passing reference by Tirumaḷiśai Āḷvār in psalm No. 41 of his "Nānmugan-Tiruvandādi" to the utterances of His praise on *Śravaṇam* days, emanating probably from the chanting of the *Vēdas* or so; and there is no reason to assert that festivals were celebrated on *Śravaṇam* star days for Vēṅkaṭēśvara, while Vēṅgaḍam was still uninhabited at that time until Sāmavai installed the silver Image with two festivals in 614 A.C. ]

These early Āḷvārs identify Śrī Vēṅkaṭēśvara with Śrī Rāma, Śrī Kṛṣṇa, Śrī Narasimha, Śrī Vāmana-Trivikrama and with Śrī Nārāyaṇa abiding in Vaikuṇṭha or Paramapada adored by the *Suras* or the *Dēvatas* and also reclining on the Kṣīrābdhi (Milk-Ocean) at the time of the *Pralāya* (dissolution of the world through the deluge); mention Him along with the Deities installed in Kāñcīpuri, Ghaṭikācalam (Shōliṅgar), Kumbhakōṇam,

Śrīraṅgam, Tirukkōṭṭiyūr, Tirukkōvalūr and Tirunīrmala, and state that in Vēṅgaḍam He is in a standing posture, in Viṇṇagar in Kāñci He is in a sitting position, in Vēḥkā also in Kāñci He is in a reclining pose, and in Tirukkōvalūr He is attempting to stride. They were ardent Viṣṇu *bhaktas* and equated Vēṅgaḍattān (Vēṅkaṭēśvara) with the Viṣṇu Idols of different forms stationed in some of the Viṣṇu temples in South India numbered as 108. However, Poygai-Ālvār and Pēy-Ālvār have sung of the diverse features of Śiva and Viṣṇu combined in Vēṅkaṭēśvara and indicated Him as a dual Hara-Hari Image, as followed later on by Tirumaṅgai-Ālvār also:

These early Ālvārs refer to the Almighty (*Dēvādidēva*) as wearing garlands of *tulasi* (*Vanamāla* as Viṣṇu is designated *Vanamālin*), as being of the complexion of the blue precious stone (beryl), of the clouds and of the sea, as being attended by the *Dēvatas* (*Vāṇḍr*, *Viṇṇḍr*, *Viṇṇavar*, *Dēvas*, *Suras*, celestials) wearing their diadems both in *Viṇṇagar* (*Viṣṇugṛha*, *Viṣṇunagar*, *paramapaḍam*, *Heaven*) and also on earth and especially in His Vēṅgaḍam temple, to His eyes of the shape of the lotus-petal and to His feet as being flower-like. They mention that He chose to dwell in their minds, the fact of which they must have felt conscious. They reckon Him as *Kumaran* (boy), *Ilāṇ-Kumaran* (young boy) and *Ilāṅkumarar-Kōman* (Lord of the youths, the ever youthful celestials, *Dēvas*, who are endowed with only the single state of conscious existence and are free from birth, growth, decay and death, like their Master).

Only a single reference occurs to Śrī Varāhasvāmi, the Boar Incarnation, as having lifted the Earth and as occupying the Vēṅgaḍam, in Pēy-Ālvār's Psalm No. 45, who also employs the Tamil term "Tirumalai" (Holy Hill) once as a synonym for "Vēṅgaḍam" (Psalm No. 75). In Psalm No. 40 he refers to God as "Uttaman" (*puruṣōthama*, The Supreme One).

Notwithstanding the fact of non-possession and consequent, non-existence of the two main symbolic weapons *Śankha* and *Cakra* of Viṣṇu in the up-raised arms of Vēṅkaṭēśvara as indicated by Sāmavai's record (No. 8), the three early Ālvārs have sung of Vēṅkaṭēśvara as identical with Viṣṇu, Kṛṣṇa Rāma and Narasimha. It is only Pēy-Ālvār that has in his No. 63rd Psalm referred to the disc (*Cakra*) as held in one of His hands as against the axe of Śiva (P. 117 ante).

Besides declaring in several verses that Vēṅgaḍam is the residence of the Deity of the nature of Viṣṇu in His different *Avatāras* Poygai-Ālvār extols Vēṅgaḍam in Psalm No. 26 as having the power to destroy the sins of men and to develop the souls of the *Vāṇḍr* (celestials) and (in No. 76) to grant heaven unreservedly to its supplicants.

Likewise Tirumālīśai Ālvār in No. 42 of his “Nānmugan-Tiruvandādi” avers that the Vēṅgaḍam by its nature annihilates sins and advises people to prostrate to it with reverence; in verse No. 44 he exhorts youthful persons to go to it and worship it; in No. 45 he asseverates that it is an immense treasure both to the Celestials and the earthlings and that serving the Vēṅgaḍam is far preferable to circling the world and dancing merrily thereupon (No. 46); and in No. 48 he states that the Vēṅgaḍam is the Hill chosen by the Deity wielding the disc to destroy the *Dānavas* (*Asuras*, *Rākṣasas* the wicked ones) and to protect the *Vānavar* (*Dēvatas*) and that it is sought after as the best resort by the Celestials and that it dispels all sins and diseases.

**NAMMĀLVĀR:**—Nammālvār is said to have been born in Tirukurukūr on the banks of the Tāmraparṇī river and is considered as the most erudite and prolific and the greatest of the twelve Ālvārs. He composed four different pieces viz. the *Tiruviruttam* consisting of 100 *pāsurams* said to expound the *Rg Vēda*; *Tiruvāṣiriyam* of only 7 *pāsurams* expounding the *Yajur Vēda* *Periya-Tiruvandādi* of 87 psalms expounding the *Adharvaṇa Vēda* and *Tiruvāymoḷi* of 1102 *pāsurams* expounding the *Sāma Vēda*, out of which in 35 psalms he sang of Śrī Vēṅkaṭēśa the God of Tiruvēṅgaḍam.

Having lived in the far south, away from the Vēṅgaḍam and not possessing personal knowledge of it “he seems to be writing on the whole from what he had heard of the great reputation of the shrine for holiness and has therefore to be regarded as writing of that shrine as he does of very many others of holy reputation without that intimate knowledge of the place that the other Ālvārs exhibit in regard to Tirupati.” (Dr. S. K. Aiyangar’s “History of Tirupati” Vol. I- page- 140).

In the set of 10 *pāsurams* forming the 3rd decad of the 3rd *Tiruvāymoḷi*, Nammālvār extol: Tiruvēṅgaḍattān- God of Tiruvēṅgaḍam Vēṅkaṭēśvara and exhorts people to seek His feet and worship Him. He stresses that the Tiruvēṅgaḍam itself has the power to confer bliss on its suppliants. He identifies God Vēṅkaṭēśa as *Trivikrama* in No. 8 and as *Kṛṣṇa* in Nos. 8 and 9 in the latter of which he states that He will destroy the birth aging, disease and death of the ardent worshippers of His lotus-feet signifying their elevation from humanity to eternity. In No. 10 he advises men to resort to the Vēṅkaṭācala where Vēṅkaṭēśa abides, even in their youth before the allotted span of their life approaches, old age overtakes them and their body begins to decay. And in No. 11 he says that as the result of the recitation of these 10 verses they will live happily.

In a second set of 10 psalms comprising the 6th denary of the 10th *Tiruvāymoḷi* he prays to the God of Tiruvēṅgaḍam to show him the way to attain His feet. He denotes Him as the inhabitant of the *Vaikunṭha* the

swallower (container) of the world at the time of the deluge the Lord of the *Suras* (*Dēvas*) and the slayer of the *Asuras* (the wicked *Rākṣasas*) the wielder of the *Śārṅga* (bow) the cloud-complexioned Deity with His lower lip red like the *bimba* fruit and the Consort of Śrī Lakṣmī and the holder of the *Garuḍa* flag. He calls Him the Magnificent One immanent in his mind. In psalm No. 5 he signifies Him as Śrī Rāma having uprooted the seven *sāla* trees and as Śrī Kṛṣṇa having penetrated through the two thick-grown joint trees to kill *Yama*Ārjuna and in No. 6 as *Vāmana* who measured the Earth. In No. 5 he notes that huge elephants like clouds live on the Hill and in No. 6 he states that the Celestials render ceaseless service to Him on the *Vēṅkaṭācala* by means of their body, voice and mind. In No. 7 he mentions Him as the form of *amṛta* (nectar) which he has been enjoying mentally and declares that he cannot remain without seeing His feet even for a moment.

In No. 8 he states that just as the intelligent black-throated Śiva holding poison therein the more exalted *Brahmā* and *Indra* together with their fish-eyed spouses and other followers eagerly desired to witness His feet though lacking the merit for it, he, too, is so greatly impassioned as to have become mad and to imagine that He came to him to afford him His *Darśana* (sight of His form) and accordingly he implores Him to go to Him.

[ Here *Nammālvār* makes a distinction between Śiva and *Brahmā* and gives *Brahmā* preference and superiority over Śiva who is considered as a son of *Brahmā*, according to the *Vaiṣṇava* theology.]

In No. 9 he says that *Vēṅkaṭēṣa* approaches His earnest devotees, and seeming to approach others, He recedes from them; describes Him as having eyes like the red lotus, his lower lip as being red like the *bimba* fruit, and His body possessing four hands, His frame made up of *amṛta*, Himself being his own life, and the *cintāmaṇis* (brilliants) adorning His body making days of nights by their splendour; and affirms that he cannot forego the sight of His feet even for a minute.

In No. 10 he refers to Him as the container on His chest of the lotus-seated *Lakṣmī* who would not withstand disunion from Him, as the master of the three worlds, as his saviour and as the resident of the *Tiruvēṅgaḍam* sought by the *Amaras* (*Dēvas* the deathless ones) and the *Munis* (sages); and states that he rests under His feet.

In No. 11 he says that those who chant the above 10 *pāsurams* describing the glory of the *Tiruvēṅgaḍam* will as its fruition attain heaven.

In 8 *Pāsurams* of his " *Tiruvirutta-prabandham* " he poses himself in his intense *bhakti* as an unrequited lady-love describes her agony, swoons,

and addresses the clouds to convey her suffering to Vēṅkaṭēśa. In No. 50 he states that her Divine Lover too is eager to meet her and urges His charioteer to drive it fast so as to reach a corner of the Vēṅkaṭādri where she is supposed to stay before her beautiful countenance fades with sorrow. In No. 81 he makes a woman who witnesses the unconscious state of the assumed Ālvār-lady and her sad plight and the crude treatment attempted by her supposed mother, remark that perhaps the mother did not bring forth her as she by her acts endangers her daughter's life further, without cognising the true cause of her hallucination and without inserting *tulasi* (basil) in her plaited hair and without conducting her to the Vēṅgaḍam as remedies.

In the *pāsuram* No. 68 of his "Periya-Tiruvandādi" he states that the blue cloud complexioned God entered his heart and is unwilling to leave it, and exclaims that it is a pity that He probably considered the Hill (Vēṅgaḍam) the Ocean *Vaigundam* (*Vaikuṇṭham*) and *Vānāḍu* (*Paramapadam*) as worthless as a straw and therefore abandoned them, favouring his own heart. (Here the Ālvār seems to make a distinction between *Vaikuṇṭha* and *Paramapada*- both usually denoting Viṣṇulōka).

In 13 stray *pāsurams* of the *Tiruvāymoḷi*, Nammālvār extols the God of the Vēṅgaḍam. In No. 3 of the first decad of the 8th *Tiruvāymoḷi* he emphasises that both for the *maṇṇōr* people living on earth and for the *Viṇṇōr* gods living in Heaven the God abiding on the Vēṅgaḍam is the protector like the eyelids to the eyes.

In No. 9 of the 2nd ten of the 6th *Tiruvāymoḷi* he addresses Him "God of Tiruvēṅgaḍam the destroyer of Laṅka the adept bow man who shot the arrow so as to penetrate the thick trunks of the seven *sāla* trees the wearer of the cool *tulasi* wreaths the lord of the Celestials, nectar to all, my master, my youthful lover, who signified Your consort not to leave me at all, where can you go now?"

In No. 10 of the 2nd decad of the 6th *Tiruvāymoḷi*, he addresses Him again, "O ruler of the three worlds, O *Parama*, the exalted one, living on the cool Vēṅgaḍam, wearing the pleasant *tulasi* garlands, protector and guide like the father and the mother in the past, the present and the future, I secured You. Will I leave You? Never!"

In No. 11 of the 2nd ten of the 7th *Tiruvāymoḷi*, he states that *Padmanābha*, the unexcelled One, the brightest luminary, having made him a person of account, made him His own and made Himself his own to be enjoyed by him, and adds that He is the *Kalpa-Vṛkṣa*, the wish-granting divine tree, *amṛta*, the dweller on the Vēṅgaḍam, the great benefactor to the *Dēvas*, his own master, *Dāmōdara*, is very affectionate towards all.



In No. 8 of the 3rd denary of the 5th *Tiruvāymoḷi*, he says that those who constantly chant the names of the God of the Vēṅgaḍam in the north even inconsecutively, though laughed at as mad men by others, persist in their chanting in and out of time, and stand, sway and dance in rapture as their devotion grows, will be adored by the *Amaras* (*Dēvas*).

In No. 1 of the 3rd ten of the 9th *Tiruvāymoḷi*, he declares that since the God of Tiruvēṅgaḍam replete with sonant beetles, his elephant, his divine father, his lord, forms the theme of his psalms, he is unable to offer his poetry which is at the tip of his tongue to anyone else.

In No. 11 of the 4th decad of the 5th *Tiruvāymoḷi*, he says that by reciting the said ten psalms devoted to the God of Vēṅgaḍam out of the 1000 composed by Māraṇ alias Śaṭhaḡōpa, son of Kāri, residing in Kurukurnagar, Goddess Lakṣmī, *Pūmēl-iruppāl*, seated on the lotus flower, will destroy their sins.

In the 11th verse of the 6th ten of the 6th *Tiruvāymoḷi*, he states that the reciters of the ten psalms delineating the God of the Vēṅgaḍam will enjoy pleasures like the *Vāṇavar* (*Dēvatas*).

In the 5th *pāṣuram* of the 6th decad of the 9th *Tiruvāymoḷi*, he invokes God, the reposer on the serpent couch, the abider on the Vēṅgaḍam, the recliner on the Ocean, the walker on the earth, mysterious inherer in all things, and immanent in all the upper worlds, and queries if He would still conceal His form from him after having long resided in his own body.

In the 1st psalm of the 8th ten of the 2nd *Tiruvāymoḷi* Nammālvār in his distressed mood as the assumptive spouse of Vēṅkaṭēśvara says in answer to the queries of her hand-maids, "My companions, I am unable to think of a single word-reply to you. I longed for the God of Vēṅgaḍam of the red-eyed *Garuḍa* vehicle and secured Him. Yet the bangles loosened from emaciated arms, I lost the splendour of my body and my breasts have dwindled, and I am perplexed."

In the 8th stanza of the 9th denary of the 3rd *Tiruvāymoḷi*, he intimates men, "There is situate on earth Vēṅgaḍam on which stands, Vēṅkaṭēśvara, who is solicitous of extinguishing both good and bad actions of men and make an indissoluble entity of them so as to ward off birth again in this body. Those that proceed to that Hill and render service are *Dēvas* will become *Dēvas*, deathless and birthless, by His grace.

In the 6th psalm of the 10th decad of the 5th *Tiruvāymoḷi*, he states that the dark complexioned Mādhava, the Lord of Śrī Lakṣmī, and the sipper, Kṛṣṇa, of the breast-milk of the wily Pūtana, abides on the Vēṅgaḍam.

In the 8th *Pāsuram* of the 10th denary of the 7th *Tiruvāymoḷi*, Nammālvār emphasises that the One and Non-dual God, who is his master and first cause, resides on the Tirumālirufñōlai hill, in Tiruppārkaḍal town or the Milk-Ocean, on his own head, in Śrī Lakṣmi's Lord's Vaikuṇṭham, on the cool Tiruvēṅgaḍam, in his own body, as the unique comprehensive *Māya* or Nature as his own life or soul, mind, words and deeds, and will not forsake them even for a minute.

**PERI-ĀLVĀR:**—Periyālvār was born in Śrīvilliputtūr in the Pāṇḍya country with its capital at Madura. He was the foster-father of Śrī Āṇḍāl, also known as Gōḍādēvī and Śūḍikkoḍutta-Nācciyār, one who wore the flower-garlands first before being offered to the Deity of the place, daily by her father. He conceived Himself as Yaśōda, the mother of Śrī Kṛṣṇa, whom he identified with Vēṅkaṭēśa and addressed seven *pāsurams* to Him accordingly. He composed "Tiruppallāṇḍu" and his own "Tirumoḷi."

In them he relates puranic incidents pertaining to the *Vāmana-Avatāra* in which He is said to have tossed Bali's son, Namuci, when he protested against the unjust expansion of His body and feet to measure the earth and to His vanquishing Rāvaṇa and conferring the kingship of Laṅka on his brother Vibhīṣaṇa.

In the 3rd psalm of the 1st decad of the 5th *Tirumoḷi*, as Yaśōda, he addresses the Moon and says, "However extensive Your halo and however bright your light stretching in all directions may be, you cannot compare favourably to the round face of my son, Kṛṣṇa, who abides on the Vēṅgaḍam, and who beckons you with his raised hand. Come to Him quickly before His hand aches."

In Psalm No. 9 of the 2nd ten of the 6th *Tirumoḷi* the assumed Yaśōda asks the crow to get a stick for Him to herd the cattle.

In Psalms No. 3 of the 2nd ten of the 7th *Tirumoḷi* and No. 6 of the 2nd ten of the 9th *Tirumoḷi*, she admonishes Kṛṣṇa on His mischief in entering the houses of the cowherdesses, getting over the roofs and tearing their valuable bodices and wearing cloths, calls Him, "O Resider on the lofty Tiruvēṅgaḍam, come to me and I shall plait Your hair with the sweet smelling stalks of *maruvaka* and flowers," addresses Him, "O Young Kṛṣṇa of praise-worthy qualities, who lifted the Gōvardhana hill as an umbrella to protect the cows, who danced with the water-pot on the head along with the *Gōpikas*, the true significance of the *Vēdas*, the wonderful figure, come here quick without demurring. I warn you against going to neighbour's houses, as I cannot tolerate any remarks and complaints of theirs regarding Your pranks."

In psalm No. 4 of the 3rd decad of the 3rd *Tirumōḷi*, he calls Kṛṣṇa, "O Abider on the fragrant Vēṅgaḍam, O rambler like a black stout bull, while I procured for You a pleasing umbrella, shoes and a flute, without using them, You accompanied the calves to the thick, rough thorny forest. My darling, I am pained to find Your tender, lotus-like feet pricked, pierced and inflamed, Your eyes irritated and Your body weary."

In the 1st *pāsuram* of the 5th denary of the 4th *Tirumōḷi*, the Ālvār calls "Merciful Dāmōdara! My Master! who is protecting people after having made the high peaked and pleasant Tiruvēṅgaḍam Your residence," tells Him that he got his body impressed with His *Sudarṣana-Cakra* and was looking forward to His mercy, and asks Him why he should feel anxious about himself any longer. Dāmōdara means one tied (to the mortar) round the belly).

**ŚRĪ ĀṆḌĀḶ:**—Śrī Āṇḍāl, a foundling picked up by Periyālvār in the *tulasi* garden in Śrīvilliputtūr was fostered by him and his wife, who were childless, with much affection and care. She is also called Gōḍādēvī and Śūḍikkoḍutta-Nācciyār. From her childhood and girlhood she entertained great devotion for the Deity of the place. She composed "Tiruppāvai" and "Nācciyār-Tirumōḷi."

As she grew to maidenhood, her pangs of love for the Deity increased in intensity.

In the 8th *Tirumōḷi* in her love-lorn mood, she addresses the clouds overhanging the Hill to be her messengers to the God of the Vēṅgaḍam to convey to Him her grief extruding a flow of tears drenching her breasts; her unbearable agony caused by Cupid's arrows intensified at dead of night by the blowing of the cool breeze from the south; the fading of her bodily gloss, the loosening of bangles from her arms, the loss of her sleep, memory, courage and vitality and the impracticability of preserving her life with the praise of Gōvinda;

to represent to Him holding Śrī Lakṣmī on His chest her impetuous desire to be embraced by Him with His body pressing against her newly sprouted breasts;

to ask Him, the tearer with His claws of the body of Hiranya-Kaṭipu, to return her bangles stolen by Him;

to tell Nārāyaṇa, the acceptor as Vāmana of the gift of the Earth from Mahābali and the abider on the Vēṅgaḍam, the thief of her conscience who entered her mind unwittingly like the big mosquitoes penetrating and consuming the core of the wood-apple, about her agitation, and mania;

and to inform humbly at the lotus-like feet of the Lord with the lotus-shaped eyes, who churned the extensive Ocean containing numerous chanks, of her great desire for His enjoying with her atleast for once dispersing the kunkuma (the red powder) impressed on her breasts, so as to make her life enduring.

In psalm No. 8 she implores the clouds gathered over the Vēṅgaḍam to express to Him, even once while her life lasts, her sinking and fainting state, inspite of her chanting the name of the warrior Śrī Rāma, who was present on the battle field and won a victory over Rāvaṇa, like the ripe *arka* leaves dropping down in the rainy season.

In No. 9 she exclaims to the clouds spreading over Vēṅgaḍam like huge fatty and musty elephants, how the word of Śēṣaśāyi (the recliner on the serpent) has become false and, being the sole refuge of all at all times, He has been unmindful of His own function, and says that people on earth will not perhaps consider seriously that He sacrificed a woman through neglect.

In the 10th *pāsuram* of the 8th *Tirumōḷi*, Śrī Āṇḍāl states that the intent reciters of these Tamiḻ psalms composed by Gōḍādēvi, the daughter of Periyālvār, the head of the inhabitants of the prosperous Śrīvilliputtūr, as a supplication to the serpent-couched Lord of the Vēṅgaḍam, soliciting His *favour* through cloud-messengers, will become His ardent *bhaktas*.

Having been frustrated in her endeavour to be graced by Śrī Vēṅkaṭēśa, notwithstanding her austere worship of Him for the 30 days of the Tamiḻ month of *Mārgaḷi* (*Dhanurmāsa*, from about the middle of December to the middle of January), she invokes Cupid and tells him in *pāsuram* No. 1 of the 1st *Tirumōḷi*, that she beautified the streets and the spots expected to be visited by him in the month of *Tai* (January-February), that she prostrates to him and to his brother and requests him to afford her an opportunity to serve the God of Vēṅgaḍam holding His furibund, unrivalled and sparkling disc.

In No. 3 of the 1st *Tirumōḷi*, she informs Cupid that she worships him at the three times of the day with fragrant *dattūra* and *palāsa* flowers and implores him to help her inscribe the name "Gōvinda" in her mind by generating exuberant love in her for Him through the operation of his flowery bow and enable her to merge herself in the light known as Vēṅgaḍa-Vāṇan, Lord of the Vēṅgaḍam, so as to avoid being called a lying god and his good name being despoiled by her denunciation of him on account of her exasperation by his apathy towards her.

In psalm No. 2 of the 4th *Tirumōḷi*, she calls Cupid the coupler of the two sexes, and entreats him to infuse Vāmana, who stays satisfactorily on

the forested Vēṅgaḍam and in Tirukkannapuram town, with love so as to run to her, hold her hand and hug her.

In No. 2 of the 5th *Tirumoli*, she invites the cuckoo grown fat by imbibing honey from the *Carṇpaka* flowers and singing sweetly, intimates it that the pure One, resident in the Vēṅgaḍam holding the white summoning *Śaṅkha* in His left hand, declined His presence before her, but penetrated her heart, harasses her and agonises her life and funnily witnesses her suffering, and wants it to stand by her and *coo-coo* melodiously but without a love-note so as to attract her Lord of the Vēṅgaḍam to her.

In No. 5 of the 10th *Tirumoli*, she warns the cuckoos against their jarring sounds, instructs them to sing by her side and dance when the Master of the auspicious Vēṅgaḍam will show His favour to her; and she assures them that she will herself call them and listen to their music, when the God of the dancing *Garuḍa* flag takes pity on her, goes to her and enjoys with her.

In the 8th *pāsuram* of the 10th *Tirumoli*, she addresses the clouds and relates to them that, like the clay pasted over the wax model and then baked to melt and extract the wax, it will be an act of gallantry on their part if they would induce that amiable son-in-law, the God standing on the pleasant Vēṅgaḍam, to afford His vision to her mind and to caress her lovingly.

**KULAŚĒKHARA-ĀLVĀR:**—Kulaśēkharālvār was born in Tiruvaṅṅkalam in Kēraja to Dṛḍhavrata Mahārāja. He composed "*Perumāḷ Tirumoli*" and in 11 of its *pāsūrams* he sings of Vēṅgaḍam. He also wrote the "*Mukundamāla*."

In the 1st *pāsuram* he says that he desires to render service to the Deity who vanquished seven bulls in order to wed Nīlādēvi, that he does not like to be born as man to increase bodily flesh, and that he would wish to be born even as a crane living in the *Kōṇēri*, the Svāmi-Puskariṇī, on the Vēṅgaḍam, pertaining to the God holding the *Śaṅkha* in His hand indicating His omniferous nature.

In No. 2 he states that he disinclines the undecaying youthfulness and the good fortune of enjoying heavenly pleasures in the midst of Rāmbha and other *Apsaras* and also the good luck of ruling the earth, but would like to be born as a fish living in any of the pools on the Tiruvēṅgaḍam abounding in flower-gardens.

In the 3rd psalm, he doubts of the possibility of his desire to hold the golden spittoon-cup of the God of Vēṅgaḍam bearing the dazzling disc excelling the lightning, and to remain in His presence along with His favourite servers, while Śiva with the plaited hair, Brahmā and Indra are pressing against each other at the high gateway of *Vaikuṇṭham*, the sanctuary.

In No. 4, he desires that he may be born luckily as a *Carṇpaka* tree on the Vēṅgaḍam where beetles swarm with their humming sound, so as to have a look at the pair of feet of the *Māyāvi* Vēṅkaṭēṣa, the reposer on the Milk-Ocean containing coral reeds washed ashore.

In No. 5, he declines the parade, seated on the neck of the frightful elephant and the concomitant fortune of enjoying the pleasures of royalty, but wishes that he may have a lucky chance to be born as a bush on the beautiful Vēṅgaḍam pied by his benefactor and the Supreme God.

In No. 6, he dislikes the music and the dance of thin waisted Ūrvasi, Mēnaka and other handsome celestial damsels, but desires to make extraordinary penance to become the golden summit on the Vēṅgaḍam filled with a bevy of sweetly singing beetles.

In No. 7, he would not even think it worthy to be a sovereign over kings under the canopy of an umbrella white like the moon traversing the sky, gloriously set and lauded by the subjects, but would wish to have the fortune of being a forest-stream on the Vēṅgaḍam abounding in gardens filled with flowers replete with honey.

In No. 8, he wants to be a pathway on the Tiruvēṅgaḍa Hill covered with cool and fragrant woods, resided by God, praised by the *Vēdas*, who satisfies the wants and desires of Śiva with the crescent moon over His head of plaited hair, Brahmā and Indra as the fruit of the *yāgas* (sacrifices) performed by them in consonance with their status.

In Psalm No. 9 he prays; "Supreme God, Lord of Śrī Lakṣmī, who annuls men's cruel deeds growing like trees, and who abides on the Vēṅgaḍam, may I have the fortune of forming the step-stone at the entrance to Your sanctum, walked over by devotees, gods, Rāmibha and other damsels continually, so as to look at Your coral-like red lower lip!"

In No. 10 he expresses reluctance to bring the higher worlds under the authority of his royal umbrella and rule them, and possess Ūrvasi with her beautiful slender waist engirded with a gold belt, but longs to be any object on the illustrious Vēṅgaḍam resided by his patron God with His coral-coloured red lower lip.

In pasuram No. 11, Kulasēkharā]vār states "the reciters of these psalms, composed in chaste grammatical Tamīl with the desire of witnessing and with prostrations to the golden red feet of the God of Vēṅgaḍam situated in the north resplendent with incessant cool streams, by Kulasēkhara of the nature of hating and dishonouring his enemies, the wielder of the sharp lance will become His favourite *bhaktas*."

[This nature of hating and dishonouring his enemies by this renowned Kulaśēkharālvār and his wielding the lance to vanquish and destroy them smacks of base qualities and base-mindedness, which he could not relinquish, notwithstanding his godly life and ostentatious assertions in the above verses of his disinclination for both earthly and heavenly pleasures and fame but seems to have on the other hand relished them and nourished and cherished them.]

Besides this “Perumāl-Tirumoli,” he wrote the highly appreciated “Mukundamāla” of 42 *Saṁskṛta ślōkas*, eulogising “Mukunda” (Viṣṇu), but in the 19th stanza of it he defamed Śiva, Brahmā and other gods by derogatorily designing them *Kṣudra* (mean, despicable) and derisively identifying them with *Kiṭā* (insects, worms) in terms “*Kṣudra Rudra Pitāmaha Prabṛtyaḥ kiṭās-samastās-surāḥ*” in the third line, with the sole object of magnifying enormously the glory of “Mukunda.” Far beyond his hatred and disparagement of secular enemies, this disgracing of the gods springs from bigotry, intolerably rigid religiosity, and want of generosity. Whilst the prevalent Vaiṣṇava theogony had assigned second, third or other ranks to Brahmā, Śiva and other gods, it looks irrational that this Ālvār should have treated them insultingly as despicable like insects and worms.

God is single, a unity of the three gods, who are named differently from their alleged functions as Brahmā, Viṣṇu and Śiva. Poygai-Ālvār and Pēy-Ālvār of the Mudal-Ālvārs describe Vēṅkaṭeśvara (Vēṅgaḍattāy) exclaimingly as a union of Śiva, Viṣṇu and even Brahmā. Apart from this, Viṣṇu “Mukunda,” the sole God, is the creator, preserver and destroyer of living beings, and accordingly the insult offered to Śiva (Rudra) and Brahmā by Kulaśēkharālvār must be deemed to apply to Mukunda alone in His creative and destructive functions. Consequently, Kulaśēkharālvār must be considered to have blasphemed his favourite God Mukunda alone whom he undertook to exalt through his own “Mukundamāla.”

It is common knowledge that the Almighty is the creator, sustainer and destroyer, and the mysterious director of men, things, actions, events and phenomena in the world. In the “Śvetaśvatara-Upaniṣat” (Ch. 1, V. 10) “*Kṣaram pradhānamamṛtakṣaram haraḥ, kṣarātmanā viśatē dēva ēkaḥ*,” His nature and qualities are described-Pradhānam or prakṛti (nature, universe) is *Kṣaram* (perishable); Haraḥ (Paramēśvara, the Almighty who absorbs into Himself and preserves the world during the *pralaya*) is *akṣaram*, (eternal), and is *ēkaḥ Dēvaḥ*, the only God, and creates *kṣara-ātmāna*, the universe and the soul, the *jīva* and ordains them.

In *pāsuram* No.1 of the 6th decad of his 10th *Tiruvāymoḻi*, Nammāḷār calls God “*Ulagam-uṇḍa-peruvāyā*” (the big mouthed swallower of the worlds during the deluge). Tirumaṅgaiyālvār more explicitly addresses Him, in

psalm No. 6 of the 1st decad of his 8th *Tirumōḷi*, and in psalm No. 3 of the 1st decad of his 10th *Tirumōḷi*, as the preserver of the eight directions and the seven worlds, and both the oceans and the earth together with all things in His praise-worthy stomach, without letting them be destroyed by them in the deluge, having devoured them.

After all, the names *Brahmā*, *Viṣṇu* and *Śiva* would appear to be functional denominations but unpleasant references are made to them by bigoted religionists. For a matter of that, in "*Śrī Lakṣmī stōtram*" She is addressed "*Brahmā-Viṣṇu-Śivātmikā*." In another verse *Lakṣmī* is said to be worshipped by *Hari Hara Brahmā*, and other *Dēvatas* ("*Hari Hara Brahm-ādi bhis-sēvitām*."). Similarly, *Pārvati* in Her various forms, and even *Sarasvatī*, are stated to be adored by the Triad, *Brahmā*, *Viṣṇu* and *Śiva* (Vide the *ślokas* in the "Prayer" at the beginning). Who then is the Glorious Exalted, and Supreme God?).

**TIRUPPĀN—ĀḷVĀR:**—*Tiruppānāḷvār* was born in *Uṇṇaiyūr* near *Śrīraṅgam* in the *Cōḷa* country, and as a foundling was fostered by an out-caste person. From his boyhood he entertained devotion for *Śrī Raṅganātha* and engaged himself in incessant prayer of that Deity. In later life he was conducted into the precincts of *Śrī Raṅganātha's* shrine by one *Lōkasāraṅga-muni*, when he feasted his eyes with the full form of the Idol and thereafter composed his psalms designated "*Amalanāḍipirān*," as the first *pāsuram* begins with this expression, meaning "the pure Originator of the World," in which he identifies *Śrī Vēṅkaṭēśvara* with *Śrī Raṅganātha*.

In the 1st *pāsuram* he states that the lotus-like feet of the Deity, the pure First Cause of the World, who made him a servant of His *bhaktas*, who is gracious sovereign of the Celestials, who stays on the *Vēṅgaḍam* filled with sweet-smelling flower-gardens, who strictly follows the ethical rules and who also rests in the high-walled *Śrīraṅgam*, have settled in his eyes to the advantage of both himself and God.

In the 3rd psalm he once again identifies the God standing on the *Vēṅgaḍam* in the north, where monkeys are playful, to be worshiped suitably by the Celestials, with the Deity reclining on the serpent in *Śrīraṅgam*, whose wearing cloth of the colour of the red sky and the lotus sprouting from His beautiful navel which is the birth-place of *Brahmā*, created a desire in his mind which sustains his soul.

**TIRUMĀṆGAI—ĀḷVĀR:**—*Tirumangaiāḷvār* was born in *Tirukkuṇṇaiyālūr* in the *Cōḷa* country situated at the confluence of the *Kāvēri* river with the Bay of Bengal. He composed a large number of *pāsurams* under different



heads, forming part of the Tamiḻ *prabandham*, as *Periya-Tirumoḻi*, *Tirukkuṟun-dāṇḍakam*, *Tiruneḍunḍāṇḍakam*, *Śīriya-Tirumadal*, *Periya-Tirumadal* and *Tiruveḷḷuk-kuttiṟukkai*.

In 53 *pāsurams* from the different decads of his "Periya-Tirumoḻi," he referred to the *Vēṅgaḍam* and its presiding Deity *Vēṅkaṭēśvara*.

In the 1st decad of the 8th *Tirumoḻi*, he urges his mind to seek the *Tiruvēṅgaḍam*, which is the sacred abode of Kṛṣṇa who performed several extraordinary feats, reclined on the Milk-Ocean on a banyan leaf and lies in *Śīraṅgam*, whom the wise men perceived as being of the white complexion in the *Kṛta-yuga*, dark in the *Kali-yuga* and yellow in the *Dvāpara-yuga*, and contemplate Him accordingly and prostrate to Him, whose lotus-feet are worshipped by the Celestials, and who holds the *Sudarṣana disc*.

The Ālvār identifies the God of *Tiruvēṅgaḍam* also with *Trivikrama*, *Rāma*, *Gajendra's saviour*, the Dweller of the *Badarika-Āśrama* on the Himalayas, in *Tirumāliṟumśōlai* and in *Tiruviḍavēndai*, and describes Him as the possessor of eight arms standing in the *Aṣṭa bhuja-ksētra*, the preserver of the eight directions and the seven *lōkas* (worlds) during the time of the deluge, the holder of the *Sudarṣana disc*, the uprooter of the two *sāla* trees, the helper of the *pāṇḍavas* in the *Bhārata War* to gain victory, the seeker of the gift of the Earth from Bali, the eradicator of the seven *sāla* trees, the splitter in twain of the body of *Hiraṇyāsura* as *Narasimha* with His claws, the healer of the Moon's disease, the moulder of the *pañca-bhūtas* (the five elements), the thousand named, the birthless One, the Lord of the Celestials and the spouse of *Śrī Lakṣmī*. In the 9th psalm he urges his mind to seek the *Tiruvēṅgaḍam Hill* which shines as the *tilakam* (the central brilliant) among the hills on earth, which is surrounded by vast gardens filled with fragrant flowers, and on which stands the God who affords easy *Darśanam* to His supplicants and who by the chanting of His *aṣṭākṣara-mantra*, "Om namō *Vēṅkaṭēśvara*," (incantation of eight letters) by men devoutly, will cease their rebirth.

In the 10th *pāsuram* the Ālvār calls Himself "Kaliyan" (*Kali*), the head of the people, of the *Tirumaṅgai* region, and avers that the unhesitating reciters of the nine verses composed by him in pure Tamiḻ as garlands in adoration of the God of *Tiruvēṅgaḍam* will become His ardent devotees and saviours of their followers, and also attain heaven.

From these quatrains we learn that the *Vēṅgaḍam* contained springs and streams filled with red fish, was surrounded by sacred pools, large groves and flower-gardens, and comprised red plough-lands cultivated with the help of swine and watched from scaffoldings by the narrow-waisted maidens of the *Kurava* tribe.

In the 1st decad of the 9th *Tirumōḷi*, the Āḷvār has sought refuge of the feet of the Lord of the cool Vēṅgaḍam, overgrown with bamboo bushes and fragrant flower-gardens with honey dripping from their branches sucked by humming beetles and buzzing bees, containing puddles and pools filled with plentiful lotuses, overspread with raining clouds, enclosed by high ranges and lofty peaks and abounding with huge elephants. He represents to Him that from the beginning he led a wicked and sinful life, wholly engrossed by worldly affinities and relationships as mother, father, children and kin, was troubled and was ruined. Like a dog, in his lowliness he be thought himself of the God of Vēṅgaḍam, sought His refuge and implored Him to accept him as a servant and protect him. He intimates Him further that he was enticed by beautiful women with eyes like those of the deer, committed atrocious acts through unwisdom, killed many men, never responded to the supplicants for charity, and never performed any good deeds; that he was a pleasure-seeker in his youth and manhood, lost his faculty of praying to Him, grieved by infections and diseases of his body made up of the five elements, felt contrition thereafter, betook himself to the worship of His redeeming feet, became His servant and implored Him to extend His grace to him. In the 2nd verse he called Him his elephant.

In the 10th verse he says emphatically that the sins of people, who recite these sweet and musical ten psalms composed by *Kaliyan*, the chief of men living in the Tirumaṅgaiyār region filled with high mansions, in adulation of the God who is the eye and life of the seven worlds, who showers mercy on us with His cloud-tinged body, who is worshiped by the *Dēvatas*, who is praised by the *Vēdas* and who abides on the Vēṅgaḍam abounding with flower-gardens, will automatically vanish.

In the first 5 *pāsurams* of the 1st decad of the 10th *Tirumōḷi*, he prays to the God of the lofty Vēṅgaḍam to remove his impediments, to show pity to him and to shower His mercy on him. In the next 4 psalms he avers that He, his heavenly father, the great illusionist, abides in his mind; that, having quashed his impermanent human life, He made him His servant; that He, the unattainable by all but easily gainable by the pious, the excellent eternal luminary, the universal satisfier of wants, the *Cintāmaṇi* (the celestial wish-granting gem) the lord of all, came to him, entered his mind, and inheres in it, and he, His servant, would not leave Him and cannot conceive of anything other than His feet.

In the 10th quatrain Tirumaṅgaiyāḷvār says that those who will repeat these wreaths of psalms composed by the sturdy-armed *Kaliyan* in praise of the strong-shouldered and beryl-like blue bodied resident God of the high Vēṅgaḍam inhabited by bowmen of the hunter class (the Bhils) will become Celestials.

In psalm No. I he identifies Vēṅkaṭeṣvara with Rāma who with His bows pierced the body of Rāvaṇa, the king of Laṅka; in No. 2 with Viṣṇu who once riding on His vehicle, *Garuḍa*, destroyed the race of the Rākṣasa kings in Laṅka, and mentions that Vēṅkaṭeṣa wears *tulasi* wreaths tied round His knitted hair over the head; in No. 3 He is said to absorb the oceans and the earth together with all things into His mouth at the time of the deluge and sleep on a tender banyan leaf and also have the splendid form of *Amṛta* (nectar); in No. 4 he refers to His stealing clarified butter from the hangers as boy Kṛṣṇa, and His having measured the Earth sized to His two feet as Vāmana (pygmy); in No. 5 he refers to Narasiṃha springing out from the wooden pillar and splitting the body of His resister Hiraṇyakaśipu and couching on the valorous serpent *Ādi-Śēṣa*; in No. 6 he calls Him his elephant and his father; in No. 7 he alludes to Viṣṇu's fighting and vanquishing the rushing seven bulls in order to marry Nīlādēvī, In No. 8 he alludes to Him as āyan, cowherd Kṛṣṇa.

In 9 *pāsurams* of the 2nd denary of the 1st *Tirumoli*, he extols his mind and also delights that it imbibed the spirit of service like the Celestials to the God of Vēṅgaḍam who enters and inheres in the minds of persons engaged, in severe penance; after disclaiming all blood-relations and trusting the one peerless God, having perceived His magnanimous quality of obviating human births of His beloved *bhaktas* and having also noted the translation of His devout worshippers together with their kith to Heaven; and without being attracted by the Buddhas and the Jains who adopted as their emblems the *aśvaṭha* and the *aśōka* trees spreading their branches extensively and who pose themselves as their own gods; without taking after the Jain religionists who wear the saffron robe, shave their heads completely, eat together in a messy way and roam with their men; and having been repelled by the Jain's propagation of their religion by false logic and by their impletion of their stomachs with morsels of curdy food to surfeit, and their ill-mannered reposing and disapproving the pleas of some wiseacres that God is an unattainable and inconceivable being, smaller than an atom, low-born and uncontactual. He further rejoices that his mind which till the previous day mixed with the commonfolk, imbibed their hopes and desires, uttered their words and ideas and danced with them, suddenly changed its disposition, without intimating him at all, to adore and serve the God of Vēṅgaḍam of whom many people sing in praise with worship and dance but could not gain Him, whom the *Dānavas*, too, obsecrate, and whom the prosperous Brahmā, Īṣvara (Mahēśvara, Śiva) and Indra laid standing before Him.

In psalm No. 10 he commends the recitation of these psalms composed in glorification of the God who selected for His abidance the pleasant cloudy and lightning-interposed Vēṅgaḍam, who once incarnated Himself as a swan,

who is the master of the *Amaras* (*Dēvas*) by Kalikaṇṇi, the head of the people living in Maṅgaiyār town surrounded by high *prākāra* walls, in agreeable Tamiḻ language, and states that, as the result of it, paradise will become the residence of such reciters.

In these verses the Ālvār likens Vāmana and Kṛṣṇa to Vēṅkaṭeśvara and says that He indwells in the orb of the sun moving in the sky. He refers to the *Kānavar* (forest tribe) as inhabiting the Hill and as raising fragrant smoke by burning faggots, to herds of yaks gathering on the Hill, to beevies of beetles humming different musical strains and to bamboos growing on it and their splitting stems scattering their seeds as white pearls.

In 9 *pāsurams* relating to the different decads of his *Tirumoḻi*, he mentions that he prostrated to and worshipped the Almighty, who felled the 1000 hands of Bāṇāsura by wielding the *Sudarśana* disc, who stays on the Vēṅgaḍam shining with many high peaks, who can be known from the *Vēdas* by His lustre, and who also resides in “Nan-Kai-ṣeṁ-pc-ṛ-ṣey” illustrious temple in the south thronged by learned men at the latter place; (The 8th psalm of the 4th decad of the 3rd *Tirumoḻi*) and he also adored the God who was the theme of his thought, the guide to salvation, the spouse of Śrī Laṣkmi, the lord of the Hill on the north the Vēṅgaḍam the inherer in his mind, the resident as Vāmana with the vastly enlarged legs to measure the Earth in Tirukkōvalūr abounding with flowery pleasure-gardens filled with hovering beetles, and the cosmic soul; in the sacred water-coursed Śrīraṅgam (7th psalm of 5th decad of 6th *Tirumoḻi*). He implores the God abiding as a lamp-light on the Tiruvēṅgaḍam inhabited by huntsmen, in Tirunāṅgūr peopled by men of Vēdic lore, and also on Tiruvēḷḷakkuḷa surrounded by flowering groves, to destroy his sins (5th p. of 4th d of 7th T). In 4th *pāsuram* of 5th decad of 3rd *Tirumoḻi* he prays to the God staying in Tiruveḷḷarai replat with mango and jackfruit gardens, the God who in the *Bhārata* War destroyed the enemies and conferred the kingdom on the five *Pāṇḍava* brothers as Kṛṣṇa and who stands on the Tiruvēṅgaḍam overgrown with bamboos, to inspire him with devotion to Him. In No. 1-6-8 he states that he searched for and found the Deity, who covering His body with deer-skin and appearing as a *Brahmacāri* (bachelor) sought the gift of the Earth from Mahabali and measured it with His feet, and who dwells on the Tiruvēṅgaḍam with honey flowing from the hill-side in Tirunārai-yūr and worshiped Him. In No. 5-7-3 *Tirumoḻi* he declares that his mind will not conceive of any one other than the all-merciful God of Tirunārai-yūr with lotus-like feet, who approached him while he was suffering hard in hell, assured him of fearlessness and saved him and hence his benefactor, and who stands as an ornament of the upper worlds and as a lion on the Vēṅgaḍam, who tore the mouth of *Hayāsura* as Bāla-Kṛṣṇa, who stole and ate butter and who was tied to the mortar, who

is agreeable as the sweet juice of the sugar-cane, palatable like honey and 3-7-10 *Tirumoḷi* he relates that he discovered, after a search and worshipped pleasant like milk Tirukkannamaṅgai the Supreme One, who was showing favour to them, who delights to be united with *Paramēśvara* the spouse of Pārvati the daughter of the Himālaya mountain, the embodiment of magnanimity, the shape of the sky traversed by the cool full moon, the inner soul of the sun, the jewel of the northern Hill Vēṅgaḍam, the adored One by earnest people and the causer of the day and night. In 2-10-1 *Tirumoḷi* he says that he and his companions saw and worshipped on the summit of the Vēṅgaḍam the Great God who is attractive like gold, who has the frame like the blue beryl, who is resplendent with proportioned and propitious features, who is lustrous like the lightning, who took him as His servant and who stands on the Vēṅgaḍam; and that they will worship Him next at the cool Tiruttaṅkōvil. In 4-9-7 *Tirumoḷi* he tells his mind; "O mind, if you wish to be devoid of the thought of beautiful damsels rejoicing with honeyed words, and to live and prosper, you must become an adept in pronouncing the name of *Paramāṭma* who gives audience to the Celestials in elysium, who resides on the Vēṅgaḍam, and who has a beautiful body as extensive as the Ocean, and also the name of Tiruvēllavāḷ, and thrive."

In three *pāsurams* the Ālvār assumes the role of a woman falling in intense love of God, and her supposed mother is made to relate, "My daughter, without feeling shy, utters "Vēṅgaḍam, Vēṅgaḍam;" she does not rest in my lap, she, with her open lance-like eyes, forgot sleep; can I describe the distress caused to my daughter by the God of the complexion of the butter-flies and the heavy clouds, who is the life of the Celestials and "who took to wife Goddess Lakṣmī born of the Milk-Ocean?" (1-5-5-T); "She raves "Vēṅgaḍam of torrents and Tirunirmalai," queries about Tirumeyyan and keeps silent, then voices Tirukkannapuram, and sweats profusely and swoons, her mind is deranged. Can such distress overtake her?" (3-8-2-T); and expresses a doubt, "Can my daughter of beautiful front possess Nārāyaṇa resplendent with all good qualities, who holds the *Śaṅkha* and the *Cakra*, who has huge, strong and rounded shoulders, who wears an attractive *Yajñōpavīta* (sacred thread), who lives on the Vēṅgaḍam environed by pleasure-gardens, who is demonstrated by the *Vēdas*, who is decorated with the jingling anklets called *śilambu*, and who stands on the Tirumāliṟuṇṣōlai hill?"

The Ālvār, in his intense devotion to the Lord of the Vaḍa (North)-Vēṅgaḍam, poses himself as a passionate lady, calls her pet green parrot and wants it to tell Him who holds the brilliant fearsome *Sudarśana* disc in His right hand and who possesses robust shoulders, to come to her (5-10-10 T). Again as the mentally transmuted lady, the Ālvār expresses surprisingly "Though Kannaṇ (Kṛṣṇa) inheres in my mind, somehow my bangles are

loosening from my arms. Having been born as women, we possess the glamorous features and qualities of women. Let that be. Do we inherit, inhibitions even to sing the praise of the famous Vēṅgaḍam Hill and of Śrīraṅgam where the Supreme God abides?" (7-11-3 T). The self-imagined lady-Āḷvār, in reply to the remarks of her hand-maid "They say that He sought three feet of the Earth from Mahābali and measured the whole earth in three feet by His imposture, that He lies on the Milk-Ocean, and He resides on the Vēṅgaḍam," tells her, "My maid, the God, that reclines on the Milk-Ocean and also dwells on the Vēṅgaḍam, is staying permanently in the heart of Kalikanṅgu (Kaliyan, Tirumaṅgaiyāḷvār)" (10-11-5 T).

In the 7th *pāsuram* of his Tirukkuruṇḍāṇḍakam, Tirumaṅgaiyāḷvār states that pious people contemplating the magnanimity of God, who confers earthly and heavenly bliss on men, who abides in heaven as bliss personified, who resides in the wonderful Śrīraṅgam containing large flower-gardens, who is of red and blue colours (according to the particular *yuga*) and who dwells on the \* Tirumalai (the sacred Hill, Vēṅgaḍam) granting similar happiness to humankind and divine beings, shall rest on his head (as its ornament).

[ \* This is the second time that we find the use of this Tamil term meaning 'the sacred Hill,' to denote the Vēṅgaḍam. For the first time we noted it used by Pūḍattāḷvār in his *Pāsuram* No. 63.]

In *pāsuram* No. 8 of his "Tiruneḍuṇḍāṇḍakam," he states, "I am most desirous of worshipping the holy feet of *perumān* (the Supreme Deity), who is stationed in Tirunūrakam, who is the crest-jewel of the summit of the excellent Vēṅgaḍam, who inhabits Tirunīlāttiṅgaḷtuṇḍam in Kāñcī who stays in Tiru-ūrakam in prosperous Kāñcī, who reclines in Veḷka on the river bank in Kāñcī, who inheres in the minds of devotees, who lives in Tiruk-kārakam praised by the world, who resides in Tirukkārvānam, and who abides in Tiruppēr town on the South bank of the Kāvērī river, who stole butter and who is immanent in my mind." In No. 9 he supplicates, "My God, who stays in Tirukkaḍalmallai on the sea-shore to which ships bring large quantities of precious stones, who sleeps in Tiruveṅkā in Kāñcī surrounded by high *prākāra* walls, who dwells in Tiruppēr town, who has an illustrious chest bedecked with wreaths of *koṇṇa* flowers of red hue filled with honey, who is united on His right side with paramaśiva holding Pārvatīdēvī the favourite daughter of the Himālayas on His left, who sleeps in a trance on the Milk-Ocean, who walked on earth during the different *Avatāras* (manifestations), who stands on the summit of the cool pleasant Vēṅgaḍam, where are You precisely, having red complexion like the coral? I, Your poor servant, am searching for You all the time and am much dispirited and disturbed." In No. 10 he expresses his agitation by saying, "I, Your servant and uninstructed and ignorant man, know nothing but to call You, "The musty elephant residing

on the praiseworthy Tirumālirufšōlai hill in the south, the stout elephant standing on the Vēṅgaḍam in the north, the stout elephant sleeping in Śrīraṅgam on the west, the frenzied elephant dwelling in Tirukkannaḥapuram in the east, the princess among the Celestials, the Illuminant One staying in Tirumuḷi-kkaḷam fit to be adored by all persons subsequent to Your *Avatāras*, the Prime Being, the golden framed Deity, the famed God for having protected the seven worlds." In No. 16, Tirumaṅgaiyālvār conceiving himself as a maiden in deep love of God but unrequited by Him, makes her alleged mother relate that her daughter calls upon Kṛṣṇa who took pleasure in grazing calves as the gem of the Youth, upon the Deity reposing in Tirukkannaḥapuram as her treasure, on the delighted dancer Kṛṣṇa, on the Abider on the Vēṅgaḍam being the ornament of the north, on the vanquisher and destroyer of the *Asura* tribe, on the Deity standing in Tirunaṇṇaiyūr filled with fragrant flowery groves, and upon the Lord shining with thick ringlets and dark complexion as her companion, that she weeps with tears dropping on the pair of her breasts and that she droops and swoons.

**ŚRĪ VEDĀNTADEŚIKA:**—Besides the Vaiṣṇava Ālvārs, a Vaiṣṇava Ācārya, their religious head, Śrīmat Vēṅkaṭanātha, prominently known as Vēdāntadēśika, wrote a centum of *Samskṛt* verses entitled "Dayā-śatakam" in praise of Śrī Vēṅkaṭēśvara, as also some religious works among which "Adhikāra-saṅgraham" is one. In *pāsuram* No. 43 of this work he extols Vēṅgaḍam. He was born in Kāñcī in 1268 A.C. and lived for about a hundred years. He states, "The Hill which discloses the feet of Kṛṣṇa, which destroys both the good and evil deeds of sinners, which is resplendent like the paradise, which is full of sacred pools, which abounds in *puṇya* (merit), which facilitates the enjoyment of the results of good actions in heaven, and which is desired by both the Celestials and the humanity, is the famous Vēṅgaḍam which is the embodiment of the *Vēdas*."

The theme of his "Dayā-śatakam" of 108 *ślokas* is that *Dayā*, mercy or kindness personified, influences Śrī Vēṅkaṭēśvara, who would generally be inclined to punish transgressors of moral codes and theological treatises, to forgive them and show mercy to them, whereby they will become transformed into virtuous and pious people.

## CHAPTER 15

### ROYAL BENEFACTIONS AND LAITY'S SERVICES TO ŚRI VĒṆKAṬĒŚVARA.

**T**HE earliest inscriptions in the Tirupati Dēvasthānam collection are Nos. 8 and 9 of Vol. I, "The Early Inscriptions," dated in the 14th year of the reign of Mahēndravarma I, the great Pallava monarch and architect who ruled from 600 A.C. to 630 A.C. In these two epigraphs of 614 A.C. the Pallava princess Sāmavai is registered to have consecrated a silver Image of the likeness of Vēṅkaṭēśvara made by her and to have installed it in the temple after performing necessary religious rites, embellished It completely from head to foot, provided for a lamp and food-offerings for It, and also inaugurated two festivals to be celebrated to It in the Tamil months of Purattāṣi and Mārgaḷi (pp. 99 to 101 ante).

In No. 1 of Vol. I we find a provision made by Ulagapperumānār of ṣḍānūr in ṣḍā-nāḍu, a subordinate officer of the Pallava King Vijaya-Dantivikrama-varma in the 51st regnal year of the king, i.e., in 830 A.C., for putting up a lamp before the *Tiruvīṇkōyil-Perumāṇaḍigaḷ* who was in all probability newly installed in the shrine of Vēṅkaṭēśvara.

No. 2 registers another lamp arranged by śyagaṅga, probably a Western Ganga feudatory of Vijaya-Danti-vikrama-varma.

No. 3 refers to the birth of the Bāṇa prince Vijayāditya-Mahāvali-Bānarāya, also a feudatory of Vijaya-Danti-Vikrama-varma, and No. 4 mentions his stipulation for two food-offerings to be made (Vide Dev. Ep. Rep. and Vol. I "Early Inscriptions") daily to three Deities, viz., the *Tiruvīṇkōyil-Perumāṇaḍigaḷ*, the *Tirumantiraśālai-Perumāṇaḍigaḷ* and the *Tiruvēṅkaṭattu-Perumāṇaḍigaḷ*, i.e., (1) the newly installed Image of Vēṅkaṭēśvara noticed in No. 1, (2) a new Image intended to preside over ritualistic sacrifices at the time of inauguration of special religious functions such as festivals, with the chanting of *mantras* or Vēdic hymns, and (3) the principal Deity, the Mūlabēram Vēṅkaṭēśvara. He deposited some *Kaḷaṅḡu* of gold and with it some lands were purchased and entrusted to cultivators to raise crops on the lands, and the temple officers were authorised to collect the rice from them and provide the food-offerings permanently. One of the two offerings



is called the *Naṇḍi-ēri-tiru-amudu*, i.e., the offering made from the produce derived from the piece of land cultivated from the water of the tank known as "Naṇḍi-ēri."

No. 5 refers to Gaṅgai-Gaṅgān-Raṇaṅgan, quite likely a Western Gaṅga prince, and to his provision for an offering of food daily from the interest on the gold deposited by him, permanently.

No. 6 brings to our notice a certain Iruṅḍōlakkōn (king of the Iruṅḍōlas) named Guṇavan-Aparājitan, who through a deposit of some weight of gold arranged for feeding two *Brāhmaṇas* daily for all time to come. From his name it would appear that he was a vassal of the last Pallava monarch, Aparājita, who was defeated by the Cōḷa king Āditya I and was dispossessed of his kingdom in 898 A.C.

No. 7, a fragment dated in the śaka year 820 (898 A.C.), refers to a provision for the utilisation for the *Tiruvilāṅkōyil* of the income derived from the administration of the village. Neither the Pallava nor the Cōḷa king is mentioned in it, as it was a period of transition from the Pallava to the Cōḷa sovereignty and a settled rule had not been yet established in this region, and a local officer might have issued this order.

Thus during the historical period commencing from the 7th Century under Pallava rule, we observe local chieftains of princely families, vassals of Pallava suzerains, solicitous of the welfare of Vēṅkaṭēśvara's temple, consecrating new Images as His Replicas for festivals and processions, for sacrificial and other rites, and providing for lights and food-offerings as permanent measures through investment of gold with which lands were purchased to derive produce from them so as to maintain the services and functions for all future time. And in this Pallava period three Images in the likeness of Vēṅkaṭēśvara were installed.

During the succeeding Cōḷa period from the beginning of the 10th Century, we notice a deposit of 40 *kaḷaṇḍu* of gold for maintaining a lamp-light in the shrine by Koḍuṅḍōḷūrān of Malai-Nāḍu in the 29th regnal year of Parāṇṭaka I. (936 A.C.) (Ibid No. 12); and another lamp arranged in the 20th year of the same Cōḷa king (927 A.C.) by somebody whose name is lost in the damaged portion of the epigraph No. 13. (Ibid)

Next comes the presentation of a *paṭṭam* (an ornamental plate for the forehead of the Deity) made of gold of 52 *kaḷaṇḍu* in weight and containing 6 rubies, 4 diamonds and 28 pearls by the Chief queen of Parāṇṭaka II Sundara-Cōḷa (the father of the Great Rājarāja Cōḷa-I) and the daughter of the Chēra king in the 16th year of the reign of her step-son, Rājarāja-Cōḷa-I (1001 A.C.); for Tiruvēṅkaṭāḍēvar (Vēṅkaṭēśvara) (Ibid No. 14).

No. 16, a fragmentary inscription, gives the words “nandā,” “Ulagamā,” “Muḍaiyānukku” and “irupattombadu” which may probably be construed as a gift of 29 cows (preferably, rather than *Kaḷaṅḷu*) to the temple for a permanent lamp in front of Tiruvēṅkaṭam-Uḍaiyān by Ulagamādēvi, the queen consort of Rājārāja Cōḷa-I.

In Nos. 15 and 17 we find an officer of Rājārāja-I (985-1016 A.C.) named Arulākki alias Rājārāja-Mūvēṇḍavēḷān of Śōṇāḍu on the south bank of the river Kāvēri, making a deposit of 40 *kaḷaṅḷu* of gold for a lamp, under the historical introduction of Rājārāja-I in No. 15.

During the reign of Rājendra-Cōḷa-I (1011-1044 A.C.) the son and successor of Rājārāja-I, in No. 20 we are informed that Rāyan-Rājēṇḍra-Cōḷan alias Brahmamārāyan-Manaiyadarayan, the head of Kōṭṭūr (now extinct), constructed the temple, ostensibly for Śrī Kapilēśvara at the foot of the Hill to the north of Tirupati.

No. 19 belonging to the first year of the reign of Rājēṇḍra-Cōḷa-I brings to notice an administrative enquiry conducted by *Adhikāri* (Governor) Korramāṅgalamuḍaiyān regarding the default in burning 22 lights by the *Sabhaiyār* of Tirumuṇḍiyam out of 24 lights agreed to by them by having received the money as revealed by an old stone record, and his order to credit the available 23 *pon* (gold coins) to the capital fund of Vēṅkaṭēśvara's treasury in Tirucānūr and to send the ghee for the lamps to the God's temple on the Hill along with the articles of daily provision from Tirucānūr, so that the managers and servants of Tiruvēṅkaṭa-dēvar might put up the total number of 24 lights including one camphor light.

From this inscription we come to know that the *Sabha* or committee of Tirucānūr transacted all business relating to Vēṅkaṭēśvara's temple at Tirumala, received the gifts and grants on its behalf, supplied provisions and other articles to it, while there was a store-house there, and probably also exercised supervision over it. Hence we find some deposits for lamp-lighting and food-offerings, and grants of land, made during the Pallava and Cōḷa periods, were recorded in Tirucānūr. It does not appear that there was any temple of any deity either in Tirucānūr or in Tirupati till the 12th century A.C. The importance of Tirucānūr seems to have derived from its having been a convenient place for the administrative officers to camp at intervals of time during their tours within their jurisdiction, and a court-house was also built in it for the purpose at the expense of the state. It is stated in this inscription that Tirucānūr village was a *dēvadāna* (grant) to God Vēṅkaṭēśvara, as also Tirumuṇḍiyam. From No. 21 of the time of Kulōttuṅga Cōḷa-I (1070-1120 A.C.), we learn that the present village of Yōgimallavaram situated about a quarter of a mile to the west of Tirucānūr

was a part of Tirucānūr itself and Tippalādīśvaramuḍaiya-Mahādēva (a Śiva-Liṅga) was the name of the Deity worshiped in the temple there, to whom Muññaippūṇḍi village, now known as Muṇḍlapūdi, was previously granted as a *dēvadāna*. This *Mahādēva* is now-a-days called Parāśarēśvara, probably by reason of having been worshipped by Parāśara Maṇḍi whose image is in that temple.

No. 34 from Tirucānūr dated in the 5th year of the reign of Rājarājadēva-Cōla-III, i.e., 1221 A.C., informs us for the first time that God Aḷagiya-Perumāl, now called Sundararājasvāmi, was the Deity presiding in Tirucānūr, that one Pokkāran Pāṇḍiyadaraiyan levelled a certain piece of land and made it fit for cultivation and entrusted it to the local *Kaikkōlas* (weavers), who agreed to conduct the festival for Him in the Tamil month of *Paṅguni* (March-April). The land is stated to have been, an ancient grant of this Deity.

No. 36 shows that the Sabhaiyār of Tirucānūr carried on transactions relating to Tippalādīśvara's temple also, while the *Sthānattār* of this temple looked after its religious affairs.

From No. 40 from Śrī Gōvindarājasvāmi's temple, dated in the 19th year of the reign of Rājarāja-Cōla-III (1235 A.C.), we gather that sometime previously the *Periya-Nāṭṭavar*, members of the council of the *nāḍu* or group of villages, quite possibly the local group of Kuḍavūr-nāḍu installed an image of Śrī Tirumaṅgaiyālvār in the temple of Śrī Gōvindapperumāl in Tirupati, that in order to consider the provision for his *amuḍu-paḍi* (food-offering) and *ṣattu-paḍi* (decoration with flowers, sandal paste, etc.), they met in full strength in the council-chamber attached to the *Tiruvilaṅkōyil* (newly constructed temple) in Tirucānūr and accepted the grant of land made by the *Kuḍavūrār*, the residents of Kuḍavūr. It would, therefore, appear that grants of land within the *nāḍu* had to be approved by the council of the *nāḍu*. (Incidentally we are informed that the Image of Gōvindarāja is a plastic figure). The produce from the gift-land was required to be collected by the supervisors of the Śrībhaṇḍāram. By this time, i.e., the second quarter of the 13th Century A.C., it might have been that the *Sthānattār* and the *Śrī-Bhaṇḍāram* of Tirumala Vēṅkaṭēśvara's temple became independent of the supervision of the *Sabhaiyār* of Tirucānūr and transacted business by itself through its staff of supervisors and others of Tiruvēṅkaṭamuḍaiyān along with the income of Śrī Gōvindapperumāl, as perhaps there was no separate staff or committee in Gōvindarāja's temple. It is not mentioned in this or any earlier record when Gōvindarāja was installed and when and by whom His temple was constructed. As generally believed, it might have been built and Gōvindarāja was installed by Śrī Rāmānuja (1017-1137 A.C. lived for 120 years), or in the 11th Century or in the 12th Century after Kulōttuṅga's death in 1120 A.C., with the image of Gōvindarāja

alleged to have been thrown into the sea at Cidambaram by a Cōla king, in fear of whom Rāmānuja is said to have fled from Śrīraṅgam to Mēlkōtē in Mysore to save his life, according to the prevalent tradition. As the image of Gōvindarāja which he brought from the sea near Cidambaram was only a small Processional Image of about two feet in height, to make it serve as a big lying central Idol of the temple, it required to be laid in a lying posture leaning on one side and plastered over to a length of about 5 to 6 feet with commensurate bodily proportions and together with the appertinent Deities as Lakṣmī and Brahmā and saints.

Nos. 40 and 41 mention Tiruviṭṭāṅkōyil in Tirucānūr. No information is furnished as to the time of its construction and as to the consecration of which Deity and by whom (also in Nos. 43, 118, 119, 120 (129), 137, 144). Perhaps it is related to the installation of Aḷagiya-Perumāḷ (No. 34). A fragmentary inscription, No. 42, records a gift of land for Vēṅkaṭēśvara by some *Nāyaka*, probably a military officer, in the 5th year of the reign of the Telugu Cōla King, Madhurāntaka Pottapi-Cōla Alluṅ-Tirukkāḷattidēva of Nellore, whose jurisdiction at that time extended to Kāñcī also. His 5th year corresponds to 1255 A.C.

In No. 43 we are informed that in accordance with the petition of the *Sthānattār* for the grant of a certain piece of land, recommended by the residents of the Kuḍavūrnāḍu and of Toṇḍapāḍippaṅṅu and by the Vāriya-vimānattān of Agarappaṅṅu and possibly endorsed by Vīra-Nārasiṅgadēva Yādavarāya, Nāyanār Jaṭavarman Sundara-Pāṇḍya-I (1251-1275 A.C.) sanctioned it in his *Tirumukham* which the Yādavarāya through his *ōlai* (edict) conveyed to the *Sthānattār* to take effect from the Pāṇḍya monarch's 3rd year of reign (1254 A.C.), for the temple purpose of Tiruvēṅkaṭamuḍaiyān. The land was measured with the rod or pole maintained in the Tiruviṭṭāṅkōyil.

No. 44 records an order issued by Vīra-Nārasiṅgadēva-Yādavarāya to take effect from the 12th year of the reign of Sundara-Pāṇḍya (1263 A.C.), granting the village Pādirivēḍu for the daily propitiation of Tiruvēṅkaṭamuḍaiyān from its produce.

Nos. 45 and 46 recount the *praṣasti* (eulogy, fame, regarding the military deeds) of Jaṭavarman Sundara Pāṇḍya-I, stating his being the ornament of the Lunar race, the Mādhava or lord of the city of Madhura, the eradicator of the Keraḷa race, a second Rāma in plundering the city of Laṅkā, the thunderbolt to the mountain which is the Cōla race, the *Pākala* (fever) to the herds of elephants which are the Kāṭhakas (Kāḍavas, Pallavas), the destroyer of the hill-forts of the various enemies, the jungle-fire to the forest which is Vīra Gaṇḍagōpāla, the lord of Kāñcī the excellent city, the tiger to the deer which

is (Kākatīya) Gaṇapati, the establisher of the suppliant kings, the *Paramēśvara* (supreme lord) of the Mahārājādhi-rājas, the ruler of the three worlds, the fixer of Vīra-Gaṇḍagōpāla in heaven, the chastiser of kings, etc.

At the end of No. 45 dated in the year\* opposite to his 14th year of reign, 1266 A.C., is contained the order of confirmation of the previous grant of two villages in the South on the south bank of the river Kāvērī, as also in No. 55.

[\*The opposite year *edir-āṇḍu*, in the reigns of the kings, denotes the loss of kingdom and rulership in that year sometime previously and their regaining thereafter subsequently during that same year. It is surprising that such a valiant conqueror as Jaṭāvarman Sundara Pāṇḍya-I who conquered the Kēraja country, i.e., Travancore, the Cōla country of the Kāvērī regin, and the old Pallava territory from Kāñci upto Nellore, and ruled for 14 years victoriously, should have sustained a defeat and lost his kingdom and empire at the end of the 14th year or at the beginning of the 15th year, called the opposite year in this inscription. None of the kings defeated by him could be deemed to have been strong enough to defeat him and deprive him of his throne and kingdom. Possibly it might have happened at the hands of his co-ruler Vikrama Pāṇḍya. However he regained his throne and empire in the opposite year, i.e., his 15th year of reign in 1266 A.C.]

Nos. 47 to 56, all fragments, mention some items of Sundara-Pāṇḍya's *praṣasti* (panegyric).

No. 49 mentions that Sundara-Pāṇḍyadēva fixed a *hēma-kalaṣa* (a golden vase) over the *Vimāna* (dome) of Śrī Vēṅkaṭēśvara's temple.

Nos. 50 and 52 refer to his anointing himself, i.e., performed the *Vīrabhisheka* for himself in Kāñci, and No. 51 to his crowning himself there.

No. 57 records the construction of a temple near the *Kapila-Tīrtham* at the foot of the Hill for Nammālṅvār by Vāṇēḍuttakaiyaḷagiyaṛ, alias Pallavarāyar about the end of the 13th Century (p. 69 Vol. I). No. 58 from this Nammālṅvār shrine mentions him as a *Muni*, sage, staying near the *taṭa* (tank) as a preacher, who attained *divya-jñāna*, absolute knowledge relating to divinity, and with compassion initiates men in *Brahmavidyā*, theology. No. 165 seems to refer to him as a *Perumakkaḷ* an honoured person, among *Śrīvaiṣṇavas* and staying at the foot of Tirumala Hill.

In No. 59 we learn of the gift of 33 cows and 1 bull and 1 lamp-stand for keeping a permanent light in the presence of Tiruvēṅkaṭamuḍaiyaṅ from the ghee derived from the milk of the cows. This is a new procedure adopted

in lieu of the earlier practice of the deposit of 30 or 40 *kaṣaṇṇu* of gold for a lamp. This gift was made by one Anṇan Perumālpriyan in the 9th year of the reign of the Telugu Pallava King Vijaya-Gaṇḍagōpāladēva (1250–1285 A.C.). The gift of cows is more beneficial to the temple, as the milk and the curd could be used for food-offerings.

No. 61 provides for the offerings of a *Tirumōḷi-paḍi* for Śrī Gōvindarāja daily at the time of the recitation of *Tirumōḷi* and for some food-offering during His festival in the month of *Vaikāṣi* (1) (May–June) and for daily offerings to Śrī Vēṅkaṭṣvara, and also during the festival in Cittirai (2) (April–May) at Tirumala. This is dated in some 4th year of Vijaya-Gaṇḍagōpāla (1264 or 1274 or even 1284 A.C.).

[Just as we have no information regarding the time, when Śrī Gōvindarāja's temple was constructed in Tirupati and by whom He was installed, except a surmise as to be within the life-time of Śrī Rāmānuja in the 11th or the 12th Century before his demise in 1137 A.C., and after the death of the Cālukya-Cōla king Kulōttuṅga-I in 1120 A.C., who is supposed to have cast the Processional Image of Gōvindarāja at cidambaram into the sea, alledgedly fearing whose persecution, he is believed to have fled from Śrīraṅgam to Mēlkōte in Mysore to save his life (vide pp. 145 and 146 ante), we have likewise no information as to when and by whom the *Vaikāṣi* festival was started for Śrī Gōvindarāja. Since the earliest inscription that we get from Gōvindarāja's shrine is No. 40 dated in the 19th regnal year of Rājaraṅga-Cōla-III, equivalent to 1235 A.C., referring to the installation sometime previously of Tirumaṅgaiālvār within Śrī Gōvindarāja's temple and to the provision then made by the *Periya-Nāṭṭavar* for his daily food-offering through their grant of a piece of land, it is likely that Gōvindarāja's shrine might have been constructed even as late as the beginning of the 13th Century before 1235 A.C., the date of the inscription, and Tirumaṅgai-ālvār's shrine and his installation by the *Periya-Nāṭṭavar* might have taken place within 4 or 5 years prior to this date, i.e., in about 1230 A.C. The date of No. 61 which mentions this *Vaikāṣi* festival is some 4th year (as 3 or 4 letters are lost before 4) of Vijaya-Gaṇḍagōpāla's reign, 14th, 24th or even 34th year and probably 14th or 24th year, corresponding to 1264 or 1274 A.C. From No. 86 we learn that the queen of Vīra-Nāraṣiṅgadēva Yādavarāja, in the 30th year (1235 A.C.) of his reign established a festival for Śrī Gōvindarāja to be conducted in the month of Āni (July). This and the *Vaikāṣi* (June) festival continued to be performed till the end of

the Vijayanagara times, but later on under the rule of the East India Company within the first two or three decades of the 19th Century, the festival in *Ani* seems to have been abolished. The festival in *Vaikāṣi* alone continues in vogue now. The big wooden car used in the festival on the eighth day was demolished nearly a decade back, and the festival went on without the car. A new car was prepared and brought into use from 1972.

In Śrī Gōvindarāja's temple, the shrine that stands centrally opposite to the *mukha-dvāram* (front gateway) and the three *gōpurams* is that of Pārthasārathi (Śrī Kṛṣṇa as the Charioteer of Arjuna in the Mahābhārata war). This must have been the older shrine, and, adjoining it on the north and abutting it, Gōvindarāja's shrine is seem to have been constructed at the end of the 12th or the beginning of the 13th Century. While all references in the inscriptions are to Gōvindarāja ofcourse only from the 13th Century onwards not even one reference to Pārthasārathi comes to notice. At present His Image is covered and His shrine is closed, and no *pūja* is performed to Him, as the figure is said to have been maimed and, therefore, unfit for worship. How it occurred and when is not known. If it had happened earlier than the installation of Gōvindarāja, Pārthasārathi could have been removed and replaced by Gōvindarāja in that shrine itself without constructing a new one for Him.

An abandoned big blue stone Idol of Gōvindarāja is lying on the west bund of the fresh-water tank called "Narasimha-tīrtham" to the west of Tirupati. It may be more than eight feet in length from the crown to the pedestal. It is believed that, having been originally under worship in Gōvindarāja's temple and having been disfigured, it was abandoned and placed on the above tank bund. When it was in the temple and when and how the deformity occurred are not known. Possibly the present small Idol plastered over might be its substitute brought from the sea near Cidambaram into which it was thrown by a Cōḷa monarch, and installed here. But there is no mention of it in the inscriptions, except a passing reference in No. 40 that His figure is a plastic one, "Tiruppatiyil Citrameḷi-viṇṇagarāna Śrī Gōvindapperumāl Kōyilil." The damage to this rejected huge Idol might have been caused during the Muhammadan raids of the South from about 1310 A.C., by Malik Kafur to the 3rd or fourth quarter of the 17th Century by Aurangzeb when he was the governor of the *Dakkan* under his father Shah Jahan or by Sultan Abdulla of Gōlkoṇḍa. In the Gōvindarāja's

temple the present Processional Image is said to be the Processional Image of the 'worshipless and pent up Idol of Pārthasārathi.

The Pallava princes Sāmavai, who had cast the silver Image, Maṇa-vaḷapperumaḷ, in the likeness of Śrī Vēṅkaṭēśvara the presiding Deity of Tirumala, consecrated it, adorned it fully with jewels and ornaments from head to foot and provided for a perpetual lamp, for daily food-offering, for a festival for 11 days in *Puraṭṭāṣi* (September) and another festival in *Mārgaḷi* (December) for that Image and endowed it with extensive land (Nos. 8 and 9 ante). In No. 61 we find a new festival instituted in the *Tamiḷ* month of *Cittirai* (May) during the 14th or 24th regnal years of Vijaya-Gaṇḍagōpāla, equated with 1264 or 1274 A.C. These festivals for Śrī Vēṅkaṭēśvara, increased to 7 in number in early Vijāyanagara times and to 10 later on, one in each month of the year, except in *Vaikāṣi* and *Āni* months when the festivals were conducted for Śrī Gōvindarāja in Tirupati. It appears that only during the festivals in *Puraṭṭāṣi*, *Paṅguni* months among the seven or ten festivals on Tirumala for Śrī Vēṅkaṭēśvara, the car or chariot was used for procession on the 8th day of the festivals (Nos. 96 and 113 of Vol. II). As in the case of Śrī Gōvindarājasvāmi, in the case of Śrī Vēṅkaṭēśvara also, all the festivals in the different months seem to have been abolished early in the 19th Century, except the one in *Puraṭṭāṣi*, which continues to be celebrated now-a-days.]

No. 62 mentions a lamp-light and an offering of one *appa-paḍi* (a thick sweet cake made of rice flour and jaggery boiled in ghee) for Vēṅkaṭēśvara, through a deposit of 3 *Gaṇḍagōpālan-māḍai* (gold coin named after the king, indicating his extensive dominion and power).

Nos. 63 and 64 record the presentation of cows for 3 lights for Tiru-vēṅkaṭamuḍaiyān by Dēvarasiyār, queen of Vijaya-Gaṇḍagōpāla.

No. 67 registers the presentation of 32 cows and 1 bull for the light during the festival in *Puraṭṭāṣi* month and a deposit of 15 *māḍai* for a camphor light and a ghee light for Vēṅkaṭēśvara for all time.

Nos. 68 and 69 refer to a deposit of 450 *Varāhan-panam*, a piece of (small coins of copper or silver with the impress of God Varāha) for some food-offerings to Vēṅkaṭēśvara during the morning *saṁdhi*, a juncture of two rites of worship. No. 68 mentions "Ucciyilēniṇṇa-Nārāyaṇan" as the grain-measure used in Śrī Vēṅkaṭēśvara's temple for measuring rice issued for His food-offerings. The expression means "God Viṣṇu, Nārāyaṇa, who stands



on the summit of the Hill." In No. 74 it is referred to merely as 'niṇṇān.' Later on the name was changed as Malaikiniya-niṇṇān-kāl i.e., *marakkāl* or *tūmbu*, when the Processional Image 'Malaikiniya-niṇṇa-Perumāḷ' was forged together with His two Nāccimār and brought into use in the first half of the 13th Century. The measure in use in Śrī Gōvindarāja's temple was known as the 'Cālukya-Nārāyaṇan-kāl.'

No. 70 also refers to a deposit of 450 *Varāhan-panam* by a *Sāliya* (weaver) of Vikramādēvipuram for 1 *tiruppōnakam* (rice cooked with green-gram and a little quantity of pepper and mixed with ghee and salt), the articles for it to be supplied from the *Śrī Bhaṇḍāram*, the temple store.

Nos. 71 and 72 record provision for a half *nandāviḷakku* (permanent light) and one-eighth light by some *Sāliyas*, probably altogether making one full light, including the three-eighth of the light mentioned in No. 164.

In No. 73 we find a provision made for some food-offering for the Processional Image of Tiruvēṅkaṭam-Uḍaiyān while being seated in a *maṇṭapam* during the festival, through a deposit of 3 *māḍai* (gold coins) as the capital, in the name of the head of the *Sāliyas* of Vikramādēvipuram. This is the first instance we come across a *maṇṭapam* constructed outside the temple and offerings arranged to be made in it during the festival to the Processional Image.

No. 74 mentions two festivals performed for Vēṅkaṭēṣa in the *Cittirai* and *Puraṭṭāṣi* months and provision for the *Tiruppāvai-paḍi*, a food-offering at the time of the recitation of *Tiruppāvai* composed by Śrī Āṇḍāl, during the festivals. (In No. 61 dated in the 14th or 24th year of the reign of Vijaya-Gaṇḍagōpāla (1264 or 1274 A.C.) we noticed the provision of the *Tirumoḷi-paḍi* daily and during the *Vaikāṣi* festival for Śrī Gōvindarāja. In No. 74 we notice the provision for *Tiruppāvai-paḍi* by a deposit of some *Gaṇḍagōpālan-māḍai*. This indicates the introduction during this period of the *Tamiḷ-Prabandham*, the 4000 quatrains, composed by the dozen *Vaiṣṇava-Āḷvārs*, and in particular the parts *Nācciyār-Tirumoḷi*, *Tirumoḷi* of Kulāṣēkhara-Āḷvār and Tirumaṅgai-Āḷvār, and *Tiruppāvai* of Āṇḍāl, thus flooding the two temples with *Vaiṣṇavait* ritual piece by piece).

No. 75 refers to the two festivals for Vēṅkaṭēśvara in *Puraṭṭāṣi* and *Cittirai* months.

No. 77 seems to equate the old gold coin, the *māḍai* with the old marks, with seven and a half *varāha-panam* probably.

No. 78 brings to notice the construction of a *pū-maṇṭapam*, a portico in a flower-garden, at Tirumala and the offering of one *appa-paḍi* in it to the Processional Image during some festival, through the deposit of 3 *māḍai* as capital in the 5th year of Vijaya-Gaṇḍagōpāla (1255 A.C.).

Among the six fragments composing No. 79, in No. D we have the mention of the *Saumya* year, Rāmānuja and Emperumānār. As these fragments ostensibly pertain to the period of Vijaya-Gaṇḍagōpāla during the 3rd and the 4th quarters of the 13th Century, the three words probably indicate Śrī Rāmānuja's installation in the Tirumala temple in the cyclic year *Saumya*, during that period or so some provision was made for his offerings (1248-9 A.C.). This date is about 110 years after Rāmānuja's death in 1137-38 A.C.

No. 81 dated in the 19th year of the reign of Tirukkāḷattidēva Yādavarāya (1209-10 A.C., (P. 103 of Vol. I), registers his order granting the entire village of Kuḍavūr to the temple of Tiruvēṅkaṭamuḍaiyān, on the request of the *Sthānattār* of Tirumala, having been considered in the assembly of Avilāli and extending the earlier *dēvadāna* and making a permanent provision for His propitiation. It was also directed that boundary stones marked with the disc, *Sudarśana* of Viṣṇu, be planted so as to indicate the land as God's property. It would seem that the means for daily offerings and festivals were inadequate and the *Sthānattār* requested for increase. The grant of land by the Pāṇḍya monarch in 1254 A.C., (No. 43) was a later one.

No. 82 is a grant of land in Kuḍavūr-nāḍu by Vira-Rākṣasa-Yādavarāya, son of Tirukkāḷattidēva, made in the 15th year of a Cōḷa king, most probably Kulōttuṅga Cōla-III (1193 A.C.), like his grant to Śrīkāḷahastīsvara in the same 15th year of Kulōttuṅga-Cōla-III (P. 104 of Vol. I) for a *Tirumantira-tiruppōnakam*.

No. 84 is a gift of 64 cows and 1 bull by Yādavarāya-Nācciyār, queen of Vira-Nārasiṅgadēva Yādavarāya in the 12th year of his reign (1217 A.C.), (P. 105 Vol. I) for 2 lights of ghee in front of Vēṅkaṭēsvara; and No. 85 relates to her gift of 32 big cows and 1 bull for 1 light for Gōvindarāja in the king's 15th year (1220 A.C.,)

[In the chronology of these three Yādavarāya kings, Tirukkāḷattidēva, his son Vira-Rākṣasa, and Vira-Nārasiṅgadēva, we find their dates overlapping each other's dates. (vide pp. 103-105, Vol. I). Probably Vira-Rākṣasa died young, as no records of his later dates come to light. And Tirukkāḷattidēva, as well as Ghaṭṭidēva and Rājamalla, must have ruled in Nellore and elsewhere, leaving Vira-Nārasiṁha free to rule the southern portion of the old Tondamaṇḍalam.]

In No. 86 we find the queen Yādavarāya-Nācci making a gift of half the village of Payiṇḍappaḷḷi to Śrī Gōvindapperumāḷ for the expenses of His festival in *Āni* month instituted by her, for preparing a *kūṣam* (*śikharam*, ornamental vase) to be fixed on the top of the four-faced chariot constructed by her for Gōvindarāja and other items, after excluding the other half of

the village belonging to the *Śrī Bhaṇḍāram* of Tiruvēṅkaṭamuḍaiyān, in the 30th year of the reign of her king-consort Vīra-Nārasimha Yādavarāya (1235 A.C.) (pp. 106 and 118, Vol. I).

No. 87 of the 34th year of Vīra-Nārasimhadēva Yādavarāya (1239 A.C.), registers a gift of 32 cows for one light for Tiruvēṅkaṭamuḍaiyān by Malai-kiniyaninṅār alias Tiruvēṅkaṭanāthan.

No. 88 records an order of Vīra-Nārasimhadēva Yādavarāya, issued in the 40th year of his reign (1245 A.C.) to the *Sthānattār* of Vēṅkaṭēśvara's temple, to direct the *dēśāntari* (a stranger from another region) Tiruppullāṇi-dāsar who undertook the renovation of the central shrine, to re-engrave the old inscriptions found on its wall before commencing the work, on the outer side of the wall at the north corner after completion. The king's order was issued in the *Tamiḻ* month of Arpaṣi, and the renovation work is stated to have been completed and the inscriptions also re-engraved in the month of Cittirai in the same 40th year of his reign, i.e., the entire work was finished in six months. Underneath this royal order, four inscriptions were re-engraved viz., the Serial Nos. 8, 9, 14 and 19, which were herein referred to in earlier pages. (pp. 142 to 144).

No. 89 from Śrī Gōvindarāja's temple in Tirupati, dated in the 50th year of Vīra-Nārasimha Yādavarāya (1255 A.C.), mentions that from this year the *Śrīvaiṣṇavas* provided lights and flower-garlands to the shrine of Emperumānār-Rāmānuja, the *Vaiṣṇava-Ācārya*. While possibly he was installed in the cyclic year *Saumya* according to No. 79-D, i.e., in 1248-49 A.C., provision is now made six years later in 1255 A.C., for a light and flower-garlands for his worship.

In No. 90 of the 51st year of Vīra-Nārasimha Yādavarāya's reign (1256 A.C.), the *Śrīvaiṣṇavas* of Tirupati executed a document to take effect from the *Ādi* month of the same year, permitting the raising of a flower-garden called "Yādava-Nārāyaṇan" and the excavation of a pond for cultivating the red-lotus for decoration of Vēṅkaṭēśvara in the village of Periya-Māmbaṭṭu, a grant to Gōvindarāja, making use of the water of the big tank in Tirupati.

No. 91 states in a *Saṁskṛt-ślōka* that king Vīra-Nārasimhadēva (Yādavarāya) conquered his enemies in war, assumed the emblems of a garland, an elephant, a white umbrella and other insignia of royalty, weighed himself against gold (the *tulārōhaṇa*), presented that weighed gold to Śrī Vēṅkaṭēśvara's temple and thereby made Vēṅkaṭagiri (Tirumala) equal to *Suragiri* (Mount Mēru).

No. 93 refers to the presentation of cows and a bull for a lamp for Vēṅkaṭēśvara in the reign of Vīra-Nārasimhadēva Yādavarāya, by Tēvap-perumāḷ of Nellore.

No. 94 registers grant of land by Vira-Nārasimha-Yādarāya.

No. 98 from Śrī Gōvindarāja's temple, dated in the cyclic year *Kilaka* current with the Śaka year 1230 (1308 A.C.) records provision for offerings and ablutions for Śrī Gōvindarāja daily and on special occasions such as *Kaiśika-dvādaśi* (in *Kārtika* month), *Mārgaḷi-dvādaśi* (*Mukkōṭi-dvādaśi* in December), *Makara-Saṅkramam* (winter solstice about 15th January) and *Cittirai-vishu* (the *Tamiḷ* New Year's day, the first day of *Cittirai* month about the middle of April). This was a period of political turmoil in South India on the eve of Malik Kafur's invasion; and consequently no king seems to be mentioned in this epigraph but only the cyclic and Śaka years are given. This inscription shows provision for special worship of the Deity on certain holy days of observance as per the Hindu calendar.

No. 99 from Śrī Vēṅkaṭeśvara's temple registers a royal order of Tiruvēṅkaṭanātha Yādarāya, dated in the month of *Āḍi* of the year opposite to the 8th year of his reign to take effect from the *Āḍi* month of his 9th year (approximately 1330–31 A.C.), granting 5 shares out of the 10 shares in the village of Poṅgaḷūr as a *sarvamānya*, free of all taxes, to God Tiruvēṅkaṭamuḍaiyān for the expenses of the festival in the month of *Āḍi* and the food-offering, instituted by Siṅgaya-daṇḍanāyaka in the name of Rēcaya-daṇḍanāyaka. The other 5 shares in the village were a prior grant to the Deity of the village. A long list of exempted taxes, numbering about 40 taxes including some ancillary taxes, is furnished at the end.

[As we observed in the case of Jaṭāvarman Sundarapāṇḍya-I the year opposite to his 14th regnal year in the Serial No. 45 (p. 147 ante), here in the case of Tiruvēṅkaṭanātha Yādarāya we notice such an opposite year to his 8th regnal year, indicating the loss of his kingdom and crown during his 8th or 9th regnal year and regaining them in the 9th year. In spite of the loss of period of time caused thereby in his rule, the opposite year in which he recovered his kingdom is counted as the 9th year of his reign, as indicated by the direction that his order should take effect from his 9th regnal year. As the old Cōḷa and Pāṇḍya dynasties became extinct, their feudatories fought for suzerainty, while Hoysaḷa Vira-Vallāja-III forsook Dvārasamudra and established himself in Tiruvaṇṇāmalai and ruled till 1342–43 A.C. Quite possibly Tiruvēṅkaṭanātha Yādarāya might have opposed Vira-Vallāja on his inroad into Tiruvaṇṇāmalai and might have sustained defeat.]

Nos. 100 and 101, a copy of each other, from Gōvindarāja's temple, record the conversion into a *sarvamānya*, (tax-free) of the Tirupati village

to Vēṅkaṭēśvara, which as a grant made previously was burdened with numerous taxes, a list of which is appended to No. 100, by Tiruvēṅkaṭaṇātha Yādavarāya in the 12th year of his reign (133-334 A.C.).

No. 102 appears to refer to a transaction following grant of Poṅgaḷūr, as a *Sarvamānya* with all taxes remitted, by Tiruvēṅkaṭaṇātha Yādavarāya in his 12th regnal year, as per No. 99, to serve for the *Āḍi-tirunāl* and the *saṇḍhi* instituted by Siṅgaya-daṇṇāyakkar in the name of Rēcaya-daṇṇāyakkar for Vēṅkaṭēśvara, and that royal order was conveyed to the *Sthānattār* of Śrī Vēṅkaṭēśvara's temple. Thereupon Siṅgaya-daṇṇāyaka requested the *Sthānattār* to utilise the produce from the village not only for the above purpose of the festival in *Āḍi* and for the *Sitakaragaṇḍan-saṇḍhi*, but also for the offering of *tiruppōnakam* apiece to Vīra-Nāraṅga-Perūmāl and Tirumaṅgai-Āḷvār in Tirupati, and in addition to feed 32 *Śrīvaiṣṇavas* daily in the *Sitakaragaṇḍan-Maṭham*, and with the balance to maintain a flower-garden, a water-shed and other charities at Tirumala. And the *Sthānattār* obviously agreed to all the items and to have the document engraved on stone and on copper plate.

No. 103 mentions an order of king Śrīraṅgaṇātha Yādavarāya in his 3rd regnal year (1339-40 A.C.) (P.111, Vol. I), allowing transmission of water to the lands granted for Emperumānār-Rāmānuja from the big tank in Tirupati, which was a grant to Tiruvēṅkaṭamuḍaiyān, after paying 200 *paṇam* as *tirumun-kāṇikkai* (present or fee) to Tiruvēṅkaṭamuḍaiyān.

No. 104 brings to our notice the establishment of two *Maṭhams* (religious institutions) at Tirumala and in Tirupati by Mahāpradhāni Immaḍi -Rāhuttarāyan Mādappan-Siṅgaya-daṇṇāyakkar, his placing them in the charge of certain celibates, their collecting 1000 *paṇam* from a *Jīyar* (recluse) and making the two *Maṭhams* and two *Nandavanams* (flower-gardens) over to him for his residence.

[ Herein the establishment of the two *Maṭhams* and the flower-gardens by Siṅgaya-daṇṇāyaka and their being handed over to the charge of the *Dēśāntari Jīyar* together with the means of subsistence settled for him in 1339-40 A.C. for his service in the temple seems to lie the origin of the *Jīyars* as the functionaries of the temple, who latter on gained a voice in the management of the temple (p.113, Vol. I) and subsequently assumed the designation "Dharma-Karta." They are two religious recluses a senior and a junior, the senior *Jīyar* or *Jīyaṅgār* selecting a *Teṅgala Vaiṣṇava Brāhmaṇa* from the South and initiating him for the Junior's office. The junior steps into the senior's office when it falls vacant and selects and initiates a junior. There are two *maṭhams* separately for them both in Tirumala and in Tirupati, and

they receive small shares of *prasādam*s from the two temples and also small payments of money as emoluments. They have assistants, called *Ekāṅgis*, to help them in the discharge of their functions in the temples and in festivals ].

No. 104 contains the stipulation that while utilising the provision settled for his living, if the Jīyar's death occurs, the properties should revert to the Daṇḍanāyaka who would appoint a *Dēśāntari* for the service of Śrī Vēṅkaṭēśa after his paying 400 *paṇam* into the *Śrī-Bhaṇḍāram*. These appointees were required to arrange to propitiate the Processional Images on the 4th festival day and on the hunting festival day, being seated in their Ariśāṇālayan-nandavanam and the Vaṇ-Ṣaṭhakōpan-nandavanam, from the interest on the 100 *paṇam* invested by them in the *Śrī Bhaṇḍāram* as capital. The record is dated in the 3rd year of Śrīraṅganātha Yādavarāya's reign (1339-40 A.C.)

No. 105 of the 9th year of Śrīraṅganātha (1345-46) mentions offerings on the *pādiyavēṭṭai* day.

No. 106 of the 19th year of the reign of Śrīraṅganātha Yādavarāya (1355-56 A.C.) mentions Malaikiniyaninṇa-Perumāl as the name of the Processional Image of Śrī Vēṅkaṭēśvara, with His two consorts, Nāccimār, who were required to be seated in the Cēdiyarāya-maṇṭapam during the procession on the 4th day in each of the festivals and propitiated with offerings from the necessary ingredients to be supplied from the temple-store together with other relevant articles out of the interest on the deposit of 400 *paṇam* made into the *Śrī-Bhaṇḍāram* by Taḷuvakkuḷa alias Pallavarāyar.

[ This is the first time that we notice the name, " Malaikiniyaninṇa-Perumāl " and His two consorts, " Nāccimār " Śrīdēvi and Bhūdēvi, though we have mention of the " Nāccimār " in No. 104, while " Malaikiniyaninṇa-Perumāl " is missing, owing to the damage of that portion of the epigraph. It would, therefore, appear that these three Processional Images were newly cast and brought into use, quite likely in the middle of the second quarter of the 14th Century A.C., for the obvious reason that the silver Image, Maṇavāḷa-Perumāl, installed by Sāmavai, with provision for His festivals, in the 7th Century, was too small and also single without Consorts; and hence He was set aside for other functions and three new Images were forged.

Further, at the end of the record we find the stipulation that the donor who provided for food-offerings to the Deity shall be entitled to a quarter share of the offered *Prasādam*. This is a new provision which we did not come across in the previous cases of food-offerings arranged for Vēṅkaṭēśvara by donors.

In Nos. 74 and 75 two festivals are mentioned as taking place in the months of *Puraṭṭāṣi* and *Cittirai*, and in Nos. 73 and 78 food-offerings are provided to be made in some *maṇṭapams*, quite possibly outside the temple. These four epigraphs obviously belong to the time of the Telugu-Pallava King, Vijaya-Gaṇḍagōpāla as they refer to his 5th regnal year, Gaṇḍagōpālan-Māḍai and merely *māḍai*, and, therefore, quite likely the four fragmentary records must be dated between 1255 and 1260 A.C. or thereabout. We have no information as to which single Image or double or triple Images for the processions in the four streets and to the *maṇṭapams* in the flower-gardens were conducted and the offerings were made in them, as it would have depended on the space available on the particular vehicle for the Images].

No. 107 dated in some year of the reign of Śrīraṅganātha Yādavarāya stipulates for the offering of a *tiruppōnakam* during festivals at the entrance to the temple, to the Processional Images at Tirumala and on hearing the recitation of the *Tiruvāymoḷi* (a part of the Tamil *Prabandham*) elsewhere when seated.

[ In No. 61 we found the introduction of the recital of the *Tirumoḷi* in Śrī Gōvindarāja's temple in 1264 A.C. or so, and in No. 74 Āṇḍāl's *Tiruppāvai* in Śrī Vēṅkaṭēśvara's temple in the second half of the 13th Century A.C. Here in No. 107 we notice the provision for the recital of the *Tiruvāymoḷi* in Śrī Vēṅkaṭēśvara's temple during the second or third quarter of the 14th Century. The two temples have thus been filled with *Vaiṣṇava* ritual by that time].

No. 109 relates, in a *Tamiḷ* verse, that king Śrī Raṅganātha Yādavarāya, having defeated his enemy kings, and made them settle on mountains from out of their cities, and adorned his wounded chest with a flower-garland as a mark of victory, constructed a royal palace for himself on the Vēṅkaṭa Hill as an imperishable wealth in his 16th regnal year (1352-53 A.C.). Probably this is the present *Śrī Hathirāmji-Maṭham* of the *Mahants* at Tirumala.

No. 110 recounts the *birudas* (titles), a Rāma in battle, the ornament of the Lunar race, Cālukya-Nārāyaṇa, and gives the Śaka year, 181 current with the cyclic year *Vikāri* which must be Śaka 1281. The date possibly belongs to the reign of Śrīraṅganātha Yādavarāya; and it would be his 24th and last year of his reign (1360 A.C.). Hence he must have been contemporaneous with the first two kings Harihara-I and his brother Bukka-I of the "Saṅgama dynasty" of Vijayanagara founded in 1336 A.C.; and quite probably he served under them (p.111, Vol. I).

No. 113 registers the gift of 32 cows and a bull for a perpetual lamp in a certain year of a Yādavarāya, quite likely Śrīraṅganātha Yādavarāya. by Eṇamañci Periya-Pemmā-Nāyakkar, entitled Śrī Mahānāyakkar (the great commander) and Bhāṣaikkuttappuva-Rāyaran-gaṇḍa (the chastiser of kings who recant their promised words), when he attended the *Vasanta* festival (in spring season) at Tirumala.

No. 114 is a similar gift of 32 cows and a bull for a *nandāvilakku*, a perpetual light, for Tiruvēṅkaṭam-Uḍaiyān, by Pāppunāyakkar-Pemmu-Nāyakkar, also entitled Śrīman Mahā-nāyaṅkācārya and Bhāṣaikkuttappuva-Rāyara-gaṇḍan, in the cyclic year *Śārvari* (1361 A.C.). This donor was the younger brother of the donor in No. 113, both being sons of Pāppu-Nāyakkar. Both the brothers appear to have served under Śrīraṅganātha Yādavarāya (p.112 Vol. I). Probably owing to the demise of Śrīraṅganātha Yādavarāya in the previous year *Vikāri*, only the next cyclic year *Śārvari* is noted in No. 114 without the mention of the king.

No. 116, a *Saṁskṛt ślōka*, mentions the presentation of an ornament for the hand of Śauri (Viṣṇu) by king Hōbaḷa, delighting the mind of the people, and states that this adornment of the *Varada* hand of Vēṅkaṭeśvara signifies the abundance of *Va'kunṭhatvam*, qualities such as peace, plenty, eternity and bliss, on the Vēṅkaṭādri alone (p. 142, Vol. I).

No. 117, a *Tamiḻ* stanza, refers to this presentation of the ornament as a *tirukkaimalar* for the God of the north Vēṅkaṭa Hill abounding in fragrant gardens, by Ōbaḷanāthan, the Yādava king of Taṇjai (Tanjore). This Hōbaḷa or Ōbaḷanātha claims ruler-ship of Tanjore. His date and antecedents are not known. He might have belonged to the local Yādavarāya rulers or to the Yādava kings of Dēvagiri in Mysore. No. 148 refers to this Hill as Śrīśaila.

About 60 epigraphs belonging to this period of time, the 13th and the 14th Centuries, before the firm establishment of the authority of the Vijayanagara kings, are small fragments, giving some detached information.

Among them, Serial Nos. 162 and 163, refer to the *Maṭhams* and the *nandavanams* and ostensibly pertain to the transaction mentioned in No.104 of the 3rd regnal year of Śrīraṅganātha Yādavarāya, of having handed them over to the *Jīyar* with the stipulation of propitiating the Processional Images in the Ariśāṇālayan and Vaṇ-Śaṭhakōpan flower-gardens. No. 162 mentions that, out of the income from the *Maṭham*, some jewels and ornaments were made and decorated to certain Images. No. 163, with the date, the 5th year of Śrī Raṅganātha apparently (1341-42 A.C.), confirms the original stipulation that, on the death of the *Jīyar*, his successor should pay the agreed amount, collect the taxes granted to the *Maṭham* and conduct i.e., arrange



to carry on the offerings to the Processional Images in the said gardens on the two days of the festivals. Nos. 111 and 112, from two detached slabs, state "This is the *Maṭham* of Śrīman Mahāpradhāni Immaḍi-Rāhuttarāyan-Siṅgaya-Daṇṇāyakkan entitled Sitakaragaṇḍan."

No. 160 with the words "having determined to conquer" and "planted the pillar (of victory)" may probably relate to Jaṭavarman Sundara-Pāṇḍya-I.

The fragment No. 161 is peculiar. It reads, ".....the best king having deceased....the proper course being adopted..." The reference is perhaps to the death of Śrīraṅgaṇātha Yādavarāya, who, in No. 109, is said to have built a palace for himself in his 16th regnal year, after vanquishing his enemy kings and who might have lived in it and probably breathed his last in it on the Vēṅkaṭa Hill some time after his 24th regnal year (1359-60 A.C. No. 110) and to the election of his successor.

No. 123 registers the gift of 6 lamp-stands, possibly for 6 lamps to be put up in the temple.

Nos. 125 and 126 mention some Ālvār whose name is lost, and gift of cows for offering milk to him each day; the responsibility for the service was undertaken by the *Sabhaiyār* who valued and received the cows as a trust. Actually there is no Ālvār at all in Vēṅkaṭeśvara's temple.

No. 27 of the time of Kulōttuṅga-Cōla reigning with his queen Ulagamuḍaiyāl mentions the offering of milk and curd provided by his queen for the Ālvār presiding over Tirumala (line 3). Line 2 also refers to "Niṇṇa Ālvār." Hence the Ālvār referred to in Nos. 125 and 126 must doubtless indicate Śrī Vēṅkaṭeśvara only.

Nos. 130 and 131 provide for perpetual lights for Tiruvēṅkaṭamuḍaiyān through gift of cows and a bull valued at 310 *paṇam* which the donors seem to have deposited.

In No. 132 provision seems to have been made for four lights for Him. Nos. 133, 134 and 135 also contain provision for lamps. Nos. 142 and 143 refer to two lights provided and two lamp-stands presented in the 22nd year of some king's reign. No. 169 refers to the gift of 32 cows and a bull and a lamp-stand for a light.

No. 150 points to the *maṇṭapam* built by Cēranaivenṅān, one of the Taṁbirānmār, discharging *Viṇṇappam* service (soliciting permission for commencing the temple rites).

Nos. 151, 152, 153, and 154 make provision for food-offerings through a deposit of 400 *paṇam* in No. 152, and through a gift of 2000 *kuḷi* of land in No. 154. No. 155 mentions the *mudal-saṇḍhi*, first offering of food, on the

day of *Aviṭṭam* (*Dhanīṣṭha*) star, and also a *nandāvilakku* (perpetual light). No. 166 is also a provision for a *Tiruppōnakam* (*poṅgali*). Nos. 167 and 168 refer to flower-gardens, and food-offering in No. 168 during the *kōḍai-tirunāl* (summer festival).

From Tirucānūr temple we have 16 fragments. Among them, Nos. 118, 119 and 120 and 137 mention *Tiruvīḷaṅkōil-Perumān-aḍigal*, the God stationed in the new shrine, and a food-offering from a certain *Kaḷaṅju* of gold presented in No. 118, an offering from some land granted in *Śōḷa-nāḍu* in No. 119; and the feeding of a number of *Brāhmaṇas* by the payment of 10 *pon* and grant of land as *Tiruvuṇṇāḷikaipuram* in No. 120 and for a food-offering in it as the sanctum in No. 137.

No. 121 is a provision for some offerings of food out of the taxes collected in gold and perhaps from a deposit of money also to make up any deficit in the income. Nos. 127, 128 and 129 seek the protection of the *Vaiṣṇavas*, the *Emp. perumān-aḍiyār* of the 18 *nāḍus* for the charities and services arranged by the donors by payment of 40 *kaḷaṅju* of gold apiece for Tiruvēṅkaṭadēvar. No. 139 is a provision for *niṣadappaḍi*, daily offerings, from the interest on the gold deposited. No. 140 mentions a payment of 100 *kaḷaṅju* of gold, with which the *Sabhaiyār* of Tiruccōkunūr purchased paddy-growing land. No. 141 refers to a light. No. 170 provides for offerings of food for Tiruvēṅkaṭam-Uḍaiyān with 10 *tūmbu* (80 measures) of rice and ingredients of ghee, vegetables, pulse, salt and curd and arcca nuts, betel leaves, sandal paste, and oil for the lamp. No. 146 also contains a provision for offerings with 80 *vaṭṭi* (*puṭṭi*) of paddy together with nuts and betel leaves, oil for smearing the body of the Deity and other articles. No. 144 refers to Gōvinda-pperumāl and Nārāyaṇa, *Tiruvīḷaṅkōyil* and also Aḷagiya-Perumāl, and some money paid into the *Śrī-Bhaṇḍāram*. Nārāyaṇa might be the Yādava-Nārāyaṇa Deity instilled in Tirupati for whom a food-offering was arranged by Tiruvēṅkaṭanātha Yāḍavarāya (Nos. 100, 101, Vol-I; and pp. 102-103 Ibid); and Aḷagiya-Perumāl is the Deity in Tirucānūr (No. 34 and pp. 54-55, Vol.I)-Sundararājasvāmī.

The fragments Nos. 171, 172, 173 and 175 mention the words Uḍaiyavar, Rāmānuja, Ānandālvān Vēṅkaṭattuṇaiyār (grandson of Ānandālvān), Ānandālvānpillai Vēṅkaṭattuṇaiyār, among the *Ācāryapurusa*s of Tirupati, offerings and flower-garden. Ānandālvān is said to have been a favourite disciple of Śrī Rāmānuja and to have settled himself at Tirumala for Vēṅkaṭēśvara's service. He is believed to have excavated the fresh-water tank lying to the west of the Tirumala village, known as the Ālvār tank. His grandson who also settled himself at Tirumala, Vēṅkaṭattuṇaiyār, appears to have undertaken as his charity (No. 171) the propitiation with food-offerings

and decoration with flower-garlands and sandal-paste of Śrī Rāmānuja probably installed by him or some one else already (Nos. 171 and 172), and to have formed or maintained a flower-garden called *Rāmānujan Tirunandavanam* (No. 175). He is said to be one of the *Ācārya-puruṣas* of Tirupati. At the time of the death of Rāmānuja in 1137-38 A.C. Vēṅkaṭaṭṭaivār might have been in his youth or manhood. If he had installed Rāmānuja in Tirumala, it would have been in the 3rd quarter of the 12th Century A.C. Then the reference in No. 79-D to Rāmānuja, Emperumānār and the cyclic year *Saumya* (1248-49 A.C.) would be to some provision then made for his offerings or other services.

No. 176 is a small complete inscription fixing the boundary between Tirupati and Avulāli (Avilāla village situated about a mile to the south of Tirupati) from the *Periya-ēri* lying at the south-west corner of Tirupati, and refers to the boundary stone already planted for the demarcation of the *Jīyar-kulī* on the west.

No. 177 from the Periyālvār shrine at *Al'piri* (Aḍi-paḍi), at the commencement of the flight of stone steps to Tirumala, states that a certain Kāmavilli excavated and dedicated a small tank to *Sarpagiri-appan* (Śeṣādrīśvara, i.e. Śrī Vēṅkaṭeśvara abiding on the sacred Hill of the shape of the serpent, *Ādiśeṣa*), having been named after his mother who taught him the virtue of the thirty-two acts of charity (p.166, Vol. I).

Nos. 10 and 11 of this Vol. I mention Sarvajña-Khaḍga-malla, the Pallava prince, Kōpperuñjīga or Mahārājasimha, who ruled in Śēndamaṅgalam (South Arcot District) as a evocatory of Rājārāja-Cōḷa-III in the earlier years of the latter's reign from 1216 A.C. They give only his *birudas* or titles, as *Kāṭhaka-kula-tilaka* (ornament of the Kāṭhaka (Kāḍava or Pallava race), *Kāñci-Nāyaka* (lord of Kāñci), *Kavisārvabhauma* (emperor among poets), *Sahōdara-Sundara* (who had a brotherly relationship with Jaṭavarman Sundara-Pāṇḍya-I), *Karṇāṭa-Lakṣmī-luṅṭāka* (who robbed the Karṇāṭa or Hoysala kingdom of Dvārasamudra in Mysore of its wealth and glory), *Gaṇapati-atta-vīra-pada-mudra* (wearer of the anklet of heroes put on his legs by Kākatīya Gaṇapati of Waraṅgal) and other ones. No act of service to the temple by him is recorded in these two epigraphs. He was an ambitious and powerful feudatory, rebelled against his Cōḷa over-lord, defeated him and imprisoned him, when the -Karṇāṭa king who was the Cōḷa's brother-in-law, came to his rescue and got him liberated and reset on his throne in Tanjore. (vide pp. 17-19 of Vol. I and pp. 101 -103 and 115-116 of Dev. Epi. Report). His records in *Saṃskṛt* verse are found engraved in Śrīśailam temple. He ruled from about 1225 A.C. to 1272-73 A.C.

## CHAPTER 16

### FULFILMENT OF TEMPLE NEEDS

**I**N reviewing the transactions of Vēṅkaṭēśvara's temple from the 7th Century when in 614 A.C. Sāmavai consecrated and installed her silver Image Maṇavāḷapperumāl, we are referred to the "Tiruvīḷaṅkōyil" in which she had the silver Image installed (Nos 8 and 9). Again we note the "Tiruvīḷaṅ-kōyil" in which a "Perumāṇ-aḍigaḷ" was installed, and for this second Image Ulaga-pperumāṇār of Śolānūr in Śōḷa-nāḍu provided for a lamp by paying 30 *kalaṅḡu* of gold as the capital in the 51st year of the Pallava King Vijaya-Dantivikrama-dēva (830 A.C.) (No.1). In the same Pallava Dantivikrama's reign or a few years later, the Bāṇa prince Vijayāditya Mahāvali Bāṇarāya, arranged for the propitiation with two food-offerings jointly to three Deities, the "Tiruvīḷaṅ-kōyil-Perumāṇaḍigaḷ," the "Tirumantiraśālai-Perumāṇaḍigaḷ" and the "Tiruvēṇ-kaṭattu-Perumāṇaḍigaḷ" (No.4). Out of these three, "Tiruvīḷaṅkōil-Perumāṇaḍigaḷ" is possibly the same Image as in No. 1 while Tirumantiraśāla-Perumāṇaḍigaḷ seems to be a new Replica installed a little later than the previous one, i.e., "Tiruvīḷaṅkōyil-Perumāṇaḍigaḷ," and the third entity the "Tiruvēṇ-kaṭattu-Perumāṇaḍigaḷ" is obviously the *Mūlabēram*, the main Deity Vēṅkaṭēśvara, the God abiding on the Vēṅkaṭa Hill. Since the two food-offerings were arranged by the Bāṇa king to be made jointly to the three Deities, it may reasonably be conceived that all the three Deities were stationed together side by side in one place. And the only place available in those ancient times was the small inner shrine, the sanctum. For in those early Centuries, the sanctums in which Deities were installed were usually small *garbha-grhams* with a concomitant *ardha-maṇṭapam* of equally limited extent, lacking even a *pradakṣiṇam* around it for circumambulation; and the worshippers would have been obliged to go round the shrine on the open floor. In such circumscribed shrines it is inconceivable where a "Tiruvīḷaṅkōyil" a minor sanctum, could be formed except in the abridged space within the *garbha-grham* itself, unless a new building was put up outside it. And there is no evidence and there is no trace of such a new apartment constructed outside the shrine. Hence all the three miniature representations of Vēṅkaṭēśvara, viz., the silver Icon Maṇavāḷapperumāl (Nos. 8 and 9), the "Tiruvīḷaṅkōyil-Perumāṇaḍigaḷ" (Nos. 1 and 4), and the "Tirumaṇṭiraśālai-Perumāṇaḍigaḷ" (No. 4), must have been accommodated beside the main Idol Vēṅkaṭēśvara in the

*gurbha-grham* itself on some platform. And all the three Replicas were celebrated like their original *Vēṅkaṭeśvara*. And all the three Images must necessarily have been exact representations of the *Dhruvabēram* *Vēṅkaṭeśvara* and none-else; for they were not named *Rāma*, *Kṛṣṇa*, *Śiva*, *Gaṇēśa*, *Skanda* or any other.

This designation "*Tiruvilaṅkōyil*" occurs even in No 8 dated in the second decade of the 7th Century in 614 A.C., in Nos. 1 and 4 of the 9th Century in 830 A.C. and a little later, and continues even into the 13th Century, as we notice it in No. 43 dated in the 3rd regnal year of "*Nāyanār*" *Jaṭāvarman Sundara Pāṇḍya-I*, i.e., in 1254 A.C. which refers to the land-measuring rod maintained in the "*Tiruvilaṅkōyil*," and also in the fragment No. 137 of the 13th Century which mentions "*Tiruvilaṅkōyil-Perumāṇaḍigaḷ*" in each of its two lines, (1) "*Nāmbi Amudan Tiruvilaṅkōyil-Perumāṇaḍigaḷukku Tiruvunṇāḷigai...*" (2) "*Kōyil-Perumāṇaḍigaḷukku Tiruvunṇāḷigaipuram Tiruvamirdu*," i.e., *Nāmbi Amudan* provided a holy food-offering to the Image in the *Tiruvilaṅkōyil*, in the sacred sanctum. In a way this seems to make the meaning and significance of the term "*Tiruvilaṅkōyil*" a little clear by equating it with the "*Tiruvunṇāḷigaipuram*," the sanctum.

The expression appearing in the early 7th Century in No. 8 may signify a minor sanctum for the new silver Image *Maṇavāḷapperumāl* with in the small original sanctum of *Vēṅkaṭeśvara* or the erection or renovation of the original sanctum sometime prior to the date of the epigraph in the 6th Century or so.

With the introduction in the 14th Century (p.110-111 ante) of a fourth Replica of copper ingrafted with the *Śaṅkha* and the *Cakra* into the hind hands while forging the Image together with the two *Nāccimār*, Divine Consorts *Śrīdēvī* and *Bhūdēvī* so as to make a family group of three, the *Pañcabēram* of the *āgamic* requirement was completed, and the earlier three Replicas were assigned specific functions as ordained by *Vēṅkaṭeśvara-Śrīni-vāsa* when He was stated to have instantly created them (p. 99 ante).

The *Dhruvabēram*, *Mūlamūrti*, the original Idol *Vēṅkaṭeśvara*, affords *Daśanam* to His devotees suitably dressed and decorated generally during the different *sēvas* (adoration services), flower-kirtled on Thursday nights, and almost bare-bodied during the *abhīṣhēkam* on Fridays, and enjoying varieties of food-offerings and edibles (*panyārams*).

The silver Image *Maṇavāḷapperumāl* set up by Pallava princess *Sāmavai*, which till then enjoyed the processions in the festivals and the food and other offerings at different places even outside the temple, seems to have been adopted as the *Kautukabēram* or *Bhōgamūrti* for daily worship and ablutions and night bedding.

The Tiruviṭṭāṅkōyil-Perumāṇaḍigaḷ (Nos. 1 and 4) must have been adopted as the *Balibēram* to serve food to the *Parivāra-Dēvatas* (ancillary Deities) to preside daily in the mornings in the front *mahā-maṇi-maṇṭapam*, receiving token worship, hearing the almanac (*pañcāṅgam*) and also the previous day's income of the temple.

The Tirumantiraśālai-Perumāṇaḍigaḷ (No. 4) probably became the *Snapanabēram* to hear the chanting of *Vēdic* hymns and incantations and invocations during religious rites and sacrificial oblations and keep constant company with the *Dhruvabēram*.

Obviously forged purposely with the two *Nāccimār*, Malaikiniyanaṅṅa-Perumāḷ or Malayappa, functioned as the *Utsavabēram*, the Processional Image from the 14th Century.

The prime requisites when a Deity is installed are lights in His presence to make Him visible to the worshippers and offering of food, and flowers for His *pūja* (worship). In the first inscription Ulagapperumāṇar himself arranged for a light before the Tiruviṭṭāṅkōyil-Perumāṇaḍigaḷ by payment of 30 *kaḷaṅṅu* of gold. In the second epigraph Śīyakan or Śīyagaṅṅan also provided for a light in the shrine in the reign of the Pallava monarch Vijaya-Danti-Vikramavarma. Pallava Princess Sāmavai herself stipulated for the maintenance of a perpetual light before the silver Image of Maṇavāḷapperumāḷ she installed. The light provided by Koḍuṅḡōḷūrān in No. 12 and the one in No. 13 appear to have been intended for Vēṅkaṭeśvara Himself. So far till the 14th Century we meet with about 40 instances of provision of lights. In No. 19 we come to know that out of 24 lights provided for Vēṅkaṭeśvara through the agency of the *Sabhaiyār* of Tirumuṇḍiyam village, including one light of camphor, they failed to burn 22 lights and burnt only two lights including one of camphor. The *Adhikāri* or Governor of the region enquired into the matter and ordered the putting up of all the 24 lights by means of some amount of gold available to the credit of the Tirumuṇḍiyam *Sabha*. No. 123 refers to 6 lamp-stands presented to the temple for lights and No. 132 to 4 lights pleasantly burning in the temple. So far there has been ample provision for lights in Vēṅkaṭeśvara's shrine.

As for food-offerings, provision was made, as seen in early instances by the *Bāṇa* king Vijayāditya in No. 4., by Gaṅgai Gaṅgān Raṇaṅṅan in No. 5, by princess Sāmavai in Nos. 8 and 9, for milk and curd by the queen of Kulōttuṅga-I in No. 27, and in later times also, as a *mudal-sandhi* (first offering) on the day of *Dhanisṭha* in No. 155, as the *Sitakaragaṇḍan-sandhi* in No. 102, and as a *tirumantira-Tiruppōnakam* in No. 82. However, sometime in the 13 Century, the means for offerings seems to have been insufficient and the *Sthānattār* of the temple requested for adequate provision through grant

of land, and Tirukkālattidēva Yādarāya, in compliance with the request of the Sthānattār, granted the full village of Kuḍavūr "So as to extend the Dēvadānam and (make) a permanent provision from land" in his 19th regnal year 1209-10 A.C. (No. 81). Land was granted in No. 43 in 1254 A.C. as requested by the Sthānattār. Donations of land and grants of villages come to our notice in the inscriptions. Some old grants of villages to the south of the Kāvērī river were renewed and confirmed by Jaṭavarman Sundara Pāṇḍya-I about the middle of the 13th Century. Half a dozen villages near Tirupatī including Tirupatī itself were endowed to the temple by the Yādarāya rulers.

In a woody hill like the Vēṅkaṭācala, wild flowers might grow, but they might not have been the proper ones useful for worship. Hence some devotees chose to plant flower-gardens on Tirumala and supply the flowers from them to the temple for Vēṅkaṭēśvara's daily *pūja* and for special occasions and festivals. Some owners of the gardens might have put up *maṇṭapams* in them for shade and rest and for residence, and, as the processions in the streets during festivals attracted their mind, they would have thought of getting the Processional Images into their *maṇṭapams* and providing for their offerings with *tiruppōnakam* (boiled rice and green-gram mixed with ghee and a small quantity of pepper and salt to taste), and *appams* (thick sweet cakes of rice flour and jaggery boiled in ghee), small quantities of which were desired to be distributed among the visitors gathering at the place at that time, while a larger portion was reserved for apportionment among the managerial staff and temple servants. This process of assemblage and offering and distribution is called "Tiruvōlakkam" (*ōlagam* in Telugu and *āsthānam* in Sanskr̥t, levee).

Of the two festivals inaugurated by princess Sāmavai, the festival in *Puraṭṭāṣi* has continued to the present day. The other festival in *Mārgaḷi* seems to have been discontinued. No. 67 of the 3rd quarter of the 13th Century refers to the festival in *Puraṭṭāṣi* for Śrī Vēṅkaṭēśvara, while Nos. 74 and 75 mention festivals in *Puraṭṭāṣi* and *Cittirai*. A new festival was started by Tiruvēṅkaṭanātha Yādarāya in *Āḍi* month in his 9th year of reign (1330 A.C.) through the grant of half the village of Poṅgaḷūr as a *sarvamānya* remitting nearly 40 taxes levied on it (No. 99). So far three festivals have come to notice as having been celebrated for Vēṅkaṭēśa in the earlier half of the 14th Century.

Besides the three above festivals, the *tirukkōḍi-tirunāl* celebrated with the hoisting of the *Garuḍa* flag on the top of the flag-staff, other festivals were also conducted in the temple. A *vasanta* festival is referred to in No. 113

dated about the year 1360 A.C. which would have been carried on in the spring season, March–April. No. 168 mentions the *Kōḍai-tirunāl* a festival conducted during the summer in May–June.

For Śrī Gōvindarāja in Tirupati, No. 61 mentions a festival in *Vaikāṣi* in the latter half of the 13th Century, Vīra-Narasimha Yādavarāja's queen instituted a second festival for Śrī Gōvindarāja in *Āni* month, prepared a wooden car for His procession and endowed His temple with half the village of Payiṇḍappalli to meet the expenses of the new festival, to make a *Kūṭam* or *śikharam* (ornamental gold or gilded vase to be fixed as the crown of the car), and for repairs to the car and the temple, in the 30th year, (1235 A.C.) of the King's reign (No. 86). These two festivals continued till the 17th Century. Now-a-days the *Vaikāṣi* festival alone is conducted.

Śrī Kapilēśvara's shrine at the water-falls down the Hill within a mile to the north of Tirupati was built by Rāyan-Rājendra-Śōlan alias Brahmanārāyan-Munaiyadaraiyan, the head of Kōṭṭūr, a village which in those days lay within the bounds of the Hill on the north, Tirupati on the west and Tirucānūr on the south. From the name of the builder, Rāyan-Rājendra-Śōlan, it is inferable that he was an officer of Rājendra Cōla-I. the son and successor of Rājarāja-I, who ruled the Cōla empire from 1011–1044 A.C. Hence Śrī Kapilēśvara's shrine might have been constructed in the second quarter of the 11th Century. The central shrine of Śrī Kapilēśvara-Liṅgam facing west, with the shrine of His Consort Śrī Kāmākṣidēvi adjoining it on the south, stands in a beautiful locality below a boulder hanging from the Hill and in front of the water-falls and in the midst of a wood (No. 20, Vol. I).

In Tirucānūr the main Deity at the present time is Śrī Padmāvati or Lakṣmī, also known as Alarmel-Maṅga. But there is no mention of Her in any of the epigraphs. Nor is there any reference to Śrī Kṛṣṇa whose shrine is situated centrally in the temple just opposite to the main *gōpura*m, and who is stated in the *Padma-Purāṇa* of the Vēṅkaṭācala-Māhātmya to have been there worshiped by Śuka-Mahaṛṣi after whom the place has come to be called Śuka-puri, Śukanūr, Tiruc-cūkanūr. We have a mention of Aḷagiya-Perumāl only in No. 34 dated in the 5th year (1221 A.C.) of the reign of Rājarāja Cōla-III, and of an ancient grant of land or village to Him, of the levelling of a certain tract of land and making it suitable for cultivation by Pokkāran Pāṇḍiyadaraiyan, of his handing it over to the Kaikkōlas (weavers) of Tirucānūr who undertook to conduct a festival in *Paṅguni* for Aḷagiya-Perumāl (pp. 54, 55 and 106, Vol. I). No. 144 refers to some provision made for Aḷagiya-Perumāl along with Gōvinda-Perumāl and Nārāyaṇa (probably Yādava Nārāyaṇa installed in Gōvindarāja's temple). "Tiruvīḷāṅkoyil" occurs in it and it might be the shrine built for Aḷagiya-Perumāl Himself.



The installation of certain Ālvārs also is observed during this period. Tirumaṅgaiyālvār is the first one to come to notice in No. 40, in 1235 A.C. during the reign of Rājarāja Cōla-III. It is therein stated that his idol was installed in Śrī Gōvindarāja's temple some time previously by the villagers of the *Kuḍavūr* group of villages and that the residents of the *Kuḍavūr* village granted some land for his worship and offerings. On the grant of Poṅgaḷūr village by Tiruvēṅkaṭanātha Yādavarāya for Vēṅkaṭēśvara in 1333-4 A.C., Śiṅgaya-Daṇḍanāyaka requested the *Sthānattār* of Vēṅkaṭēśvara's temple to utilise the produce from the grant village: not only for the originally stipulated purposes of His newly started festival in the Āḍi month and the *Sitakara-gaṇḍan* offering, but also for the propitiation with one *Tiruppōṇakam* apiece to Vīra-Nārasīṅgaperumāḷ and to Tirumaṅgaiyālvār. The *Sthānattār* obliged him (No. 102 and pp. 105, 108 and 109 Vol. I).

Next we find Nammālvār enshrined near the *Kapila-Tīrtham* waterfall at the foot of the Hill by Vāṇēḍuttakaiyāḷagiyaṛ alias Pallavarāyaṛ about 1285-1290 A.C. (Nos. 57, 58 and 165 and P. 69, Vol. I).

At the foot of the Hill to the west of the *Kapila-Tīrtham* where the flight of stone steps commence to ascend the Hill, stands the shrine of Periyālvār, the foster-father of Āṇḍāl. It is not known when it was constructed and when his idol was installed in it. We have two inscriptions engraved on its wall, both recording the construction of two wells for drinking water apparently for the pilgrims, one by Kāmavilli (No. 177, Vol. I), and the second by Karaveṭṭi-Puli-Ālvār Mannarpiḷḷai of Uttaramēūr, with stone steps to descend into it, in the cyclic year *Saumya*, Śaka year 1411, corresponding to 25th January 1490 A.C. which is the penultimate year of Sāḷuva Naraśimha's rule, who is therein stated to have constructed the *gōpuraṁ* of Śrī Lakṣmī-Nārasīṁhasvāmi's shrine and probably also the big *gōpuraṁ* which fell during rains in December 1930 struck by a thunderbolt (No. 90 Vol. II). The second well might have been dug afresh in 1490 A.C. after the first one constructed by Kāmavilli would have been damaged and fallen into ruin and hence the time of the construction of the earlier one would have been more or less a century earlier, i.e., about the end of the 14th Century. Accordingly the shrine of Periyālvār, on the wall of which these first epigraphs were engraved, may date back to the middle of the 14th Century.

Besides these Ālvārs, the great Vaiṣṇava-Ācārya, Śrī Rāmānuja, appears in a few inscriptions of this period. From the detached words in the fragment No. 79-D and Nos. 171, 172, 173 and 175, Rāmānuja might have been installed in Vēṅkaṭēśvara's temple in the cyclic year *Saumya* noted in No. 79-D, corresponding to 1248-49 A.C., or having been enshrined earlier, some provision for his worship and offerings might have been made in that year, and Ānandālvān's grandson Vēṅkaṭattuṛaiyār might have provided for them

and might have also reared a flower-garden (No. 175) in the name of Rāmānuja. In No. 89 we find the *Śrī vaiṣṇavas* of Tirupati having undertaken<sup>2</sup> to provide a light and flower-garland for him in his shrine in Gōvindarāja's temple from the 50th regnal year of Vīra-Narasimha Yādavarāya, i.e., 1255<sup>1</sup> A.C. Some land was endowed to his shrine in Tirupati, and by an order of Śrīraṅganātha Yādavarāya dated in the 3rd year of his reign (1339–40 A.C.) water was allowed to it from the big tank in Tirupati on payment of 200 *paṇam* to Śrī Veṅkaṭeśvara's treasury.

The 13th Century witnessed not only the installation of some Vaiṣṇava Ālṅvārs but also the introduction of parts of their *Prabandham*. In the temple of Śrī Gōvindarāja, *Tirumōḷi*, a part of the *Prabandham*, was introduced with daily recitation together with a food-offering to Him, in the 14th or 24th regnal year of Vijaya-Gaṇḍagōpāla, i.e., in 1264 or 1274 A.C. (No. 61). This *Tirumōḷi* might be the one composed by Āṇḍāl, the *Nācciyār-Tirumōḷi*, rather than those composed by Kulāṣēkharāḷvār, Periyāḷvār, and Tirumaṅgai-yāḷvār. About the same time *Tiruppāvai*, also composed by Āṇḍāl, was introduced in Śrī Veṅkaṭeśvara's temple during His two festivals in the months of *Chittirai* and *Puraṭṭāṣi*, and similarly an offering was also provided at the time of its recitation (No. 74). Later on, about the middle of the 14th Century, during the reign of Śrīraṅganātha Yādavarāya, *Tiruvāymōḷi*, the part composed by Nammāḷvār, was introduced in Veṅkaṭeśvara's temple and an offering was also provided for Him after its recitation (No. 107).

After the prime necessities of lighting, flowers for worship and offerings are provided for a Deity on installation, embellishment and grandeur come into play. Jewellery and ornaments confer grace and beauty; and enlargement of the shrine through several apartments, corridors and *prākāra* walls and the celebration of numerous festivals with processions of the Deity on different vehicles and amply decorated, and accompanied by the music of the pipe and its accompaniments and attended by bulls, horses, elephants and camels nicely decorated, add to the grandeur of the Deity, conducing to His renown. The festivals began early for Veṅkaṭeśvara and were augmented during the 13th Century, but the extension of the temple took place later during the Vijayanagara times from the 15th Century onwards.

As regards personal decoration of the Deity, princess Sāmavai provided jewellery for the Image Maṇavaḷapperumāl alone. For Veṅkaṭeśvara the *paṭṭam* of gold imbedded with 6 rubies, 4 diamonds and 28 pearls presented by Parāntakadēvi-amman, a queen of Parāntaka-II Sundara Cōḷa, in the 16th year of the reign of her step-son Rājarāja-I in 1001 A.C. is the first instance of the gift of an ornament to Him (No. 14). The next one is the ornament for the hand; most probably a gold covering for the palm of Veṅkaṭeśvara's *Vaikunṭha-hasta*, the *Varada-hasta*, the front right hand, pointing downwards

to His feet, by Hōbala Yādava, king of Tañjai, possibly in the 13th or 14th Century (Nos. 116 and 117, Vol. I).

There was also decoration of the shrine when Jaṭa-varman Sundara Pāṇḍya-I placed a golden vase over the *Vimāna* (dome) "Hēmakalaśō-sthāpi" of Śrī Vēṅkaṭēśvara's shrine, quite possibly about 1256 A.C., when he came to the north on an expedition of conquest between the 5th and 10th years of his reign and proceeded upto the Kṛṣṇā river (No. 49 and pp. 67-69, Vol. I); and when about the same time Vīra Nṛsiṃhadēva Yādavarāya perhaps covered the *Vimāna* with gilded plate out of the gold he weighed himself against and presented to the temple (No. 91 and pp. 104-105, Vol. I).

Certain *maṭhams* (residences of *Sannyasis*, recluses) come to notice in the inscriptions of the 14th Century. On the grant of half the village of Poṅgaḷūr to Śrī Vēṅkaṭēśvara by Tiruvēṅkaṭanātha Yādavarāya in the 9th year of his reign, i.e., in 1330-31 A.C. for the expenses of the festival in the month of *Āḍi* instituted by him and the *Sandhi*, i.e., the *Sitakaragaṇḍan-sandhi*, inaugurated by Siṅgaya-Daṇḍanāyaka in the name of Rēcaya-Daṇḍanāyaka (No. 99), Siṅgaya-Daṇḍanāyaka requested the Sthānattār (managing body of the temple) to utilise the produce from the village Poṅgaḷūr for not only the expenses of the *Āḍi* festival for Vēṅkaṭēśvara and the *Sandhi* (food-offering) daily for Him but also for the propitiation of Vīra-Nārasiṅga-Perumāḷ and Tirumaṅgaiyālvār both stationed in Tirupati, and for the feeding of 32 *Śrivaishnavas* in the *Sitakaragaṇḍan-maṭham*, and from the balance to maintain a flower-garden, a water-shed and other charities (No. 102). From No. 104 of the 3rd year of Śrīraṅganātha Yādavarāya (1339-40 A.C.), we learn that there were two *Sitakaragaṇḍan-maṭhams*, one in Tirumala and one in Tirupati, that two flower-gardens were attached to the *maṭham* on Tirumala, viz., the *Ariśāṇālayan-nandavanam* and the *Vaṇṣaṭhakōpan-nandavanam*, that these *maṭhams* were placed by Siṅgaya in charge of certain *sannyāsis* who were required to hand them over to a recluse who paid 1000 *paṇam* and after his demise the properties were to revert to Siṅgaya on whose approval the *sannyāsis* would hand them over to another recluse on payment of 400 *paṇam* into the temple-treasury. By taking charge of these properties, the recluse, *Śiyar* or *Jiyar*, was under obligation to provide offerings to the Processional Images on the 4th day and on the hunting day of the festivals being seated in the two flower-gardens. It would have been out of the income of this *maṭham* that certain jewels are stated to have been prepared and decorated to Śrī Vēṅkaṭēśvara (No. 162). The *sannyāsi*, the *Jiyar* of this *maṭham* appears to have to render some service in the temple. Thus Siṅgaya Daṇḍanāyaka's *Sitakaragaṇḍan-maṭham* seems to contain the origin of the present day *Jiyar* or *Jiyangar* with his service in the temples of Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja.

## CHAPTER 17

### PERIOD OF THE FIRST VIJAYANAGARA DYNASTY

**T**HIS is the picture of Śrī Vēṅkaṭeśvara's temple in its several aspects and activities from its earliest glimpse in the 7th Century to the middle of the 14th Century, when the rule of the kings of the first or the *San̄gama* dynasty of Vijayanagara was established over this region.

During the period of time of this *San̄gama* dynasty, the first inscription that we meet with is that of Bukka-I (1355-1377 A.C.), granting a certain village to Tiruvēṅkaṭamuḍaiyān for His propitiation with 2 *tiruppōnakam* each day. As the epigraph is damaged, the date and the name of the village are missing (No. 178, Vol. I). Perhaps this offering came to be known as "*Bukkarāyan-Sandhi*" as noted in Nos. 219 and 225.

In the cyclic year *Prabhava*, on 18th January 1388 A.C., Mullai-Tiruvēṅkaṭa Jīyar, the manager of the *Ariśāṇālaiyan* flower-garden and *maṭham*, paid 100 *paṇam* from the income of Pūṅgōḍu village and started a festival in the month of *Māsi* in the name of the Vijayanagara emperor Harihara-II (1377-1404 A.C.), and supplemented this sum by a further payment of 100 *paṇam* in June 1390 A.C. for the supply of necessary provisions and articles (Nos. 185 and 186 of Vol. I and 83 of Vol. II).

Dēvarāya-II (1423-1446 A.C.) paid his personal visit to God Vēṅkaṭeśvara on 5th December 1429 A.C. and granted three villages, viz., Vikramāditya-maṅgaḷa and Eḷamaṇḍiya including Ciṅkūrakālu, both belonging to the *Rāja-Bhaṇḍāra* (king's treasury) of the Candragiri treasury, and Kaḷaru-Viḍḍāle, a previous grant elsewhere, and also paid 2200 gold *varāha* coins, and stipulated for the daily offering of 30 platefuls of cooked rice, 1 plateful of *pāyasa* (boiled rice mixed with milk, sugar and spice) and 1 plateful of *appa* (sweet cakes), totalling 33 plates and presented two big cups for holding spiced water and *puṇugu* (civet oil) for smearing the Deity's body. He also arranged for the celebration of a festival in the *Āsvayuja* month (September-October) for 9 days from the day of *Punarvasu* star, to end on the day of *Svāti* with *tīrihavāri* (sacred bath). The gift of the three villages is stated to have been made by Dēvarāya with libation of water and gold on the meritorious occasion sacred to Hari (Viṣṇu) of the *Uttāna-dvādaśi*, on which day Viṣṇu is supposed to wake up to activity after repose of four months from

the second lunar day of the dark fortnight of *Āṣāḍha* (June-July), and which occurred in the bright fortnight of the previous month of *Kārtika* (October-November) on the 8th November 1429 A.C. (No. 192).

A military commander of *Dēvarāya-II*, viz., Teppada Nāgeya Nāyaka, son of Muddeya Nāyaka, visited Śrī Vēṅkaṭeśvara in Śaka 1364, *Dundubhi*, corresponding to the 12th January 1443 A.C., presented 3000 *honnu* (*ponnu*, gold coins) as *Kāṇike* (gift) and paid 100 gold coins for *amṛta-paḍi* (sacred food-offering) of two platefuls with two flower-garlands and certain eight items, and also ordained for the making of three small plates with the 3000 gold coins presented by him (No. 209).

Amātyaśekhara (Chief Minister) Mallāṇa or Mallāṇḍaiyar, alias Mādhavadāsa, governor of Candragiri-rājya, son of Dēvarasar and disciple of Gōpināthayya, repaired the supply channel to the tank in Avilāli village, also dug a new distribution channel from the tank and levelled and brought under cultivation 5000 *kuḷi* of land, and from the increased yield of grain from these means, stipulated for the offering of 1 *tiruppōnakam* daily to Śrī Vēṅkaṭeśvara, and also presented 82 heads of cattle for ghee for the food-offering and for two lights in the sanctum, in Śaka 1330 i.e., 13—3—1409 A.C. (No. 194). In a small *Saṁskṛta-slōka* (No. 195) these two services of Mallāṇa, *naivēdyam* and *nitya-dīpam*, are noted. He had served under four Vijayanagara emperors from Bukka-I to Dēvarāya-II (Dev. Epi. Report, pp. 134—135). Again in Śaka 1366 corresponding to 2-10-1444 A.C. he excavated an irrigation channel to the tank in Pāḍi village and with the increased produce, arranged for two *sandhi* offerings for the God. Meanwhile in Śaka 1339, he constructed the *Tiru-mahāmaṇi-maṇṭapam* (the open portico in front of the sanctum) and dedicated it as his service to Śrī Vēṅkaṭeśvara on 25th August 1417 A.C. (No. 196). A damaged epigraph (No. 198) mentions detached words, 'being the disciple, Śrī Mādhavadāsar, *Ānanda-Vimāna*, executed, *paṇam*,' which indicate that he executed some work relating to the *Ānanda-Vimāna*, the dome over the sanctum, such as repairs or gilding. For the first time we are informed of the name of the *Vimāna* as "Ānanda-Vimāna."

Peri-Mallayadēva Mahārāja, son of Eṅṅakampaya-dēva Mahārāja with the *Sāluva birudas* (titles), as Śrīman-Mahāmaṇḍalēśvara, Mēdinī-mīsara gaṇḍa (the head or master of those having mu. tache on earth, i.e., a soldier, means the chief or commander of soldiers), and Kaṭhāri-Sāluva (member of the Sāluva family holding the Kaṭhāri or sword as the family emblem), paid 1000 *paṇam* for 1 *tiruppōnakam* to be offered daily to Tiruvēṅkaṭamuḍaiyān in Śaka 1368 on 10th October 1446 A.C. (No. 210) (also pp. 137—138 of Dev. Epi. Report).

In Śaka 1372 on 31st August 1450 A.C. another Sāluva Chieftain, Siṅu-Mallaiyadēva Mahārāja, son of Malagaṇḍayadēva Mahārāja, with the above

Sāḷuva titles paid 1200 *naṇṇaṇam* for the daily offering of 1 *tiruppōnakam* to Vēṅkaṭeśvara from the interest on this capital. As these donors would not be present in the temple to receive the donor's share of a quarter of the *prasādam* offered to God Vēṅkaṭeśa, it is stated that the total quantity of the *prasādam* provided for by several persons, including the *Rāyar-sandhi*, i.e., that provided in the name of Bukkarāya-I (No. 178), upto that date, would be distributed as per practice in vogue, i.e., among the temple staff and the pilgrims (No. 218).

Emperumānār-Jiyar, the Kōyil-Kēḷvi (supervisor or manager of the temple routine) and the owner and manager of the *Paṅkayacelli-tirunandavanam* flower-garden) and the *Maṭha* also on Tirumala, deposited 2000 *naṇṇaṇam* in the temple-treasury in the Śaka year 1367 on 13th December 1445 A.C. for 2 *tiruppōnakam* to be offered as his service to Vēṅkaṭeśvara daily along with the daily offering made as the *Bukkarāyan-sandhi*. This is the first reference we get of a *Kōyil-kēḷvi* and of his being the owner of the garden and the head of the *Maṭha* (religious institute) (No. 219). He was also one of the members of the *Sthānattār*.

This Emperumānār Jiyar made further deposits into the *Śrī-Bhaṇḍāram* for the propitiation of the Processional Images in Tirumala on the *puṣpa-yāgam* (tenth day of the festival when the whole body of the Mūla-Mūrti, the Main Idol, is decorated and covered with flowers) in his garden maṇṭapam in each of the 7 festivals conducted with the hoisting of the *Garuḍa* flag on the flag-staff, commencing from the festival in the month of *paṅguni*, and for Gōvindarāja in Tirupati on the *viḍāyārri* (rest after the strain of the festival, the 9th day), during *Vaikāṣi* and *Āni* festivals, by payment of 1000 *paṇam* on 17th February 1446 A.C. (No. 220); on the seed-sowing day (preparatory function on the preliminary day) in the 7 festivals on Tirumala and 2 festivals in Tirupati by paying 1000 *naṇṇaṇam* on 27th June 1446 A.C. (No. 221); a third payment of 1000 *paṇam* for offerings on the day of \**Kaiyār-cakram* (Sudarṣana-Cakra taken out to bring a small quantity of earth for sowing seeds). (on 17th July 1447 A.C. (No. 222). He made a final payment of 5000 *paṇam* in Śaka 1378 on 21st February 1457 A.C. for a night offering of a *tirukkaṇāmaḍai* for Gōvindarāja every day (No. 223), this amount to be utilised for excavating the tank in Avilāli, a grant village to the temple.

In No. 220, the method of distribution of the offered *prasādam* is indicated. In the earlier epigraphs the donor was stated to be entitled to a quarter share of the offered *prasādam*, but there was no mention as to the disposal of the balance of three-quarters. In this record it is mentioned that out

\* This and the above item of seed-sowing pertain to one item, but the two are mentioned here as separate items, probably intending one offering to be made earlier in the day and another later on the same day.

of 24 *nāḷi* of *prasādam* 4 *nāḷi* was given gratis to the *Ēkāki-Śrīvaiṣṇavas* looking after the *Paṅkayacelli* garden and living in the same *Maṭha*, 12 *nāḷi* for the 12 *nirvāham* (shares) of the *Sthānattār* (managers of the temple); 8 *nāḷi* of the *prasādam*, 1 *nāḷi* of *akkāli-prasādam* and 7 *appa-prasādam* to the *Śrīvaiṣṇavas* who chanted the *Tiruvāymoḷi* psalms at the *maṇṭapam*. The 4 plus 12 plus 8 *nāḷi* make up the 24 *nāḷi* of the *prasādam*. Out of the donor's share of the *akkāli-prasādam*, a small portion was granted as a free gift by the donor to the *Emperumāṇḍiyār* (temple damsels) and another portion to the *Tiruvakamṭaḍi-Kaikkōḷar*, persons of the weaver class who were rendering some service in the temple. There is a net balance still of 4 *nāḷi* and 7 *appam* which the donor received.

The quarter share of the donor in the *appa-prasādam* is herein noted as being 14 numbers; but usually it is only 13, as the total number prepared of the *appams* and other kinds of *paṇyāram* (edibles baked or fried) is only 52, as will be seen in the case of the distribution in *Gōvindarāja's* temple in the same inscription, where the donor's quarter share is given as 24 *nāḷi* of *prasādam*, 8 *nāḷi* and odd of *Maṭhaśeṣa-prasādam*, 2 *nāḷi* of *akkāli-prasādam*, and 13 *appa-prasādam*.

This *Kōyil-Kelvi* *Emperumānār Jīyar*, in providing offerings during the 7 festivals in *Tirumala* and 2 festivals in *Tirupati*, also arranged for propitiation of the two main idols in the two temples designated as *Periyaperumāḷ* with an offering and a *mātrai* (cooked rice mixed with curd only, even without salt) and also for *Tiruvirūṇḍa-Perumāḷ* in *Gōvindarāja's* shrine, i.e., God who is in the holy house or sanctum. It is not known which Deity is meant (Nos. 220 and 221). Likewise in No. 184 the donor *Aḷagappirānār Tirukkalki-kaṇḍāsar*, one of the *Sthānattār*, provided for an offering for a certain *Perumāḷ* (whose name is lost) and for *Śrī Varāha-Nāyanār* (*Śrī Varāhasvāmi* abiding in His shrine on the west bank of *Śrī Svāmi-Puṣkariṇī*, whose name occurs for the first time in this inscription), besides *Periya-Perumāḷ*, i.e., Central Deity *Vēṅkaṭeśvara* in Śaka 1301 on 13th January 1380 A.C.

In No. 187 details of individual distribution among the 12 *nirvāham* of the *Sthānattār* in *Vēṅkaṭeśvara's* temple are given, stating that the 11 *nāḷi* *prasādam* to be so distributed was granted as a gift by the donor *Mullai-Tiruvēṅkaṭa Jīyar* of the *Ariṣāṇālaiyan-Tirunandavanam* and *Maṭham*, 'to wit being the *prasādam* granted by you to the *Sthānattār*, the *Sthānattār* shall thus partake of it, as 4 *nirvāham* for the *Tirupati Śrīvaiṣṇavas*, 3 *nirvāham* for the *Sabhaiyār* of *Tiruccukanūr*, 1 *nirvāham* for the *Nambimār* (*Arcakas*, temple priests), 2 *nirvāham* for the *Kōyil-kēḷkum-Jīyars*, 2 *nirvāham* for the *Kōyil-kaṇakku-Tiruninraiūr-uḍaiyār*.' These numbers seem to indicate that 4 individuals from *Tirupati-Śrīvaiṣṇavas*, necessarily, 3 from the members of

the Sabhaiyār of Tirucānūr, 1 from the Arcakas of the temple, possibly the chief incumbent, 2 Kōyil-Kēḷkum Jiyars, the senior and the junior as at present, and 2 temple accountants, natives of Tiruninra-ūr (the village where Lakṣmī abides), the modern Tinnanūr near Tiruvalḷūr on the railway line between Arkonam and Madras, for the temple in which the junior Jiyar is the *Dharma-Karta* (Manager), formed the Sthānattār of Śrī Vēṅkaṭēśvara's temple) i.e., the committee of management.

One Śrīrāmadāsa, living in his hermitage in a flower-garden at the Pāpa-nāsa-tīrtha (about three miles to the north of the temple) paid 1000 *paṇam* in the Śaka year 1376 on 7-7-1454 A.C. for offering 1 *tiruppōnakam* every day to Vēṅkaṭēśvara in his name (Nos. 225 and 226), and also made a gift of good cows and jewels (No. 227). In No. 211 we note that Karuṇā-karadāsa, one of *Śāttāda-Śrīvaiṣṇavas* of Tirupati, generally called *Sātānis* or *Dāsa-nambis* [making flower-garlands for the temples, paid 100 *pon* (gold coins, probably *Varāhas*) in Śaka 1364 on 29th June 1442 A.C. for offering 1 *tiruppōnakam* to Śrī Gōvindarāja each day. Likewise Teppada Nāgeya Nāyaka deposited 100 *honnu* or *pon* in the same Śaka year 1364 on 12th January 1443 A.C., for one offering daily to Śrī Vēṅkaṭēśvara (No. 209). The 100 gold coins must have been equivalent to the 1000 *paṇam* or *naṇpaṇam* deposited by others for offering the same, one *Tiruppōnakam* daily to the Deity.

Perumāl alias Kōllikāvalidāsar paid 1000 *paṇam* in Śaka 1308 on 24th February 1387 A.C. for 1 *tiruppōnakam* each day to Gōvindarāja (No.228).

Thus the daily food-offerings to Vēṅkaṭēśvara and Gōvindarāja increased in number during this period.

The festivals, *tirukkoḍi-tirunāl* celebrated with the hoisting of the flag on the flag-staff, were three or four in the previous period, conducted in the months of *Puraṭṭāṣi*, *Cittirai* and *Āḍi*, and in *Mārgaḷi* also originally instituted by princess Sāmavai if it was continued at all. During the regime of the first dynasty of Vijayanagara, two new festivals were added to take place in the months of *Māṣi* in the name of Harihara-II by Mullai Tiruvēṅkaṭa Jiyar in January 1388 A.C. (Nos. 185 and 186), and in *Āṣvayuja* by Dēvarāya-II at the time of his personal visit on 5th December 1429 A.C., through grant of three villages and gift of 2200 *Varāhas* stipulating for the commencement of this festival from the day of *Punarvasu* and for its ending on the day of *Svāti* star (No. 192). *Āṣvayuja* month runs almost concurrently with the *Tamīḷ* month of *Puraṭṭāṣi* in which a festival would take place, ending with the ceremonial bath on the day of Śravaṇa star in the bright fortnight of *Āṣvayuja*. Hence the festival instituted by Dēvarāya-II to commence on the day of



*Punarvasu* must have been conducted in the latter half of the dark fortnight of *Āśvayuja*. Thus so far the festivals increased to 5 or 6. In a number of inscriptions we are informed that there were 7 festivals conducted for Śrī Vēṅkaṭeśvara and two festivals for Śrī Gōvindarāja in Vaikāṣi and Āni, making a total of 9 festivals (No. 213, 215, 220). No. 215 counts the 7 festivals from the *Ādi* festival to the *Cittirai* festival and states that the donor's offerings shall commence from the Māṣi festival. No. 220 also counts the 7 festivals occurring from the *Ādi* festival to the *Cittirai* festival but gives effect to the donor's offerings from the *Paṅguni* festival. However it is not declared in any of these inscriptions in which months these 7 festivals actually took place. Quite probably they would have taken place in *Ādi*, *Puraṭṭāṣi* 2 festivals, possibly *Mārgaḷi*, *Māṣi*, *Paṅguni* and *Cittirai* months 5 festivals for Vēṅkaṭeśvara. For Gōvindarāja in Tirupati the 2 festivals in *Vaikāṣi* and *Āni* months are mentioned.

In these festivals donors arranged for offerings to the Main Deity in the sanctum on certain days and to the three Processional Images at different *maṇṭapams* in flower-gardens during the processions and elsewhere on one or other of the 9 or 10 days of the festivals.

Besides offerings each day to the *Mūla-Mūrti* and also in some of the seven festivals, some donors provided for His propitiation on certain other occasions. Mudaliyār Tirukkali-kaṇḍāsar Aḷagapirānār, one of the *Śrīvaiṣṇavas* of Tirupati and one of the *Sthānattār* of Tirumala, paid 4000 *naṇṇaṇam* in Śaka 1356 on 16th July 1434 A.C., for providing a *sandhi* in his name to Tiruvēṅkaṭam-uḍaiyān from its interest for six months during the *Dakṣiṇāyanam* from the first day of *Ādi* to the end of *Mārgaḷi*, i.e., from the summer solstice (about the 15th July according to the Hindu Calendar) to the winter solstice (about the 15th January), each day at the hour of sunrise when God receives worship, and civet oil for smearing it over the holy face and camphor for waving a *hārati* (No. 207).

Four donors deposited 400 *Cakra-ṇaṇam* in Śaka 1367 on 13th December 1445 A.C., for a *Uttira-Paḍi* (an offering on the day of *Uttara-Phalguni* star) for Śrī Gōvindapperumāl and a *Rōhiṇi-Paḍi* for Śrī Kṛṣṇa (offering on the day of *Rōhiṇi* star) every month on the occurrence of these two stars and also for 1 *tirukkaṇāmaḍai* for Gōvindarāja on each of the 30 days of *Tiruppalli-Eḷucci* in the month of *Mārgaḷi* (No. 212).

Mullai-Tiruvēṅkaṭa Jīyar arranged in Śaka 1312 on 8th December 1390 A.C., through a payment of 1200 *ṇaṇam* for one *tiruvōlakkam* on each of the middle ten days during the *Tiruppāvai* recitation in *Mārgaḷi* month within the hearing of the Processional Images, Malai-kiniyāniṇṇa-perumāl and Nāccimār in Tirumala, and for 1 *appa-paḍi* and 1 *tirukkaṇāmaḍai* on the *Ṣattu-*

muṟai (last) day; and for similar offerings to Gōvindarāja on each of the ten days of the *Tiruppāvai* during the *Adhyayanōtsavam* in *Mārgaḷi*, (No. 187). From this inscription it seems that the *Tiruppāvai* was recited only during the middle ten days of the *Adhyayanōtsavam* in the two temples.

Giridēvappagal, younger brother of Śāntappa-Nāgappaṇan, son of Śāyannagal of *Ātrēya-gōtra*, purchased the *Lakṣmī-Nārasimhan-manṭapam* and a *nandavanam* on Tirumala for 600 *paṇam* and gave them to the temple, in lieu of which it was arranged in Śaka 1326 on 18th December 1404 A.C. to offer 1 *appa-paḍi* on the 7th day of each of the festivals and also 1 *tiruvōlakka-ccirappu* in the *Kōḍai-tirunāl* to the Processional Images at this *manṭapam* (No.191).

In Śrī Veṅkaṭēśvara's temple, *Vēdapārayaṇam* (recitation of the *Vēdas*) ceased somehow (*naḍavādiruṇḍapaḍi-āle*), while grandeur subsisted for *Tiruveṅkaṭamuḍaiyān* (through) all other rites, Mudaliyār Tirukkalikanṇi-dāsar<sup>1</sup> Aḷagappirānār, one of the *Sthānattār* of Tirumala, took keen interest in the matter; represented to Uḍaiyār Dēvaṇṇa-Uḍaiyār, apparently the governor of the Candragiri-rājya to resuscitate it as the *dharmam* of the Vijayanagara emperor at the time, Dēvarāya-Mahārāya (Dēvarāya-II), secured the grant of half the village of Siddhakuṭṭai alias Śrīnivasapuram in Kōṭṭāla-sthalam in Vaikunda-Vaḷanāḍu near Candragiri, which pertained to the *Rājabhāṇḍāram* (royal treasury), as a *śrōtriyaṁ* (grant to *Vēda-vid*, *Vēda-Pandits*), and assigned it to the temple so as to be given over to the 24 *mahājanam*, *Vēda* reciters engaged for *Vēda-Pārayaṇam* in the temple. The 24 *mahājanam* found its produce insufficient for their sustenance and requested the *Sthānattār* for the assignment to them, also of the other half of the village which belonged to the temple and which yielded 200 *paṇam* annually to it. The temple could not forego this income and it had to be made good in some way. Kalikanṇidāsar took the half village belonging to the Śrī-Bhāṇḍāram on an annual lease of 200 *paṇam* approached the villagers of the grant villages belonging to the temple, persuaded them to subscribe a few *paṇam* in each village and make up a total contribution of 200 *paṇam* to the temple annually, the quotas of the villages ranging from 5 to 21 *paṇam* per year. The villagers of the *Tiruvīḍaiyāṭṭam* villages, numbering-16, agreed on their behalf, an agreement by the village officers and officers of the two *nāḍus* (groups) comprising these villages, the *Tirukkudavūr-nāḍu* and *Vaikunda-Vaḷanāḍu*, was got registered, showing the contribution for each village with its name in a schedule. Thereupon the *Sthānattār* made over the half share of Siddhakuṭṭai village belonging to the *Śrī-Bhāṇḍāram* to the 24 *mahājanam* and enjoined on them the duty of rendering *Vēda-Pārayaṇam* in Śrī Veṅkaṭēśvara's temple through two individuals each month, i.e., 12 sets of two persons for the twelve months in a year. It was thus through the strenuous efforts of Tirukkalikanṇidāsar that the *Vēda*

*pārāyaṇam* in Śrī Vēṅkaṭēśvara's temple was resuscitated. These several transactions are detailed in Nos. 199-203 of which No.199 referring to the grant of the Rāja-Bhaṇḍāram share and its having been handed over to the 24 *mahājanam* and their representation of its inadequacy is dated in Śaka 1355 on 22nd November 1433 A.C.; No. 201 containing the *Śilā-śāsanam* (record on stone) executed by the village heads for their contribution in favour of the *Śrī-Bhaṇḍāram* and attested by them for each village is also dated on 22nd November 1433 A.C. together with their taking an oath and solemnly making their contribution on the *Uttāna-dvādaśi* day on 25th October 1433 A.C.; and No. 202 mentioning the quota of each village is dated a day later, on 23rd November 1433 A.C.; Nos. 200 and 203 recording the grant of the half share belonging to the *Śrī-Bhaṇḍāram* in the village, by the *Sthānattār* to the 24 *mahājanam* and asking them to render service by two each month, are not dated.

It would, however, appear that the *Sthānattār* and others did not evince interest in *Vēdapārāyaṇam* and did not encourage the chantors with *prasādam*, as they did encourage the reciters of the *Tiruvāymoḷi* with some *prasādam* as apportioned by the donor, Kōyil-Kēḷvi Emperumānār Jiyar (No. 220).

Two inscriptions bring to our notice, sales of house-sites. They are each in four detached parts and are damaged, and are dated in Śaka 1355 (1433 A.C.), mentioning Dēvarāya Mahārāya-II or a part of his *birudas*. A certain Perumāḷ-dēviyār had house-sites on Tirumala. She was issueless. She wished to sell her house-sites to the temple. Perhaps sale by a lady was deemed to have been invalid. Dēvaṇṇa Uḍaiyār, the grantor of the *Rāja-Bhaṇḍāram* share of Siddhakuṭṭai as the governor of Candragiri-rājya to the temple for *Vēdapārāyaṇam* as the *dharmam* of Dēvarāya-II in the same Śaka year 1355 (No.199), authorised Śrī Śaṭhakōpanāmbi Aḷagappirānār Gōvindaṇ to make a purchase of the sites from her and then sell them to the *Śrī-Bhaṇḍāram*, "for the responsibility laid on me by Dēvaṇṇa Uḍaiyār," "while I took possession of the available property." He did so, according to the prevailing value. No.204 records the sale of four house-sites with houses on them in Tirumala for 700, 1000, 1000.... *paṇam*, and No. 205 records the sale of four house-sites with houses on them in Tirupati for 2000, 450, 1500 and 4200 *paṇam*, inclusive of registration fee, and these sales are stated to have been registered in the registration office, the '*āvaṇakkalari*.' All stipulations made in the present day sale deeds and even some more are found incorporated in these documents of the 15th Century, such as: no encumbrance attaches to this; with my full consent I have signed it, by right of purchase the property shall belong to you, and I solemnly declare it a second and a third time; if any encumbrance is found attaching to it, I undertake to interpose myself to free it from the encumbrance; stones, permanent natural properties, future acquisitions, readily available products, future developments and other things of owner-

ship shall rightfully belong to you; it shall be rightfully fit for sale, mortgage, exchange, division, inheritance, gift and every kind of disposal; I agree not to demand a different price; I bind myself not to produce or execute a different second document; I agree not to point to omission of letters or omission of clauses and conditions and thereby demand a fresh presentation and registration. It is mentioned in No. 205 that a *Kāṇikkai* (donation) was made to *Śrī-Bhaṇḍāram* through *Dēvaṇṇa Uḍaiyar*. *Gōvinda*n signed the deeds as the vendor and some persons attested them.

No. 206 is also a damaged and detached epigraph of the time of *Dēvarāya* and refers to an adoption of a girl, as a symbol of which the adoptive mother is stated to have drunk pepper-water and the actual mother to have drunk turmeric-water.

The fragment No. 230-D, referring to the sale of some house-site, mentions the *Cittirai* month and *Anna-Uḷḷal* (Swing of the shape of the *haṁsa*, (swan). Probably a swing festival was conducted in the *Cittirai* month in the temple during this period. This festival was instituted, perhaps a second time, by *Sāḷuva Narasiṁharāya* in Śaka 1395 on 15th June-1473 A.C. for five days in the bright fortnight of *Mithuna*, June-July (No. 50 Vol. II), and not in *Cittirai* (April-May) as noted in the fragment. They must have been two separate festivals in two different months.

An illustrious ancestor of this *Sāḷuva Narasiṁha*, his great-grand-father, *Sāḷuva Maṅgidēva Mahārāja*, son of *Guṇḍa-I*, was a great general of *Bukka-I*, and successfully served under the latter's son, *Kumāra-Kaṁpaṇa* in his wars against the refractory rulers of the South, particularly against *Sāṁparāya* or *Śaṁbhuvarāya* in the middle region around *Kāñchi* on the southern border of the *Pālār* river and other petty chieftains, and more especially against the *Muhammādan Sultan* of *Madura*. Both were vanquished, and *Sāṁparāya* on submission was reinstated, while the *Madura Sultan* and his army were completely destroyed and the *pāṇḍya* country was freed from their molestations. Hence he was entitled '*Sāṁparāya-sthāpanācārya*' (the revered establisher of *Sāṁparāya* on the throne). This *Sāṁparāya* or *Śaṁbhuvarāya* was the *Teluṅga-Sāṁparāya*, and the *Śaṁbhukula-Cakravarti Tirumallinātha Śaṁbhuvarāyapperumāl* mentioned in No. 183 as having presented something to *Tiruvēṅkaṭamuḍaiyān*, and was perhaps his son. After his destruction of the *Madura Sultan* and the conquest of *Madura*, *Maṅgidēva* is said to have assumed the biruda '*Parapakṣi-sāḷuva*,' (the falcon hunting and killing other birds). It must have been this title in the contracted form of merely '*Sāḷuva*' that was adopted by his successors as a family name for in his two records Nos. 179 in *Telugu* and 180 in *Tamiḻ* mentioning his

fixing a golden vase over the *vimāna* above the sanctum and the gilding of the sanctum of Śrī Vēṅkaṭeśvara's temple in Śaka 1281, on 6th July 1359 A.C., Maṅgidēva is denoted as 'Śrīman Mahāmaṇḍalēśvara' and 'Mēdini-Misara-gaṇḍa' only without the 'Sāluva' title. He is also stated to have re-installed Śrī Raṅganātha and presented 60,000 *māḍas* (gold coins) to Him.

Sāluva Maṅgidēva's liege-lord, Kumāra-Kaṁpaṇa, son of Bukka-I, entitled 'Mahāmaṇḍalēśvara,' 'Arirāya-Vibhāja,' and Bhāṣaikkuttappuva-rāyara-gaṇḍa' is mentioned in No. 181 registering a gift of cows for a light for Śrī Vēṅkaṭeśvara in Śaka 1290, corresponding to 1368 A.C. by a *pekkaḍai* or *preggaḍa*, minister of his, probably the Brāhmaṇa general Goppaṇa (Vide Dev. Epi. Rep., pp. 131-132).

No. 193 records the presentation of a *paṭṭam* of gold and gems to the God of Śrī Vēṅkaṭa Hill by Śrīgiriśvara, the son of Viṣṇa-Dēvarāya, in Śaka 1352 given out in a chronogram, Śrīgiri does not appear to have been the son of Dēvarāya-II or Praudha-Dēvarāya. Dēvarāya-II had a brother named Vīra-Parvatarāya and likewise the name 'Śrīgiri' might be a *saṁkṛtised* form of the real *Telugu* name 'Parvatarāja.' It is not known who 'Viṣṇa-Dēvarāya' was? (Vide Dev. Epi. Rep. p. 136).

In No. 224 dated in Śaka 1372, 1450-51 A.C., we find that a certain Cennakēśavadāsar paid 1000 *paṇam* to two individuals for the privilege of excavating a supply channel from Painḍipalli village to pass through other villages to Tirupati and to extend it to the Avilāli tank, that the tenants of Painḍipalli objected to the excavation, alleging that their fields would be adversely affected, that thereupon the *Sthānattār* and *Adhikāri* Yajñarasar inspected the channel and apprehended damage to a number of plots in the village and apprised him of it. Then he recovered the 1000 *paṇam* from the two individuals, transferred the document in favour of the villagers, having perhaps compensated them, and cut a fresh channel from a different spot in the village at his own cost. In view of his investment of money for the excavation of the channel and of the yield from a new plot of land levelled and made fit for cultivation from the new channel, the *Sthānattār* arranged to provide 1 *tiruppōṇakam* each night to Vīra-Nārasimhapperumāl enshrined in Śrīnivāsapuram suburb of Tirupati and hand over the donor's quarter share of the *prasādam* to the residents of the *Rāmānujakūṭam* in the suburb, established by him. In this inscription, the articles for the offering are agreed to be issued from the 'Appan-Śrī-Bhaṇḍāram' perhaps a new store maintained in Śrī Gōvindarāja's temple, instead of from the 'Śrī-Baṇḍāram' as usually mentioned.

No. 217 brings to our notice a 'Rācamālīkam,' a supplier of flower-garlands to royal personages, named Cennappa Uḍaiyar, a *Niyōgi-Brāhmaṇa*

of Candragiri. He purchased a house-site in Tirupati from two *Vaiṣṇavas* of the place and the sale deed was registered in Śaka 1371 on 4th March 1450 A.C. under the historical introduction of the Vijayanagara emperor Mallikāṛjunadēva Mahārāya. As Candragiri formed the headquarters of the provincial governor, it was natural that suppliers of provisions and other necessities as well as luxuries should have taken residence in it. In that town an army also appears to have been stationed, as we find a 'paḍaiyil-irukkum-vyāpāri' (a merchant attached to the army) arranged for some service in the temple and placed it, in charge of the managers (No. 236, a fragment).

This was the state of affairs in Śrī Veṅkaṭēśvara's temple from about the middle of the 14th Century, when the rule of one of the earliest kings of the *Śaṅgama* dynasty, the second king, Bukka-I, was extended over this region as shown by No. 178 recording his name with his *birudas* and his grant of a village to the temple, though the traditional foundation of Vijayanagara or Vidyānagara was about two decades earlier in 1336 A.C. The grant village was to supply grain for a perpetual daily offering to Śrī Veṅkaṭēśvara. Like himself, some of the Śāluva chieftains and others provided for the Deity's daily offerings. The festivals with the flag-hoisting ceremonial, increased to seven in number and almost on each of the 10 days of every one of the seven festivals, two or three food-offerings of different kinds, cooked and baked or fried varieties, were arranged by devotees. Besides these 7 festivals, other festivals, such as the *Kōḍai-Tirunāl* in summer and *Adhyayanōtsavam* in *Mārgaḷi* month in winter with the chanting of the *Prabandham* were also performed with offerings on some days in them provided by private individuals. *Vēdapārāyaṇam*, suppressed or superseded by the *Tiruvāymoḷi*, was renewed and permanently established. Cows were presented by some persons for lights of ghee obtained from their milk. Jewels and ornaments were also offered to the God. Irrigation channels for supply of water to the tanks in the grant villages were excavated by some persons at their own cost. The deposits made into the *Śrī-Bhaṇḍāram* by donors for offerings were invested in digging new irrigation channels in the villages endowed to the temple or in repairing the old ones and also the tanks in them, such that the yield of grain, i.e., rice for the food-offerings, should have been greatly augmented and it should have been stored in the spacious granite stone *maṇḍapam* in front of the present newly built (in the first decade of this Century) \**Dēvasthānam* office situated to the west of Śrī Gōvindarāja's temple in Tirupati. This site was

\* Since been shifted to Kapila Tirtham Road (K.T.Road) into the newly constructed spacious three storeyed building. The old office building mentioned above is being given to the Sub-Collector's office, Candragiri.

till recently called the '*Kanijam-tōṣa*' (the garden of the granary), but now this *maṇṭapam* has been converted into different offices of the *Dēvasthānam* and rooms were also constructed over it's front portion. In this period, therefore, the temple enjoyed affluence in all respects and its fame also increased and spread all around, especially in South India.

#### GENERAL NOTE

1. Diacritical letters or marks may vary for the same word, appearing in different places in this book. Hence it may be noted that they are mainly depending on the original script of the inscriptions engraved on the granite slabs for a period ranging from 7th Century to 20th Century.
2. Capital letters are being liberally used to denote the importance of the person, place and time.

—Gopi krishna.

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## CHAPTER 18

### PERIOD OF SĀLUVA NARASIMHA'S REGIME

**I**N the next period of five or six decades to almost the end of the 15th Century, though Mallikārjuna and Virūpākṣa were the reigning sovereigns of the Vijayanagara empire, Sāluva Narasimha was the most prominent and influential general of the time who kept the empire closely knit, as may be observed from his own grant to Śrī Vēṅkaṭeśvara of two villages, Mupaduvēṭa and Māṅgōḍuvelada in Paḍaivīṭṭu-rājya in Śaka 1389 on 27th December 1467 A.C., (Vol. II, No. 30), and Dommarapaṭṭi in the same Paḍaivīṭṭu-rājya in Śaka 1395 on 15th June 1473 A.C. (No. 50), while Śrīman Mahāmaṇḍalēśvara Timmayadēva-Cōḷa Mahārāja granted to the temple the village Teppattināgaṇacāvaḍi and another in Paḍaivīṭṭu-rājya in Śaka 1386 on 5th May 1464 A.C. (Ibid No. 21); Antembaragaṇḍa Vallabhayaḍēva Mahārāja granted Parandalūr in Pottapi-nāḍu (present Cuddapah district) comprised in the Udayagiri-rājya; and Kōṇērīrāja granted Maruttuvakkuḍi and Vāḷai-Kulaccēri in Soḷa-maṇḍalam in Śaka 1415 on 19th August 1493 A.C., (Ibid. No. 106). His earliest contact with Śrī Vēṅkaṭeśvara's temple was when he made a grant of the village, Ālipuram in the Candragiri-rājya in the Śaka year 1378, cyclic year *Dhātu* on 12th September 1456 A.C., after about eight years from the beginning of his career as the governor of the Province in Mysore with the capital in Kalyāṇapura, his heritage as mentioned in the "*Śāḷuvābhyaḍayam*," and meanwhile transferred himself to Candragiri (Dev. Epi. Rep. pp. 144-145).

On 18th January 1464 A.C., his cousin Sāluva Mallayaḍēva made a grant of the village Elambākkam in the Candragiri-rājya to Vēṅkaṭeśa. How Mallayaḍēva could grant it if Sāluva Narasimha was the governor of the Candragiri-rājya at that time, or where Narasimha was, if Mallayaḍēva was its governor then, are not known. Further, Timmayadēva Cōḷa Mahārāja made a grant of two villages in the Paḍaviḍu-rājya to the temple on May 1464 A.C., (above). In 1467 and 1468 A.C. Sāluva Narasimha granted villages both in Paḍaviḍu-rājya and Candragiri-rājya (Nos. 30, 31 and 34) and confirmed, on 30th May 1482 the grant originally made by him of Durgasamudram (near Tirupati) on 13th October 1472 A.C. (No. 79). Obviously he must have been at the helm of Vijayanagara government, wielding authority over the provincial governors, military officers and others of the entire state



so as to be able to make grants in different provinces. With the assistance of his able commander Tuḷuva Narasa Nāyaka, he brought the rebellious chiefs of the South to subjection and maintained intact the central provinces of the empire, though he could not reconquer the northern western and the southern-most regions from the Gajapati ruler of Orissa. Through his mandate (*niyōgam*) issued to the managers of Śrī Vēṅkaṭeśvara's temple on 11th August 1484 A.C. in regard to the object of supplying perfumery and other articles daily for the ablutions of Vēṅkaṭeśvara and Gōvindarāja from the Rāmānuja-kūṭams in Tirumala and Tirupati and for the daily propitiation of Kulaśekharaīlvār (No. 22), from the income of Guṇḍippūṇḍi granted some time previously for the purpose, the practice of the supply of perfumery and other items relating to the bath of both the Deities was alone confirmed, while the propitiation of Kulaśekharaīlvār was left out (No. 81). The next date for Sāluva Narasiṃha in these inscriptions is furnished as 20th April 1485 A.C. in No. 82 which records his installation of Lakṣmī-Nṛsiṃha in the shrine at the foot of the front hill beside the pathway over it (at Alipiri or Aḍipaḍi).

Mukhappālam Nāgama Nāyaka was a subordinate military officer of Sāluva Narasiṃha. For his liege-lord Śrīman Mahāmaṇḍalēśvara Sāluva Narasiṃharāya Mahārāja Uḍaiyar's merit, in August 1487 Nāgama Nāyaka laid a flower-garden in Tirumala, consecrated the flowers from it for the decoration of Vēṅkaṭeśvara, arranged for lighting two lamps daily in His presence and granted the village Tiradampāḍi in Kaccippēṭṭu-śīrmai which Narasiṃharāya Uḍaiyar had bestowed on him as a fief to answer the requirements of his military service (No. 87).

The latest reference to Narasiṃha occurs in regard to the situation of a stone-stepped well constructed by Karaveṭṭipuliyaīlvār Mannarpillai of Uttara-Mērūr recorded in No. 90 dated on 25th January 1490 A.C., wherein the situation of the well is indicated as being to the south of the *gōpuram* of the Lakṣmī-Narasiṃha's shrine (No. 82 above) and of the big *gōpuram* at the foot of the hill, both of which are said to be the service of Śrīman Mahāmaṇḍalēśvara Sāluva Narasiṃharāya Mahārāyar.

His further career lasted for two more years only upto 1492 A.C., in which year he seems to have died, and his son Immaḍi-Narasiṃha occupied the Vijayanagara throne and ruled it till 1505 A.C. with the support of Tuḷuva Narasa Nāyaka, the father of the great Kṛṣṇadēvarāya and his brothers.

Thus during his 44 years of military career from 1448 A.C., to 1492 A.C., Sāluva Narasiṃha administered his home provinces of Kalyāṇapura, Candra-giri and Paḍaviḍu-rāyjas in the earlier stages and finally the entire Vijayanagara empire successfully without the semblance of usurpation of it.

\* Sāluva Narasiṃha patronised Śrī Veṅkaṭeśvara's temple and made grants of eighteen villages, instituted the *ḍōlāmahōtsava-anna-uṭṭal-tirunāl* (swing festival) for five days in the *Mithuna* or *Āni* month (July) in its bright fortnight with elaborate ceremonial and sumptuous offerings day and night (No. 50), and also provided for offerings during the different festivals including the seven *Brahmōtsavams*; he constructed the *Vasanta-maṇṭapam* in the midst of the Puṣkariṇī, instituted the *tiruppaḷḷi-ōḍattirunāl* (floating festival) on different days during different festivals, purchased the *tīrthavāri-maṇṭapam* from the temple priests, constructed four *maṇṭapams* on the bank of the pond and four *maṇṭapams* inside the temple in the *Saṃpaṅgi-Pradaḱṣiṇam* (the second enclosure in the temple in which *campaka* or *saṃpaṅgi* trees grew in those days) and provided for offerings at these *maṇṭapams* to the Processional Images in the names of himself, of his eldest son Kumāra-Narasayyan (who is Immaḍi-Narasimha later on occupied the Vijayanagara throne), of his third son Cikka-Taṅgaman, and of his second son Periya-Taṅgaman (No. 51) and a large quantity of food-offering on the first night of the swing-festival in the name of his mother Mallāyamman (Mallāmbika) (No. 50). He also constructed the front *gōpuram* (tower) and other *gōpurams* in Śrī Veṅkaṭeśvara's temple and the unfinished *gōpuram* at the entrance to Tirumala village, as well as the *gōpurams* in Gōvindarāja's temple in Tirupati and the big dilapidated *gōpuram* at the foot of the front hill (Nos. 79 and 34).

Kandāḍai Rāmānuja Ayyaṅgār appears to have been his *guru*, spiritual teacher, and he was made the manager of his free feeding-houses called *Rāmānujakūṭams* (after the name of this Rāmānujāyyaṅgār) constructed by him in the north street in Tirumala and within the Gōvindarāja's temple in Tirupati, to which the donor's share of all offered prasādams provided by himself were stipulated to be delivered for feeding *Śrivaishnavas*. Later on he constructed a *satram* (a free feeding house) near the entrance *gōpuram* of the temple in Tirumala, placed it in charge of Hastigiriayyan, endowed the temple with five villages on 16th March 1468 A.C., stipulated for the offering of 30 *sandhi* daily together with some sweet preparations and ordered the donor's share of the offered *prasādam* to be delivered to Hastigiri-Ayyan for feeding men in the *satram* and also pay the *Brāhmaṇas* wages for carrying the *prasādam* to the *satram*, for cooking in the *satram* and for buying vegetables (No. 34). Gaṅgureḍḍipaḷḷi was also granted by some one for free feeding in this *satram* daily for the merit of Sāluva Narasiṅgarāja-Uḍaiyar (No. 125). Besides these two feeding houses, he constructed a third *satram* to the west of the Svāmi-puṣkariṇī on the bank of the tank excavated by him called

\* Though Sāluva Narasiṃha patronised Śrī Veṅkaṭeśvara's temple and rendered several services and charities in it, his patron God appears to have been "Śrī Rāmacandra," as the colophon at the end of No. 30 points out. (For further information, vide Dev. Epi. Rep. Pages 137 to 147).

the Narasiṅgarāya-kōṇēri and arranged for conducting this *satram* for 10 days during the *Brahmōtsavam* in Puraṭṭāṣi month.

Besides Sāļuva Narasiṁha, his cousin Sāļuva Mallayadēva, Timmayadēva-Cōja Mahārāja, Vallabhayadēva Mahārāja and Kōṇērīrāja, who granted villages to Śrī Vēṅkaṭēśvara, as noted above, Śrīman Mahāmaṇḍalēśvara Gaṇḍabhērūṇḍa periyā-Timmanarāja Uḍaiyar, son of Kommarāja Uḍaiyar, endowed the temple with Puduccēri, a part of the prior grant village, Vēṭṭuvakkulattūr in the *śirmai* (tract) which formed his hereditary chiefship on 5th June 1494 A.C., (No. 126), like Mukhappājam Nāgama Nāyaka of Tiradampāḍi in his fief in August 1487 A.C.) (No. 87).

Thus during this second half of the 15th Century, Śrī Vēṅkaṭēśvara's temple came into possession of about 30 villages interspersed in the different provinces, in addition to the 20 villages it had been endowed with, in the prior period in an almost compact area near Tirupati. The temple must have had its staff to collect the produce from all these villages together with the grain-tax, gold-tax and other levies which appertained to the grants and which were specified in some cases, since in each instance of a grant, the *Sthānattār* or managers of the temple agreed to collect them. In particular, Sāļuva Narasiṁha granted the village Durgasamudram within two miles to the south of Tirupati for the specific purpose of constructing *maṇṭapams*, *gōpurams* and other structures both in Tirumala and Tirupati, and in consonance with it, the *gōpurams* must have been constructed, the Narasiṁharāya *āsthāna-maṇṭapam* in front of the *dhvajastambham* and other four pillared *maṇṭapams* in the *saṁpaṅgi-pradakṣiṇam* and on the bank of the Puṣkariṇī in Tirumala and the two *gōpurams* and *maṇṭapams* in Śrī Gōvindarāja's temple in Tirupati (No. 79 and line 9 of No. 34). The *Vasanta-maṇṭapam* at the entrance to Śrī Gōvindarāja's temple was incompletely constructed by Vaṇ-Ṣaṭhakōpa Jiyar from the income of the village Pūṅgōḍu, an old grant to the temple, and it was completed and roofed over by a temple accountant Nallār-Aṅgāṇḍai (No. 83).

In the matter of daily offerings, more than a hundred offerings or *sandhis* were provided by numerous devotees, including 57 *sandhis* daily with 68 measures of rice and some sweets stipulated by Sāļuva Narasiṁha, with 4 offerings by his queen Śrīraṅgāmbadēvi (No. 4, 30, 34 and 25), his elder brother Sāļuva Timmarājadēva-Mahārāja with 4 offerings (No. 17), his cousin Mallayadēva Mahārāja with one offering together with one *appa-paḍi*, one *tirukkaṇāmaḍai* and one *pāyasa-harivāṇam* (No. 18), his other cousins Sāļuva Rāmacandra with one (No. 19), Sāļuva Parvatarāja with four (No. 23), Sāļuva Timmarāja with four for Vēṅkaṭēśvara and two for Ādi-Varāhasvāmi in His shrine on the west bank of the Puṣkariṇī (No. 76), and Sāļuva Goppayyan with one big

cupful of *Pānakam* each night throughout the year (Nos. 41 and 42); a number of Mahāmaṇḍalēśvara Mahārājas, provincial governors and chieftains, with one or two offerings and Vallabhayaḍēva Mahārāja with 8 *sandhi* each (No. 35). Kaṇḍāḍai Rāmānuja Ayyaṅgār arranged for offering one *appa-paḍi* and one *tirukkaṇāmaḍai* daily along with the *sandhi* of Narasiṅgarāja Uḍaiyar (No. 26), for 4 *dadhyōdana-sandhi* during the *Tōmālasēva* each morning (No. 38), two *rājāna-tiruppōnakam* each night to Veṅkaṭeśvara and two to Gōvindarāja (No. 40), and 4 *tiruppōnakam* to Veṅkaṭeśvara and 4 to Gōvindarājā, and 8 *sandhi* to Kulaśēkharāḷvār (No.128) whom he installed somewhere near the north passage of the Tirupati Temple (not traceable now) (No. 36). Kōyil-kēḷvi Emperumānār Jiyar secured two villages in Śōḷa-maṇḍalam for Veṅkaṭeśvara from Kōnērīrāja in whose name one *tiruppōnakam* was offered daily to Him (No. 106), Kumāra-Tātayyaṅgār, one of the *Ācārya-puruṣas* of Tirupati provided for one *rājāna-tiruppōnakam* with two measures of rice daily along with the *Rāyar-sandhi* (No.109); a *Niyōgi-Brāhmaṇa* of Candragiri for one offering each day (No. 2); Veṅkaṭavalliyār, a damsel attached to the temple of Śrī Narasiṃhaḍēva for one daily offering (Nos. 5 and 6); Periyaperumāḷ Jiyar, manager of the *Tiruvēṅkaṭanāthan* flower-garden and *maṭham*, for a double offering each day along with the *Bukkarāyan-sandhi* (No.7); and Malaikiniyaninṇaperumāḷ Kuppar for one daily offering along with the *Bukkarāyan-Sandhi* (No.9); Periyaperumāḷdāsār stipulated for a daily offering known as "*Alaimēlumaṅgai-Nācciyār-sandhi*" (No.69).

In regard to festivals, the *tirukkoḍi-tirunāl* which commence with the hoisting of the *Garuḍa* flag to the top of the *dhvaja-stambha* or the flag-staff, usually called *Brāhmōtsavams*, remained seven in number as in the previous period, but the offerings provided on each of the 10 or 12 days of each festival increased vastly. Six months during which the *Tirukkoḍi-tirunāl* was celebrated are noted in some inscriptions, viz., *purattāṣi* and *paṅguni* (Vol. II Nos. 96, 68,110, 105, 108), *Arpaṣi* and *Māṣi* (No. 112), and *Āḍi* and *Cittirai* (Nos. 38, 50 and 142). The seventh month of the festival is not mentioned in any epigraph. The number of days in the festival is differently counted according to the provision made by donors for offerings to the Processional Images in it. In No. 1 of Vol. II, nine days are specified upto the day of *tīrthavāri-ādhivāsam* (holy bath avabhṛtha and rest (Vol. I No. 213) after the processions during the festival) counted from the day of hoisting the *Garuḍa* flag. Nos. 83, 127 and 138 of Vol. II refer to twelve days of the festival from the day of *Kaiyār-cakram* to *Viḍāyārri*, that is from the second day prior to the day of flag-hoisting on which the *Sudarśana-Cakram* is taken out to the outskirts of the town wherefrom a small quantity of earth is brought to the temple to be put into small earthen pots in the *Yāga-Śāla*, the sacrificial and fire-place room, to form the beds for sowing the nine kinds of grains and pulses known as the *navadhānya-aṅkurārpaṇam* on the next day, i.e., the

day previous to the flag-hoisting. With the *Dhvaja-ārōhaṇa*, raising the *Garuḍa* flag to the top of the flag-staff commences the festival proper with processions of the single Image, Malaikiniyaninṇa-Perumāl or shortly Malayappa, on some days, and along with His two Divine Consorts, Śrīdēvī Bhūdēvī, on other days, as space on the particular vehicle permits. On the eighth day from the day of the *dhvaja-ārōhaṇa*, counted as the first day, takes place the procession on the car of the three Images, the three *Utsava-Mūrtis*, with great pomp through the four main streets around the temple. On the eighth night takes place the procession of Malayappa alone on the horse vehicle as a galloping ride for a hunt (Vol. II No. 96). On the ninth day, is the *tīrthavāri*, ablutions in the front *maṇḍapam* of Śrī Varāhasvāmī's temple from the water of the Svāmi-Puṣkariṇī. On the ninth night takes place the *dhavaja-avarōhaṇa*, the withdrawing of the *Garuḍa* flag from the top of the *dhavaja-stambha*, flag-staff, indicating the ending of the festival. On the tenth night takes place *puṣpa-yāgam*, flower-kirtle, covering the whole body of Vēṅkaṭeśvara with garlands and flowers (Vol. II, No. 135), and on the eleventh day is the *Viḍāyārri* (rest, repose). Nos. 109 and 134 of Vol. II mention *Puṣpa-yāgam* and *viḍāyārri* as being conducted on two separate days, one after the other. As such, from the day of the *Kaiyār-Cakram*, the *viḍāyārri* day becomes the thirteenth day, and this conflicts with its being counted as the twelfth day in the above Nos. 83, 127 and 138. That the two functions, the procession of the *Kaiyār-Cakram* and the *tirumuḷai-tirunāl* (*aṅkurārpaṇam*, seed-sowing) take place on two separate days, the one after the other, is clearly indicated in Nos. 222 and 221 of Vol. I by making provision for offerings in them both to Vēṅkaṭeśvara and to Gōvindarāja as on two separate days. Likewise the offerings provided by the donor in No. 213 of Vol. I on the *tirumuḷai-tirunāl* (seed-sowing day) and on the *tīrthavāri-nāl* during the seven *Brahmōtsavams* to Vēṅkaṭeśvara and in the two *Brahmōtsavams* to Gōvindarāja are stated in No. 214 to be excellent *naivēdya* made to them on the first and last days of the grand festivals, though seed-sowing is only a preliminary rite on the day previous to the actual commencement of the festival with the raising of the flag, while the *tīrthavāri*, ablutions, forms the ending rite of the festival.

The vehicles employed for processions of the Images only of the festival on the eighth day, are noted as having been the car on the eighth day (No. 12) and the horse on that night (No. 96), both for Vēṅkaṭeśvara and Gōvindarāja, and the *tiruvanantal*, *Śēṣavāhanam* (serpent vehicle) for Gōvindarāja on the ninth day. The vehicles on the other days are not specified. But offerings were arranged to the Deities at the time of raising the flag to the top of the flag-staff (No. 69 of Vol. II), on the third, fourth, fifth and seventh days (No. 18), on the sixth, seventh and *Puṣpayāgam* and *viḍāyārri* days (No. 134), on the sixth and seventh days (No. 103), on the first seven days in the Cittirai festival

on the *anna-uñjal* (swan-shaped swing) in Sāluva Narasimha's *maṇṭapam* on the south side of the *dhvaja-stambham* (No. 50), and on the twelve days of the festival (Nos. 83, 127 and 138 of Vol. II). More than a score of donors preferred the seventh day of the *tirunāl* for making offerings to the Deities.

The present-day arrangement of the vehicles for processions in the festival is as follows: on the day preceding the *dhvaja-ārōhaṇam* is the procession of Sēnādhīpati or Sēnai-Mudaliyār and then seed-sowing, *aṅkurārpaṇam*; the *dhvajārōhaṇam* on the evening of the first day after a procession of the Images in a golden *tiruci*, a palanquin-like vehicle, and on the night the procession on the big *Śēṣa-vāhanam* (serpent vehicle);

On the Second day	Morning:	Small Śēṣa-Vāhanam;
	Night:	Hamsa (swan)-Vāhanam;
On the third day	Morning:	Simha (lion) Vāhanam;
	Night:	Mutyapu-Pāṇḍali (pearl canopy);
On the fourth day	Morning:	Kalpa-vṛkṣa (divine wish-giving tree);
	Night:	Sarvabhūpāla (Lord of the entire earth-a canopy)-Vāhanam;
On the fifth day	Morning:	Palanquin with the Deity in it dressed as a bewitching beauty Mōhini;
	Night;	Garuḍa (Brāhmaṇi kite) Vāhanam;
On the sixth day	Morning:	Hanumān (Monkey-God)-Vāhanam;
	Evening:	Tiruci with the three Deities in it in white gowns sprindled thickly over with saffron mixed sandal, (giving an appearance of <i>Vasaṇtam</i> , turmeric water mixed with lime) as the customary function in the marriages on its sixth day, and thereby the procession itself is designated <i>Vasaṇta-Utsavam</i> .
	Night:	Gaja (Elephant) Vāhanam.
On the seventh day	Morning	Sūrya-prabha (sun's halo) Vāhanam;
	Night:	Candra-prabha (moon's halo)-Vāhanam;
On the eighth day	Morning:	Rathōtsavam (car procession);
	Night:	Aśva (Horse) Vāhanam;

On the ninth day	<b>Morning:</b> First procession in Pallaki (palanquin) the day of Śravanam star, being considered as Śrī Vēṅkaṭeśvara's birth-asterism.  Second procession in Tiruci distributing oil and turmeric powder for tīrthavāri, avabhṛtha (ablution) at Śrī Varāhasvāmi maṇṭapam with the water of the Svāmi-puṣkariṇi.
	<b>Night:</b> Procession in tiruci and the <i>dhvaja-avarōhaṇa</i> , withdrawal of the flag from the flag-staff.

This present day practice is in consonance with the system described in Śrī Vēṅkaṭācala-Māhātmyā, Bhaviṣyottara-Purāṇa, except in regard to one or two items. In the inscriptions the procession of the *Kaiyār-Cakram* (*Sudarśana-Cakram*) to bring earth and the filling of the small earthen pots with this earth for seed-sowing, are stated to take place on two days separately prior to the day of flag-hoisting. The Purāṇa mentions them as taking place on one day only, the day previous to flag-hoisting, as in practice nowadays with the procession of *Sēnādhipati* or *Sēnai-Mudaliyār*, and not of *Sudarśana*. The Purāṇa notes that the *dhvaja-ārōhaṇa* takes place in the early morning, *uṣaḥ-kāla*, but it is now done in the evening. The vehicles used on the different days are the same but it mentions a procession on the seventh day evening, on the *Maṅgalagiri*, quite possibly the *tiruci* which festival is now absent. Likewise, the *Puṣpayāgam* stated in the Purāṇa to have been performed on the tenth day ceased to be in vogue long ago. It was renewed on 14-11-1980, but not on the specified day. As the "Vēṅkaṭācala-Māhātmyā" was compiled and presented to Śrī Vēṅkaṭeśvara by a certain Paṇḍi Vēṅkaṭatturaivār alias Jīyar Rāmānujayan in the Śaka year 1413 on 27th June 1491 A.C., he would have incorporated in the above Purāṇa the procedure, obtaining in the temple at that time (No. 95 of Vol. II).

No. 83 of Vol. II states that the processions of Śrī Gōvindarāja and Nācīmār (His two divine Consorts) were conducted as in a marriage and their being seated on the swing in the *Vasanta-maṇṭapam* on the fifth day of the festival is likened to swinging together on a sea-saw in a marriage. No. 127 of Vol. II states that the fifth day of the festival on which Śrī Kṛṣṇa went out in procession was the day of marriage, and that the sixth day was the festival of *Vasanta*.

On the sixth day in each of the seven festivals in Tirumala, the three Processional Images were taken to the Rāmānujayan flower-maṇṭapam in

the shrine of *Ghānappirān* or *Jñāna-Pradān*, *Varāhasvāmi* on the west bank of the *Svāmi-Puṣkariṇī* and propitiated with an offering of a *sugiya-paḍi*, then placed on the swing there and plied to and fro on it, and next carried, in circumambulation of Śrī *Varāha*'s shrine thrice (No.68).

Tiruvēṅkaṭacciṟukkan Tiruppanippillai Emperumānār, in charge of the public works of the temple of Vēṅkaṭēśvara, arranged for offerings to Malai-kiniyaninṇa-Perumāḷ on the 12th day of each of the 7 festivals and an extra one on the 7th day in them at the Sāḷuva Narasimha's *maṇṭapam* in the *Saripaṅgi-pradakṣiṇam* for the merit of Immaḍi-Narasimharāya Mahārāya, son of Sāḷuva Narasimharāya, in Śaka 1426 on 20th September 1504 A.C., (No. 138).

In Tirupati, Śrī Gōvindarāja's Processional Image was taken to the Tirumaṅgai-Āḷvar's shrine, probably the one beside the road to the Kapila-tīrtham, on the 7th day of the two festivals in *Vāikaṣi* and *Āni* and again on the 9th days on the *tiruvanantal*, serpent vehicle, and offered an *appa-paḍi* on each of these four days (No. 122). Kaṇḍāḍai Rāmānujayaṅgār had constructed a shrine on the way leading north from Tirupati Temple and installed an idol of Kula-śekhara in it sometime prior to November 1468 A.C., (No. 36) and stipulated for the propitiation of Gōvindarāja when He proceeded to it on the *tiruvanantal* on the 9th days and on the Viḍāyāṅgi days, i.e., four days in the two, festivals (No. 134). Gōvindarāja was taken also to Raghunātha's (Śrī Rāmā's temple on the *tiruvanantal* on the 9th days in His two festivals (No. 118) and propitiated there in a *maṇṭapam*; and again together with His two Nāccimār on the day of Viḍāyāṅgi in the *Vaikāṣi* festival and provided with offerings (No. 110).

All the 7 *Brahmōtsavams* for Vēṅkaṭēśvara were commenced with the hoisting of the flag, and only in two of them conducted in the *Tamiḷ* months of *Puraṭṭāṣi* and *Paṅguni* the car was used for the procession (Vol. II. Nos. 68, 96, 100, 105, 108, 110, and 111). For Gōvindarāja in Tirupati the car was employed for procession on the 8th days in both the *Brahmōtsavams* held in *Vaikāṣi* and *Āni*.

On the ninth day in each of the seven festivals for Vēṅkaṭēśvara and two festivals for Gōvindarāja, there appears to have prevailed in those days the custom of reading out the temple accounts, perhaps those relating to the income of the temple from the pilgrims during the previous eight days of the festival, by the temple accountants in the presence of the Processional Images seated in front of the temple-granary; and, since the accounts were read out in front of the granary (*amudupaḍi-vāṣalil*, at the gate of the rice-store), it is probable that the expenditure of rice and other grams and pulses also from



the store-room during the previous eight days for the food-offerings comprising *prasādam* and *paṇyāram* paid for by the pilgrims was included and read out (Vol. II, No.115).

Though it is not specifically mentioned, it is the practice at the present day to draw a small decorated empty car in advance of the big car with the Processional Images seated on it, on the car-festival day of Śrī Vēṅkaṭeśvara, to signify that the festival, the *Brahmōtsavam*, was in the past aeons inaugurated by Brahma, the Creator, and that He actually ever conducts it for Vēṅkaṭeśvara. That small car is known as the "*Brahma-Ratha*" and Brahma is supposed to be present in it invisibly managing the festival.

A number of *maṇṭapams* (porches) in front of houses and in flower-gardens were constructed by certain individuals both on the Hill and in Tirupati at which the Deities in their processions during these *Brahmōtsavams* and other festivals and on some auspicious and holy days were required to be propitiated with offerings.

Besides the *Brahmōtsavams* or Tirukkoḍi-tirunāl, other festivals also existed in the two places. The *kōḍai-tirunāl* or summer festival commenced on the day of *Cittirai* star occurring in the *Cittirai* month (April-May) and lasted for twenty days (Vol. II, No. 126). The first three days in it are celebrated as the "*Vasāntōtsava-tirunāl*" (No. 127). Offerings were provided by the devotees on the first day, on the tenth day and on the twentieth day. Kandāḍai Rāmānujayaṅgār, the manager of his own Rāmānujakūṭams and of those organised by Sāḷuva Narasimha and also the manager of the *por-Bhaṇḍāram* (*pon*, gold-treasury) appointed through a mandate of Sāḷuva Narasimha's son, Immaḍi Narasimha (No. 133), provided not only for the offering of 20 *appa-paḍi* on the 20 days to Malaikiniyaṇṇa-Perumāḷ and Gōvindarāja but also 20 pot-fuls of *pānakam* (jaggery mixed in water and spiced) to both the Deities and for the singing of his *ulā* or praise in the sanctum while the two Deities went in procession slowly and leisurely during the *Kōḍai* festival (No. 134). Kumāra-Tātayaṅgār also arranged for the offering of 20 *appa-paḍi* to Vēṅkaṭeśvara in the 20 days (No. 109); and Mahāmaṇḍalēśvara Uttamaṅgaḍa. Gaṇḍabhēruṇḍa Narasarāja Uḍaiyar stipulated for the offering of 20 *appa-paḍi* to Gōvindarāja at the *maṇṭapam* constructed by him in front of the temple on the 20 days of the *Kōḍai-tirunāl* (No.127). Like the *Brahmōtsavams* the *Kōḍai-tirunāl* was already inaugurated in the previous period in the 17th year of reign of Vīra Nārasiṃhadēva Yādavarāja, i.e. 1222 A.C. and appears to have been in vogue in 1404 A.C. (Vol.I Nos. 168 and 19.1)

Likewise the *Adhyayanōtsavam* (the festival in which the psalms of the *Vaiṣṇava Ālṅkāra* were chanted) is seen to have been instituted by Muḷḷai Tiruvēṅkaṭa Jiyar, manager of the *Ariśāṇālaiyan* flower-garden at Tirumala,

in Śaka 1312 on 8th December 1390 A.C., through payment of 1200 *paṇam* for offerings on each of the middle ten days during the recitation of *Tiruppāvai* (psalms composed by Śrī Āṇḍāl i.e. Śūḍikkoṭutta-Nācciyār and forming part of the *prabandham*) in the *Mārgaḷi* month, the *Dhanur-māsam*, within the hearing of Malaikiniyaninṇa-Perumāḷ and the two Nāccimār at Tirumala during their processions in the streets, and for Gōvindarāja also on the same ten days in Tirupati (No. 187 of Vol. I). And in Śaka 1367 on 13th December 1445 A.C. two Śrīvaiṣṇavas of Tirupati and two temple accountants jointly provided for offerings to Gōvindarāja on each of the 30 days of *Tiruppaḷḷi-Eḷucci* during the same *Mārgaḷi* month (from about the 15th of December to about the 15th of January (No. 212 of Vol. I). Thus the *Adhyayanōtsavam* and the *Tiruppaḷḷi-Eḷucci*, though conducted in one month i.e. in *Mārgaḷi*, were two separate festivals, as may be seen from the provision made for offerings to the Deities separately for the two simultaneous festivals. Moreover in the case of the *Adhyayanōtsavam* the number of days of the festival is differently noted as 22 and then supplemented by 2 days as maximum 24 days (No. 134 of Vol. II), as 23 days (In Nos. 83 and 109) and as full 24 days (No. 138 of Vol. II) while the *Tiruppaḷḷi-Eḷucci* lasted for the full 30 days of *Mārgaḷi*. There was also the *Tuvakkam* (commencement) of *Iyalpā* (a part of the *prabandham*) on the first day and the *Tiruvadhyayanam* lasted for 24 days till the day of *taṇṇir-amudu* (vaḷi)-*tiruttu-nāl* (day of clearing the path-way to the water-source) (Vol. II, No. 138). This clearing of the path-way was to the *Ākāṣagaṅgā*-water-fall from which even now water is brought for the daily worship of Veṅkaṭeśvara and which is specified in No. 95, wherein it is also stated that the clearing took place on the day next to the day of the *Tiruvadhyayanam* of Kaṇḍaikōḷi-Nācciyār and that large quantities of offered *prasādam* were also conveyed to the water-fall and partaken of by the *Sihānattār* (temple-managers) and others assembled there at the time.

In Tirupati also, a similar function of clearing the path-way to the water took place and Gōvindarāja proceeded to witness it (No. 85), but as the inscription is only fragmentary, the date and the source of water are missing. In a like manner, No. 29 mentions *Snāna*, ablutions, for Gōvindarāja in company with Śrīdēvi and Bhūdēvi for the good of the world, with rites prescribed by Rāmānujārya, quite probably the *Vaiṣṇava-Ācārya* Śrī Rāmānuja, from the water of a certain source which is sanctified by the *Dēvas* and by the invisible flow into it of holy waters from the sacred rivers. The occasion of the *snapana* is not mentioned. Gōvindarāja is usually taken to the *Kapilātīrtha* on the *avabhṛtha* day, i.e. 9th day of His *Brahmōtsavam* in the earlier days of *Vaikāṣi*, for *Cakra-Snāna*, the holy bath of His *Sudarṣana-Cakra*, and on the day of *Yajurvēda-Upākarma* in the month of *Śrāvaṇa* to put on the *Yagñīspavita* (sacred thread) with due rites, on which day of *Paurṇami* (full moon) generally occurs the star *Śrāvaṇa* as noted in No. 29. But the occasion

would not have been Gōvindarāja's *Adhyayanōtsavam* as in the case of Vēṅkaṭeśvara. Now-a-days Gōvindarāja's *Adhyayanōtsavam* is performed in the *Tamiḷ* month of *Tai*, and not in the *mārṅaḷi* month as we find in these inscriptions, i.e. from about 15th January.

In Śaka 1385 on 18th January 1464 A.C., Sāluva Narasimha's cousin Sāluva Mallayadēva Mahārāja, son of Eṭṭakampayadēva Mahārāja, instituted the *Tiru-pavitra-tirunāl*, *pavitrōtsavam* (a festival with purificatory rites) for Vēṅkaṭeśvara to run for 5 days in the month of *Āvaṇi*, commencing with the *aṅkurārpaṇam*, seed sowing, on the night of the tenth lunar day of its bright fortnight, decorating the *tirumāmaṇi-maṇḍapam* on the eleventh lunar day, and seating the three Processional Images in it on the twelfth lunar day after putting on the *pavitrām*, a knotted ring of *darbha* grass or silk string to Him, and performing the due purificatory ritual and thereafter taking the three Images in procession through the streets. Though the main function on the twelfth lunar day alone is noted in the epigraph, it must have been repeated on the next two days also, as the festival was stipulated to be performed for five days. And during the ceremonial, large quantities of offerings were also arranged (No. 18). In Śaka 1415 on 17th February 1494 A.C., Timmaṇa-Daṇḍanāyaka, a Brāhmaṇa military commander of Candragiri, provided with an offering of one *appa-paḍi* to the Processional Images on the day of *tuvakkam*, commencement of the *pavitra-tirunāl*; in Śaka 1417 on 31st August 1495 A.C. Kaṇḍāḍai Rāmānujayaṅgār provided for one *appa-paḍi* on each of the 5 days of the *tirunāl* (No. 134); and in Śaka 1426 on 20th September 1504 A.C., Tiruvēṅkaṭacciṅkkan Tiruppaṇippiḷlai Eṇperumānār arranged for the offering of five *atirasa-paḍi* in all on the 5 days of the Pavitrōtsavam (138). A long time ago this festival stopped and has been revived some years back.

In the cyclic year *Vijaya*, the Śaka year 1395, on 15th June 1473 A.C., Sāluva Narasimha inaugurated the *ḍōlā-Mahōtsava-anna-uḷjal-tirunāl*, a festival on the swing of the shape of the swan, to be celebrated with elaborate ritual and supply of large quantities of different articles such as rice, milk, ghee, curd, spices, oil, cloth, sandal and turmeric, to last for 5 days, commencing on the seventh lunar day of the bright fortnight of the *Mithuna* month with the sowing of the nine kinds of seeds and providing huge quantities of *prasādam* (cooked food) and of six varieties of *Paṇyāram* (edibles baked or parched or boiled in ghee, generally denoted as *Paḍis* being prepared with a measure of rice or pulses), both day and night, together with one *sandhi* after full decoration of the Deities in the night, in the name of his mother Mallāyamma (No. 50). This *utsavam* was celebrated on the *uḷjal* or swing in his own *maṇḍapam* constructed to the south of the *dhvaja-sthambham* (flag-staff) and in the *sampanṅi-pradakṣiṇam*, but nowadays known as the

*Tirumalarāya-Manṭapam*. Later on some devotees made provision for offerings to the Processional Images at this maṭṭapam on one or more days of this festival and during other festivals also.

Along with the institution of the swing festival, Sāluva Narasiṃha himself arranged for seating the three Utsava-Mūrtis on the swing on the first seven days of the *Cittirai tirunāl* (the *Brahmōtsavan* in *Cittirai* month), on the tenth festival day of the *Kōḍai-tirunāl* and on the *San̄kramam* day (the *Makara-San̄krānti*, the winter solstice), and for their propitiation with six kinds of offerings (No. 50). Timmaṇa-Daṇḍanāyaka, the military commander of Candragiri, provided in February 1494 A.C. for an offering to the Images on the day of commencement of the swing festival, as he did in the *pavitrōtsavam* (No. 113). Kaṇḍāḍai Rāmānujayaṅgār stipulated for an offering to the Images on each of the five days of this festival, as during the *pavitra-tirunāl* (No. 134), and Tiruvēṅkaṭacciṅkkan Tiruppaṇippillai Eṃperumānār also arranged for an offering on each of the five days as he did in the *pavitra-tirunāl* (No. 138).

Besides the above festivals, a *tōppu-tirunāl*, a festival conducted in a grove or a small wood for a period of twenty days, comes to notice in No.113, and Timmaṇa-Daṇḍanāyaka provided for an offering on the commencement (*tuvakkam*) day of the earlier ten days and on the first day of the latter ten days.

Not only festivals but also certain auspicious days, such as *Śrī Rāma-Navami*, *Nṛsiṃha-Jayaṅti* and *Kṛṣṇa-Jayaṅti*, formed occasions for special worship, offerings and processions. *Śrī Rāma-Navami*, the ninth lunar day of the bright fortnight of the *Telugu* month of *Caitra*, is considered a holy day as the day of the birth of the *Avatāra*, incarnation, of *Śrī Rāma*, Rāmacandra. It is observed by persons in their houses also. On that day *Śrī Rāma* alias Raghunātha, as having been born in the family of Raghu-Mahārāja, was given an offering in His temple in Tirupati and another offering on His arrival at the shrine of Hanumān (Āñjanēya, His ardent devotee) after a procession through the streets (No.118) and a further offering at the *maṭṭapam*, constructed by the donor Śaraṇu Ṣeṭṭi in Narasiṅgarāyapuram suburb in Tirupati (130). A levee or *āsthānam* takes place in the temples on this day.

Likewise, *Nṛsiṃha-Jayaṅti* is observed by some people in their households as the birth day of the *Avatāra* of *Śrī Narasiṃha*, the destroyer of the demon Hiraṇyakaśipu, the father of Prahlāda, on the 14th lunar day of the bright fortnight of the *Telugu* or lunar month *Vaiśākha*. The next day the full moon day is *Vasanta-pūrṇima* and on this day as also on other days, such as *Śrī Rāma-Navami*, *Śrī Jayaṅti* and during festivals, a certain Tammayan made provision for offerings to *Aḷagiya-Śiṅgar*, *Nṛsiṃha*, *Yōgā-Nṛsiṃha*, enshrined in the *Vimāna-Pradakṣiṇam* of *Vēṅkaṭeśvara*'s temple at the

northeast end (101). Kaṇḍāḍai Rāmānujayaṅgār provided for the ablutions of Aḷagiya-Śiṅgar denoted as the Vēṅkaṭattari, the Lion of the Vēṅkaṭa Hill, with gingelly oil and sandal paste, and His oblation, with *prasādam* and *paṇ-yāram* on *Vasaṅta-paurṇami* day and on *paṅguni-Amāvāsya* (No. 38). And Tiruppanippillai Emperumānār arranged for an offering to this Vēṅkaṭattari on *Vasaṅta-paurṇami* day (138), also called Citra-paurṇami, as it occurs in the solar month of Cittirai.

Similarly *Śrī-Jayaṅti* occurring on the eighth lunar day of the dark fortnight of the lunar month *Śrāvaṇa*, is observed as a holy day by house-holders as *Kṛṣṇa-Janma-Aṣṭami*, the birth day of Śrī Kṛṣṇa, the charioteer of Arjuna on the *Mahābhārata* battle-field whereon He expounded the *Bhagavat-Gītā* to Arjuna. The day is also called *Gökulāṣṭami*, on account of His birth in *Gökula*. Further the star *Rōhiṇi* generally combines with the eighth lunar day. A number of devotees provided for offerings to Him or to Vēṅkaṭeśa and Gōvindarāja on that day. As a boy, He is deemed to have pilfered butter from small pots hung from the roofs in cowherd's houses by jumping high to seize it; and this frolic is exhibited that day at certain places by fixing on the ground two upright bamboo poles with a cross pole tied high up to them horizontally. A small pulley is tied to the horizontal pole through which is suspended a new cloth folded with a cocoanut and other things from a rope. Some young man attempts to seize the cloth bundle and jumps up to catch it, but it is pulled up by the rope to become out of his reach, and after several attempts he seizes it. Hundreds of people gather to witness it. At the end of this function, some offerings are provided for the Deity. This function is known as *uṇi-aḍi* in *Tamiḷ* and *uṭlu* in *Telugu*.

A big offering was arranged for Vēṅkaṭeśvara at the time of the incarnation of Śrī Kṛṣṇa on *Śrī Jayaṅti* day, and an offering of a *Śiḍai-paḍi* to Gōvindarāja in Tirupati (Nos. 88, 91, 96, 101), to Kṛṣṇa Himself in Vēṅkaṭeśvara's temple, and to Gōvindarāja on the day of the *Uṇi-aḍi* of the accountants (132), and to Vēṅkaṭeśvara alone (138).

The *uṇi-aḍi* was performed on *Śrī-Jayaṅti* day itself (No. 96) and in the month of *Āvaṇi* (No. 83). It took place at a number of places, in front of the houses of the donors, at their *maṇṭapams* and *maṭhams*, one after another, and offerings were provided at each place, and in particular five kinds of offerings to *Pillai* (boy Kṛṣṇa) (146).

There are other usually observed sacred days occurring when the sun enters the different signs of the zodiac, on which occasions *tarpaṇam* with libations of water and gingelly seeds is performed to the names of the male and female ancestors, such as the *Amāvāsya*s (new moon days), *Saṅkramam* (solstices) and equinoxes.

Out of the *Amāvāsyas* in different months, the one in the solar or *Tamiḷ* month of *Tai* was specially chosen as most auspicious for offerings to Gōvinda-rāja and He was propitiated on that day at Hanumān's shrine when He was taken in procession to it (No.96), and at the *maṇṭapams* of donors (Nos. 105 and 111), and also on the twelve *Amāvāsyas* occurring in a year (No.127).

On *Saṅkramam* i.e., *Makara-Saṅkramam* day (winter solstice), Sāluva Narasiṃha arranged for the seating of the Processional Images on the *anna-uṅjal*, the swing in his *maṇṭapam* and for making six kinds of offerings to them (No. 50). Timmaṇan, one of the *Sabhaiyār* of Tiruccukanūr, provided on that day for offerings both to Vēṅkaṭēśvara and Gōvindarāja with ablutions to the latter (No.100), and two temple-accountants for offerings alone to both the Deities (No. 115), and two other donors for offerings to Gōvindarāja only (Nos. 117 and 127).

*Āḍi-Ayanam* or *Kaṭaka-Saṅkramam* (summer solstice), the commencement of the *Dakṣiṇa-Ayanam* from about the 15th of July, just as the *Makara-Saṅkramam* commences the *Uttara-Ayanam* from about the 15th of January, is a very significant day in the routine of the temple. The Processional Images are seated in the front *tirumahāmaṇi-maṇṭapam*, given ablutions and then well dressed and decorated with jewels and offered different kinds of *prasādam*s and *paṇyāram* which are thereafter distributed among the *Arcaka*, *Jīyar* or *Jīyaṅgār*, *Ācārya-Puruṣas* and others, who are hereditary *mirāṣidārs* or right-holders, and also among the members of the managing Board and the senior Executive officers of the temple, in a big levee or *āsthānam*. This is the first of the three major *āsthānam*s celebrated in the temple during the year, known nowadays as the *Āni-vara-Āsthānam* i.e., the levee taking place at the end of the solar month of *Āni*, but actually it takes place on the first day of the succeeding month of *Āḍi* and hence it is designated in the epigraphs as the "*Āḍi-Ayanam*". With this day begins the temple year, as it is the beginning of the Fasli year. The uniqueness of it lies in the holding of the big bunch of keys of the temple by the *Arcaka*, the *Jīyaṅgār*, the head of the temple administration and the executive officers, one after the other, indicative of the services rendered by them and the authority exercised by them.

As it forms the beginning of the temple year, fresh accounts of income and expenditure are commenced from this day. This aspect is stressed in the inscriptions in which provision for offerings was made for both Vēṅkaṭēśvara and Gōvindarāja on this day, particularly by some of the temple accountants, stating that the offerings were to be made at the time of opening the new year accounts or immediately after opening them in the two temples. In No. 116 provision was made for offerings not only to Tiruvēṅkaṭamuḍaiyan and Gōvindapperumāl on the *Āḍi-Ayanam* day, but also to Tiruvirunda-Perumāl, Prasanna-Tiru-

malaiyan, Yādava Nārāyaṇapperumāl and Uḍaiyavar, all the four stationed in Śrī Gōvindarāja's temple. This shows that separate accounts were maintained in the past in the two temples of Vēṅkaṭeśvara and Gōvindarāja, though Gōvindarāja's temple in Tirupati was within the jurisdiction of the *Sthānattār* (Managers) of Vēṅkaṭeśvara's temple on Tirumala (Nos. 95, 115, 116, 118 and 132). Since these two temples and other minor temples are now managed by the Board of Trustees of the Dēvasthānams and as there is a separate Dēvasthānam Office in Tirupati, this office maintains all accounts starting for each year from 1st July taken as the beginning of the *Fasli* year as a convenient date instead of from the day of the *Ādi-Ayanam* or *Anivara-Āsthānam* which generally occurs about the 15th of July.

While *Ādi-Ayanam* i.e., *Kāṭaka-Saṅkramaṇam* and *Makara-Saṅkramaṇam* popularly called "*Saṅkramam*" or "*Saṅkrānti*" are known as the "*Ayana-Saṅkrānti*" (the summer and winter solstices respectively), the sun's entry into the signs of cancer on his progress to the south, and of capricorn on his return progress to the north, i.e. his entry into the sign of aries during his northern progress, and into the sign of libra during his progress to the south are known as *Viṣu-Saṅkramaṇams*, the spring and autumnal equinoxes, the beginning of the solar month *Cittirai* or *Mēṣa* (the name of the sign of zodiac) and the commencement of the solar year and the beginning of the *Arpaṣi* or *Alpiṣi* month respectively, and are *Viṣuvat-Puṇya-kāla* for *tarpaṇam*. On the *Cittirai-Viṣu* day offerings were provided by a devotee to Raghunātha or Śrī Rāma as also on other days (No. 88); to Gōvindarāja (the Processional Image) and Nāccimār at the *Citrakūta-maṇṭapam*, the large portico at the entrance to His sanctum, by the members of the *Sabha* (managing committee) of Tirucānūr (No. 105); and to the Processional Image at the *Śrī Karaṇa-maṇṭapam* (of the accountants) by three residents of Paramēśvara-maṅgalam (No. 132). On *Arpaṣi-Viṣu* or *Tulā-saṅkramam*, Viṅṇēśvara Śrīrāman, a temple accountant, arranged for an offering to Raghunātha (No. 88), and Periyaperumālḍāsar, one of the *Ēkāṅgi-śrīvaiṣṇavas* of Tirumala, provided for *Tirumañjanam* and *Tiruvōlakkam* for Gōvindarāja (No. 137).

The day before the *Makara-Saṅkramaṇam* is the day of *Bhōgi* feast, while the day following it, is the day of *pāḍiya-vēṭṭai*, *pāruvēṭṭa* (galloping for hunt), and it is also observed as *Kanu-day*. For the *pāḍiyavēṭṭai*, Śrī Gōvindarāja and Nāccimār were taken to a *maṇṭapam* about a mile to the east of Tirupati on the road to Rēṇiṅunṭa, and at it were given offerings as the donations of certain devotees; and some donors who had constructed *maṇṭapams* on the way also provided for offerings in them. Aṅtembaragaṇḍa Uragōla-Suratrāṇa Baicarāja Timmarāja, the Secretary of Mahāmaṇḍalēśvara Kommarāja Śiṟu-Timmarāja, constructed a *maṇṭapam* in the name of his master and arranged for the offering of a *tiruvōlakkam* at it to Gōvindarāja, Nāccimār.

and also to Sēnai-Mudaliyār on their arrival at it in a *tālam* or *tiruci* vehicle (No. 97). Kōyil-kēlvi Rāmānuja Jiyar, manager of the *Paṅkayaccelli* flower-garden and *maṭham*, stipulated for the offering of one *appa-paḍi* at the entrance of his *maṭham* to Gōvindarāja on His way back from the *pāḍiya-vēṭtai* to the temple (No. 122).

Being also the *kanuvu* day, Śaṭhakōpadāsar Narasimharāya Mudaliyār arranged for a *tiruvōlakkam* to Nācciyār, i.e., Śūḍikkūḍutta-Nācciyār (Āṇḍāl), after ablutions on the occasion of the Kanuppaḍi (No. 68). On that day Raghunātha was given an offering after a bath (No.88), and Sītādēviyār with two offerings after a bath (No.118).

*Mahānavami* is the ninth day of the *Śaran-Navarātri* festival, and on this day and also on the day of *Vaikāṣi-Viśākham*, i.e., the day of the star *Viśākha* occurring in the solar month *Vaikāṣi* or *Vaiyyāṣi*, Raghunātha was provided with offerings (No. 88).

*Dīpāvali*, the festival of lights with rows of lights of oil put up inside and in front of houses, is a day of merriment, and generally youngsters display crackers and other fire-works for amusement on the occasion. In the temple a major *āsthānam* (levee) is conducted on that day at the present time. In the 15th Century, in the Śaka year 1413 on 27th June 1491 A.C., Mahāmaṇḍalēśvara Baiccarāja Timmayadēva Mahārāja stipulated for ablutions to Vēṅkaṭēśvara's Processional Image, for His offering, for His decoration with one full round flower-garland of the shape of the moon and His procession through the streets on the day of *Dīpāvali*, and also on the day of *Ugādi*, and similarly to Gōvindarāja too on those two days, when a *tiruvōlakkam* or *āsthānam* was conducted in the two temples and distribution of sandal, betel-leaves and areca-nuts and also *prasādam* and *paṇyāram* took place, together with the offering of *mātra* (cooked rice mixed with thick curd) to the *Mūla-Mūrtis* of Vēṅkaṭēśvara and Gōvindarāja (No.94). An offering of one *appa-paḍi* was provided for Gōvindarāja on that day by Mahāmaṇḍalēśvara Narasarāja, son of Kommarāja Śiṟu-Timmarāja, out of 115 *appa-paḍi* arranged for His offerings on several occasions (No.127). Three residents of Paramēśvara-maṅgalam arranged for an offering of *Sugiya-paḍi* to Śrī Gōvindapperumāḷ at the *Śrī-Karaṇa-maṅṭapam* (relating to the temple accountants) on the days of *Dīpāvali*, *Yugādi* and *Cittirai-Viṣu*, and an offering of an *appa-paḍi* at the same *maṅṭapam* on the days of *Āḍi-Ayanam*, *Tirukkārtikai*, *Uṟi-aḍi* and *Tai-Amāvāsyā*, thus indicating that on all these days there was a procession of the Image through the streets of Tirupati (No. 132).

Just as the *Dīpāvali* is a festival of lights in house-holds, *Tirukkārtikai* occurring on the full moon day in the solar month of *Kārtiki* is a festival of lights in temples of both Śiva and Viṣṇu. On that day an offering was provided



to Vēṅkaṭeśvara (Processional Image) at the *tiruppū-maṅṭapam* of Kaṇḍāḍai Rāmānujayaṅgār (No. 56), which indicates a procession of the Image on the occasion, and another offering elsewhere (No. 138). From No. 123 it appears that a *Kūṭam* or bonfire was lighted, probably in the open street before the temple, on that day and the Processional Image was taken there to witness it. While returning into the temple, He was conducted to the *Yamunattuṇṇai-vān-maṅṭapam*, situated at the north east corner where flower-garlands are made daily for the decoration of the Deities, and given an offering in it. In Tirupati, Gōvindarāja was taken out in procession and provided with an offering in the temple before procession and during procession at the *Śrī-Karaṇa-maṅṭapam* (No.132). And Raghunātha also was given an offering that day (No. 88), and one on paṅguni-Uttiram again.

*Ēkādaśis*, the 11th lunar days in the two fortnights of each month in the year, are days of fast, and the following days, *Dvādaśis*, the 12th days, are days of feast. These two days occurring during the *Cātur-māsya*, the four months of the rainy season when *Sannyāsis* (monks) stay at a particular place till the end of the rains, i.e., from about the beginning of July to about the end of October, and during which period Śrī Viṣṇu is supposed to go into *yōga-nidrā*, contemplative sleep, from the *Śayana-Ēkādaśi* and wake up on the *Uttāna* or *Prabōdhana-Ēkādaśi*. On the first, middle and last *Ēkādaśis* and *Dvādaśis*, devotees provided for processions and offerings to both Vēṅkaṭeśvara and Gōvindarāja. Śrīman Mahāmaṇḍalēśvara Kommarāja Śiṅu-Timmarāja Uḍaiyar provided in Śaka 1412, in June 1490 A.C., through a deposit of 1600 *naṇṇam* for *Tiruvōlakkams* (*āsthānam*s with offerings and their distribution) on the first *Dvādaśi*, the middle *Ēkādaśi* and the *Uttāna-Dvādaśi* in the *Cātur-māsya* for Vēṅkaṭeśvara; and for two *tiruvōlakkams* on the two *Dvādaśis* after processions through the streets on the first *Ēkādaśi* and the middle *Ēkādaśi* and a *tiruvōlakkam* on the *Uttāna* or *Prabōdhana* or *Kṣīrāb̥dhi* or *Kaiśika-Dvādaśi* the last *Dvādaśi* in the *Cātur-māsya*, after a procession on the *Uttāna-Ēkādaśi*, to Gōvindarāja (No. 91). Mahāmaṇḍalēśvara Narasarāja Uḍaiyar, son of Kommarāja Śiṅu-Timmarāja Uḍaiyar, the donor in the above record, in Śaka 1416, on 5th June 1494 A.C., made an additional provision of an offering of one *appa-paḍi* on each of the *Ubhaya* dual, (the first), the *naḍuvil* (middle) and the *Uttāna* (waking,) the (last) *Ēkādaśis*, to Gōvindarāja along with the same kind of offering on other days aggregating to 115 *appa-paḍi*, by means of a deposit of 2300 *paṇam* (No.127). Two temple-accountants arranged in the Śaka year 1415 on 9th March 1494 A.C. for a *Kaiśika-Tiruvōlakkam* for Vēṅkaṭeśvara to be offered on the day of *Uttāna-Ēkādaśi* immediately after His hearing the *Kaiśika-Purāṇam* read in His presence, when not only the Processional Image Malaikiniyanaiṅga-Perumāḷ or Malayappa, was propitiated, but also *Mūla-Mūrti* (stationary) Vēṅkaṭeśvara,

designated Periya-Perumāl, Pon-mēyuda-Perumāl (probably the Vimāna-Vēṅkaṭeśvara or Śrīnivāsa, a plastered likeness of Vēṅkaṭeśvara on the central dome on the north side covered with gilded copper plate), Śrī Nārasīṅga-Perumāl (Yōga-Narasimha called Vēṅkaṭattarī in Nos. 38 and 138, and *Aḷagiya-Śīṅgar* in Nos. 139 and 101), and Ādi-Varāhapperumāl (Varāhasvāmi abiding in the shrine on the west bank of the Puṣkariṇī (No.115). In this epigraph *Kaiśika-purāṇam* is stated to be read on the *Ēkādaśi* or the 11th lunar day, but nowadays it is read on the *Dvādaśi* or the 12th lunar day in a minor *āsthānam*. And this day is also the *mukkōṣi* (a very sacred and auspicious day for bath by men) of the *Cakra-tīrtham*, a pool of water about a mile to the north-west of the temple, in which the three crore Divine Beings are believed to bath on the occasion. Further on this day a procession is conducted to *Ugrā-Mūrti*, i.e., *Ugra-Śrīnivāsa* (the furious), before dawn, as it is supposed that His presence in the open after sunrise would consume everything before His vision.

The late Śrī T. K. T. Virarāghavācārya, in his "History of Tirupati," Vol-I pages 50-51, (Sec. Edi.) had given a short account of the "Kaiśika-Purāṇam" and I thankfully extract it below:—

"A very learned Brahmin pursuing the path to salvation according to Vedic injunctions was, owing to a flaw in the performance of such Karma, destined to become a Brahma Rākṣas. It was vouchsafed that a great Bhakta would turn up several years later at whose hands the curse would cease to operate and the Brahmin would achieve salvation. A Caṇḍāla, by name Nampaduvan, was incessant and unfailing in his Bhakti and observed *Ēkādaśi* Upavāsam for twelve years. In the twelfth year, this Brahma-Rākṣas waylaid the Caṇḍāla and wanted to eat his flesh. The Caṇḍāla agreed to be the prey, but wanted a short respite so that he might go to the temple and sing the usual praises of God. The Brahmarākṣas could not believe that the man would come back; but after many assurances were given, agreed to wait. True to his word, and against the advice of a Brahmin, the Caṇḍāla kept the engagement. Then it seems to have dawned on the Brahmarākṣas that the moment of salvation had come for him. He offered to let go the Caṇḍāla if he would only transfer to him the virtue acquired by his devotion. The Caṇḍāla said that he had no power to do that. He was performing only Niṣkāmya Karma. He had already passed to God himself the fruits of his action. In a series of cajoling words the Brahmarākṣas asked him to part with the virtue acquired by the last song he sang in the Kaiśika rāga, but in vain. Then he prostrated before the Caṇḍāla and requested him to obtain salvation for him. The story of his life was then revealed. The Caṇḍāla out of real humility pleaded that he was of the lowest of human beings, but if he could really intercede to help another soul, he would willingly pray to

God. The Brahma-rākṣasa's curse came to an end and the Brahmin got his salvation. This purāṇam is being read year after year by some member or other of (the) family of Sri Āḷvandār in all the Vaiṣṇavite temples in the Tamiḷ country."

*Mārgaḷi-tiru-dvādaśi* or *Mukkōṭi-Dvādaśi* is a very important and auspicious day of a festival in the temple; it is the next day after the *Mukkōṭi* or *Vaikuṇṭha-Ekādaśi*, a day of fast. The inner or the *Mukkōṭi-Pradakṣiṇam* around the sanctum (the narrow corridor which is closed for a year to circumambulation) is opened on the night of the preceding day, *Daśami* (tenth lunar day), and is kept open to devotees circumambulation till the night of *Mukkōṭi-Dvādaśi*, when its doors are again closed for a year. On the *Mukkōṭi-Dvādaśi* a procession of the Processional Images is conducted to the Svāmi-Puṣkariṇī and the Images are seated in the front portico of Śrī Varāha-svāmi's shrine and given a bath together with the immersion of the *Sudarśana-Cakram* in the Puṣkariṇī. This is the day of its *Mukkōṭi*, when the three crore *Dēvatas*, Divine Beings, are believed to bathe in it simultaneously with the *Cakram* and make its water sanctimonious, and accordingly thousands of persons bathe in it at the time to secure merit. On this day of *Mārgaḷi-tiru-dvādaśi*, Sāḷuva Narasiṃharāja Uḍaiyar provided for huge offerings to *Periyaperumāl Vēṅkaṭeśvara* and to *Malaikiniyaninṇa Perumāl* in the front *Tirumahāmaṇi-maṇṭapam*, together with offerings on other days, in Śaka 1389, on 16th March 1468 A.C., and for the conduct of all of them, he had granted Agaram-Murukkampaṭṭu village with libations of gold and water to Vēṅkaṭeśvara three months earlier on the meritorious occasion of the *Ardhōdaya* which occurred on the *Makara-Saṅkrānti* day on 28th December 1467 A.C. This day was comprised within the *Adhyayanōtsavam* of Vēṅkaṭeśvara in *Mārgaḷi* month (No. 31). Appaiyan, one of the *Sabhaiyār* of Tirucānūr, provided in Śaka 1413 on 28th December 1491 A.C., for an offering to Malayappa on this day while being seated in the *maṇṭapam* in front of his house, together with offerings at it on other days (No. 96). This indicates a procession. Śaraṇāgati, an accountant of the temple and another arranged in Śaka 1415 on 9th March 1494 A.C., for a *tiruvōlakkam* to Śrī Gōvindapperumāl on this day (No. 116). Kaṇḍāḍai Rāmānujayaṅgār made provision for the offering of one *appa-paḍi* on this Tiru-dvādaśi and 20 *appa-paḍi* on the twenty days of *Kōḍai-tirunāl* to Vēṅkaṭattuṇṇaiyār, i.e., Ugra-Śrīnivāsa, in August 1495 A.C., comprised in 97 *appa-paḍi* and other offerings he arranged for Vēṅkaṭeśvara and Gōvindarāja during festivals and other days through an investment and deposit of 6500 *paṇam* (No. 134). And Tiruppanippillai Emperumānār arranged in September 1504 A.C. for an offering of one *atirasa-paḍi* to this Vēṅkaṭattuṇṇaiyār, the *Ugra-Bēram* (Furioso), on the same *Tiru-dvādaśi* in conjunction with the pro-

vision of 153 *atirasa-paḍi* which he made to Malaikiniyaninṅa perumāl for the merit of Immaḍi-Narasingarāya Mahārāya, son of Narasiṅgarāya Mahārāya through a deposit of 3825 *paṇam* (No. 138).

*Ugādi*, the commencing day of the lunar year and the first day of the first lunar month *Caitra*, is a day of household feast and rejoicement, occurring between the second fortnight of March and the first fortnight of April. On this day Baiccarāja Timmayadēva Mahārāja provided, in Śaka 1413 on 27th June 1491 A.C., for a *tiruvōlakkam* with a big offering to Malaikiniyaninṅa-Perumāl after bath and smearing with sandal paste and decoration with a moon-shaped round flower-garland and procession, as also on *Dīpāvali* day on Tirumala, and in like manner to Gōvindarāja on both the *Ugādi* and *Dīpāvali* days (No. 94). And three residents of Paramēśvara-maṅgalam in Śaka 1416, on 10th January 1495 A.C., arranged for the propitiation of Gōvindarāja with one *sugiya-paḍi* on *Ugādi* day and one *sugiya-paḍi* on *Dīpāvali* day at the *Śrī-Karaṇa-maṇṭapam* (the portico of the accountants) in Tirupati, along with offerings on other days (No. 132).

At the present time, a major *āsthānam* is conducted in the temple on *Ugādi* day, on *Āḍi-Ayanam* or *Ānivarā*, the *Dakṣiṇāyanam* commencement day, and on *Dīpāvali* day, when the Processional Images are seated in the *tirumāmaṇi-maṇṭapam* and given ablutions, then dressed, decorated and garlanded, followed by propitiation with 5 kinds of *prasādam* (cooked food) comprising *poṅgali*, *cakkera-poṅgali*, *Puli-ōgiram* (*puḷihōra*), *dadhyōdanam* and *moḷagu-ōgiram*, and with four kinds of *paṇyāram*, viz., *laḍḍu*, *vada*, *appam* and *dōse*, all of which are thereafter distributed with *sthāna-bahumānam* in order of precedence among the hereditary servants, administrative officers and temple servants, and then by *gōṣṭi-viniyōgam* to the assembled persons. In the *Ugādi-āsthānam*, there is the reading of certain items or aspects of the new lunar year commencing on that day by a *mirāṣi* (hereditary service) holder before the offerings are made.

Likewise, there are three minor *āsthānams* held in the temple on the days of *ŚrīJayaṅti* or *Gōkulāṣṭami*, *Kaiśika* or *Uttāna-dvādaśi* and *Śrī Rāma-Navami*, with smaller quantities of *prasādam* and *paṇyāram*, and accompanied by the reading of the *Kaiśika-Purāṇam* on *Kaiśika-dvādaśi*.

By the end of the 15th Century the temple had come to own about 50 villages and nearly 20 of them lay near Tirupati. The *Sthānattār* (managers of the temple) in Tirumala collected the produce from these villages through their staff. The produce gathered in the grant villages was brought to its granary in Tirupati, and at the time of its arrival *Sēnai-Mudaliyār* was taken out to welcome the new year's fresh grain, and was given an offering at that time at the *Śrī-Karaṇa-maṇṭapam* (No. 121).

In the northern part of Tirupati, Śaṭhakōpadāsar Narasimharāya Mudaliyār erected a temple and installed Raghunātha (Śrī Rāma, Rāmacandra) in it for the merit of Sāluva Narasimha and stipulated for His offerings in Śaka 1402, cyclic year Śārvari, 1480 A.C. (Nos. 73 and 74). Later on perhaps Uḍaiyavar seems to have been enshrined in that temple and a provision was made for an offering daily to Raghunātha first and to Uḍaiyavar next (No. 75). Even now Uḍaiyavar is found in a small room in the inner corridor to the north of Raghunātha's sanctum, enclosing Raghunātha in the centre with Sītādēvī and His brother Lakṣmaṇa on either side. As already noted, Gōvindarāja was taken in procession on certain occasions to this temple and in its front *maṇṭapam* was given ablutions and provided with offerings. Śrī Rāma was propitiated with an offering in His own shrine on Śrī-Rāma-Navami day and then in the course of His procession that day at the shrine of His ardent *bhakta* Hanumān, about a hundred yards to the west of His temple (No. 118), and a further offering at the *maṇṭapam* of Śaraṇu-Ṣeṭṭi (No. 130).

In Tirucānūr, there appears to have abided Aḷagiya-Perumāḷ only in the 15th Century, as He alone is mentioned in the inscriptions and none other Deity. Also the village is called "Tirucānūr" in the following record, as popularly designated at the present time. At the end of his mandate to the *Sthānikas* (managers) of Śrī Gōvindarāja's temple in Tirupati, dated in Śaka 1389 on 27th December 1467 A.C., on their representation that they might be authorised to adopt the practice, obtaining in Śrī Vēṅkaṭēśvara's temple in Tirumala, regarding the distribution of *prasādam* offered to Gōvindarāja, Sāluva Narasimha, while sanctioning it, reiterated the obligation of the *Sthānattār* of Tirumala to provide an offering of two platefuls of butter from the Śrī Bhaṇḍāram of Tiruvēṅgaḷanātha to Aḷagiya-perumāḷadēvaru of Tirucānūr as previously ordered by him (No. 30). In the same Śaka year Kaṇḍāḍai Rāmānujayaṅgār seems to have provided for some offering to Aḷagiya-Perumāḷ for the merit of Narasimharāja Uḍaiyar (No. 33). A fragment from the Tirucānūr temple, No. 153 mentions a food-offering to Aḷagiya-Perumāḷ with the supply each day of rice and the necessary ingredients for it, viz., ghee, green-gram and salt, from the Śrī Bhaṇḍāram of Aḷagiya-Perumāḷ, indicating the existence of a separate treasury and store for Him, while another fragment from Tirucānūr No. 154 merely states "for Aḷagiya-Perumāḷ."

Besides offerings provided to the Deities during festivals and auspicious occasions, some devotees arranged for Their offerings on the days of their own birth-stars or of those of their relations or spiritual teachers or others, probably wishing their prosperity. The temple accountant Vighnēśvar Śrīrāman made provision for offerings to Raghunātha on *Pūrva-phalguni* day as being the birth-star of his *ācārya*, Kumāra-Tātayyaṅgār, son of Ṣoṭṭai Tiruvēṅkaṭa Tātayyaṅgār, and on the days of *Dhanīṣṭha*, *Punarvasu* and *Svāti* as the

birth-stars of his three relations (No. 88). Paṭṭarpirān-Jiyar arranged for an offering to Veṅkaṭeśvara first and then to Uḍaiyavar on the days of *Punarvasu*, being the birth-star of his *guru* Paṭṭarpirān Jiyar (No. 102). A temple accountant by name Anantappār Nārāyaṇan stipulated for an offering to Veṅkaṭeśvara on the day of his own annual birth-star *Pūrva-phalguni* occurring in the month of *Paṅguni* (No. 114). A provision was made by another temple accountant along with three others for an offering to Gōvindarāja on the day of *Pūrva-phalguni* in *Paṅguni*, being the birth-star of Kumāra-Tātayyaṅgār (No. 117). Kōyil-kēḷvi Rāmānuja Jiyar, manager of the *Paṅkaya-ccelli* flower-garden, arranged as the charity of his disciple Aruvilli Anantayan Abhayan for the propitiation of *Periya-Perumāḷ*, i.e., Mūla-Mūrti Veṅkaṭeśvara, first and of Uḍaiyavar next, with an offering on the 13 days of *Makha* star occurring in the year, being the birth-star of his own *ācārya*, Kaṇḍāḍai Appan (No. 122).

Likewise provision was made in the distribution of the *prasādam* arranged by certain donors to the Deities for the issue of a share of it to their *gurus*, teachers and others. Such a donation of the *prasādam* was made by certain temple-accountants and ostensibly by their relations too, to Kumāra-Tātayyaṅgār to be transmitted to his house and to Pallibhaṭṭar Śiṅgapperumāḷ Anantāḷvār (Nos. 114 and 115), to both of them, of whom the latter was the teacher who taught the three 'R's to the donor (No. 116), to the same two individuals, to the latter of whom the donors granted it with libations of water (No.117), to the latter individual granted with libations of water (No.118) and was the donor's teacher (No. 119), and to the latter and another personage Māḍapūṣi Ayyappiḷḷai Anantayyan to both of whom shares of *prasādam* were granted with libations of water (No.121).

For the convenience of pilgrims ascending and descending the Tirumala (Hill), Mahāmaṇḍalēśvara Sāḷuva Parvatarāja, son of Sāḷuvarāja, constructed a *maṇṭapam* at the *muḷaṅkālmuṇṇippān* steps (paining the knee being knee-high) a little below the small tower on the top of the front hill, popularly known as the *gāli-gōpuram* (tower in the air), and located a water-shed in it for the supply of water to the thirsty pilgrims (No. 23). Also the temple-accountant Vighnēśvara Śrīrāman established another water-shed higher up at the top of the big ascent (*periya-ēṇṇa-tālaippu*) for daily supply of water through a person, paid three *paṇam* as monthly wage and by extra persons during the ten days of the *Puraṭṭāṣi* festival on a remuneration of 40 *paṇam*, both paid from the *Śrī-Bhaṇḍāram* (No. 88).

At the present time we find all the twelve *Vaiṣṇava-Āḷvārs* located in different shrines in Śrī Gōvindarāja's temple in Tirupati. In the temple of Śrī Veṅkaṭeśvara in Tirumala, there is no *Āḷvār* only, Rāmānuja, i.e., Uḍaiyavar is found installed. Nammāḷvār had been set up in the temple by the side of

the *Kapila-tīrtham* in the earlier period about 1285 A.C., (Vol. I Nos. 57 and 58 and pages 69 and 70); and the Ālvār set up the earliest in Gōvindarāja's temple beside the front wide passage was Tirumaṅgaiyālvār and the provision for his daily food-offerings was made in the 19th regnal year of Rājarāja Cōla-III (i.e., in 1234 A.C.) (Vol. I No. 40 and pp. 53-54). During the third quarter of the 15th Century, in Śaka 1390, 1468 A.C., Kaṇḍāḍai Rāmānujayaṅgār erected a shrine and installed the stationary idol (*mūla-bēram*) of Kulaśēkharālvār outside Tirupati, adjoining the path-way leading northwards, and in November 1468 A.C., the *Sihānattār* granted a tax-free land in Iḷa-maṇḍiyam village and agreed to collect its produce and to provide offerings of food to him daily, on the occasion of his *Sāttumurai* occurring on the day of the *Punarvasu* star in *Māsi* month, and on the days of the *Tiruppaḷli-Eḷucci* in the month of *Mārgaḷi* (No. 36). Some thirty years later, Rāmānujayaṅgār, after he became the manager of the *por-bhaṇḍāram*, the gold treasury, in July 1495 stipulated for an offering to the *Mūla-bēram* of Kulaśēkhara in his inner shrine on each of the 13 days of *Punarvasu*, his birth-star, occurring in a year, and also to his *utsava-bēram*, Processional Image, lodged in the temple of Gōvindarāja, and to the Nāccimār on the day of Rāmānujayaṅgar's annual birthday occurring on the day of *Cittirai* in *Māsi*, together with a *parivaṭṭam* (napkin to tie round the head). For this and other items he deposited 5000 *paṇam* in the temple treasury (No. 140). He had already arranged for the daily offering to Kulaśēkharapperumāl in August 1495 A.C., together with 13 *tiruvōlakkam* (in an *āsthānam*) on the 13 days of the *Cittirai* star occurring in a year to Uḍaiyavar in Vēṅkaṭēśvara's temple after being first offered to Vēṅkaṭēśvara along with ablutions to Malaikiniyaninṇa-Perumāl through a payment of 6500 *paṇam* to the temple (No. 134).

A certain Paḷḷikoṇḍaperumāl Kaṇṇūram Mūvarāyar of Vīramaḍakkippaṭṭi granted the village Veṇṇaiyāśal in Śōḷa-maṇḍalam as a Tirumaṅgaiyālvār's *Maṭhappuram* for the construction of buildings to him with libations of water and gold in the immediate presence of Perumāl Enṇaiyāluṅ-Kaṇṇar (Kṛṣṇa) on the meritorious occasion of a lunar eclipse which occurred on 15th November 1472 A.C., and on 27th November 1472 A.C., he stipulated for a double offering daily to Vēṅkaṭēśvara as *Paḷḷikoṇḍān-sandhi* and for the issue of the donor's share of a quarter in the offered *prasādam* to Emperumānār-Jīyar, the manager of the Tirumaṅgaiyālvār temple, so that both the proceeds of the grant village and the *prasādam* might be utilised for the construction of the *paḷḷikoṇḍān-maṇṭapam* and of the *prākāra* walls in the Ālvār's temple (No. 49). From this it would appear that a small shrine had been already built for the Ālvār outside Tirupati and adjoining the road to the *Kapila-tīrtham*. Śaṭhakōpādāsar Narasiṃharāya Mudaliyār arranged in Śaka 1397, on 20th October 1475 A.C., through a deposit of 200 *paṇam* into the separate

*Śrī-Bhaṇḍāram* of Tirumaṅgaiyālvār for the propitiation of Gōvindarāja at the Ālvār's shrine on the day of *Kṛttika* star in the month of *Kārtika* being the Ālvār's annual birth-star, and for the receipt from Vēṅkaṭeśvara's temple of an *appa-paḍi*, betel-leaves and nuts after having been offered to Him and transmitted to Tirupati together with a napkin and a ball of sandal for the Ālvār's *ṣāttumuṟai* (offerings) that day in the name of Kaṇḍāḍai Rāmānujayaṅgār and also each month on the day of *Kṛttika* star (No. 62).

When all the Ālvārs, other than Tirumaṅgaiyālvār, were established in Śrī Gōvindarāja's temple is not recorded in the epigraphs, but references occur to some of them as to Periyālvār, Nammālvār, Tirumaṅgaiyālvār and Kulaśekhara as well as to Uḍaiyavar for their offerings at the *Vasanta-manṭapam* in front of the temple on the occasions of their respective *ṣāttumuṟais* during the *tiruvadhyayanam* (the recitation of their psalms from the *Prabandham*) of each of them (No. 83); and similarly to Nammālvār, Kulaśekharaļvār and Tirumaṅgaiyālvār on days of their *ṣāttumuṟai* (No. 130).

However, Śaṭhakōpadāsar Narasimharāya Mudaliyār provided, through a deposit of 5200 *paṇam* in the temple treasury, for the conduct of the *ṣāttumuṟai* of all the 12 Ālvārs including Śūḍikkoḍutta-Nacciār alias Āṇḍāl on the days of their respective annual birth-stars and also on the days of those stars occurring in each month, at the shrine of Uḍaiyavar (Rāmānuja) in Vēṅkaṭeśvara's temple. On each of those days, the specified offerings were first made to Vēṅkaṭeśa and then to Uḍaiyavar as the sole representative of all of them, after their individual *pāsurams* were recited. In addition to these offerings, he also arranged for the propitiation of Raghunātha (Śrī Rāma), of Uḍaiyavar himself on the 12 days of his *Adhyayanam* in the month of *Cittirai* and of Malaikiniyaninṇa Perumāļ on some days during the *tirukkōḍi-tirunāl* at different *manṭapams*, all of them to be carried on in the name of Kaṇḍāḍai Rāmānujayyaṅgār (No. 68).

The *Ṣāttumuṟai* of each Ālvār is noted in order of the month and star in which it occurs:

Nammālvār's annual birth-star *Viśākha* occurring in *Vaikāṣi*, with the recital of *Tiruvāymoļi*;

Periyālvār's *Śvāti* in *Āni* with recital of *Tiruppallāṇḍu* and his *Tirumoļi*;  
Śūḍikkoḍutta-Nacciār's *pūram* i.e., *Pūrva-phalguni*, in *Āḍi*, on hearing her *Tiruppāvai* and her *Tirumoļi*;

Poygaiyālvār's *Tiruvēṇam* (*Śravaṇam*) in *Arpaṣi* and on his hearing *Tiruvantādi Vaiyantakaļi*;

Pūdattālvārs *Dhaniṣṭa* also in *Arpaṣi* and his hearing *Tiruvantādi Anpētakaļi*;



Pēyālvār's (*Śatayam Śatabhiṣam*) in *Arpaṣi*, and his hearing *Tiruvantādi-Tirukkandēn*;

Tirumaṅgaiyālvār's *Kṛttika* in *Kārtikai* month and his hearing *Periya-Tirumoḷi*;

Tiruppāṇālvār's *Rōhiṇi* in *Kārtikai* and his hearing the recital of *Amalanādarpirān-Tiruvāymoḷi*;

Toṇḍaraḍippodiyālvār's *Kēṭṭai* (*Jyēṣṭha*) in *Mārgaḷi* and his hearing the *Tirumālai* and *Tirupallī-Eḷucci*;

Tirumaḷḷiēyppirānālvār's *Makha* in *Tai* and his hearing *Tiruccandaviruttam* and *Nānmukan-Tiruvantādi*;

Kulaśēkharālvār's *Punarvasu* in *Māṣi* and his hearing *Perumāḷ-Tirumoḷi*;

Madhurakaviyālvār's *Cittirai* (*Citta*) in *Cittirai* month and his hearing *Kaṇṇinun-Śivuttāmbu*;

And a further offering to Nācciyār (Āṇḍāl) on the *Kanuppaḍi* day (next day after the *Makara-Saṅkramaṇam*) with ablutions.

Since the celebration of the Ālvār's annual birthdays and the monthly birth-star days was performed in Uḍaiyavar's shrine in Vēṅkaṭēśvara's temple, the offerings provided for them were first made to Vēṅkaṭēśvara and next to Uḍaiyavar on behalf of each of them. For such *Śāttumuṇai* days conducted for each of them in his shrine within Gōvindarāja's temple in Tirupati, offerings are made to Vēṅkaṭēśa on the respective days and one *appa-prasādam*, betel leaves and nuts, together with a napkin (*parivaṭṭam*) and *caṇḍanam* are sent down to the particular Ālvār. This system seems to have been brought into use by Kaṇḍāḍai Rāmānujayaṅgār who, through a deposit of 5000 *paṇam*, stipulated for a daily offering to Vēṅkaṭēśvara and for the one made on his annual birthday of the star *Cittirai* (*Citta*) in *Māṣi* month to be transported to Tirupati where at the foot of the Hill Śūḍikkoḍutta-Nācciyār would welcome it, together with the offerings arranged for that day by a certain Appa. Similar offerings were also made to Gōvindarāja on that day after they received *tirumaṅjanam* (ablutions) and received 50 areca-nuts, 100 betel-leaves, one *palam* of *Caṇḍanam*, a *parivaṭṭam* and one *appa-paḍi* with due honour along with His Nāccimār and Śūḍikkoḍutta-Nācciyār (No. 140).

This Kaṇḍāḍai Rāmānujayaṅgār was a very influential personage. He had travelled through south India and visited all the 108 *Vaiṣṇava* religious centres called "Tirupatis;" including the *Kōyil*, the Śrīraṅgam temple, and *Perumāḷ-Kōyil*, i.e., the temple of Varadarāja-Perumāḷ in Kāñci, established *Rāmānujakūṭams* (free feeding-houses) both in Tirumala and in Tirupati, constructed a reservoir, and having represented to Sāḷuva Narasimha, secured

the grant of a village for the conduct of his *Rāmānujakūṭams* and also seems to have done some work for the *Vaikunṭha* gate and the big front gate (Nos. 13 and 14). Sāluva Narasimha himself organised a *Rāmānujakūṭam* in Tirumala in the north street and another in Tirupati within Gōvindarāja's temple and placed them both, in charge of Rāmānujayaṅgār who was a disciple of Aḷagiya-Maṇavāla Jiyar of Kāñci; he had granted Ālipuram village to the temple for a daily *sandhi* (offering) of 12 *tiruppōnakam* (rice cooked with green-gram and pepper and salt and ghee added) and stipulated for the issue of the quarter of the offered *prasādam* as the donor's share to his *Rāmānujakūṭam* to feed *Śrīvaiṣṇavas* (No. 4). For the *Aḷagappirānār-Tirumañjanam*, the bath conducted daily to the silver Image, *Bhōga-Mūrti*, i.e., Maṇavāḷapperumāl of Sāmavai's consecration and instillation in the period of the *Pallava* regime, and quite probably instituted by Mudaliyār Tirukkalikaṇḍāsar Aḷagappirānar, one of the *Sthānattār* of Tirumala, who took keen interest in reviving the *Vēdapārāyaṇam* in Vēṅkaṭeśvara's presence in Śaka 1355, November 1433 A.C., in the earlier period, Rāmānujayaṅgār arranged as his service for the supply of *Caṇḍanam* paste, turmeric paste, myrobalan (*nelli*, *uṣirika*) paste to be smeared over the body, one after another, and bathed in water, and musk and refined camphor to be likewise smeared over the body and retained, a small cloth to rub off the wetness of the water, and 25 nuts and 25 betel-leaves to be presented to Deity as an offering and at the close of the function 4 nuts and 4 betel-leaves were to be sent back to him as *prasādam* (grace) through his disciples, the *Śāttāda-Ekāki-Śrīvaiṣṇavas*, i.e., members of what is popularly called the *Sātāni* community who lived single in Rāmānujayaṅgār's *Rāmānujakūṭams*, who supplied the articles daily to the temple from the *Rāmānujakūṭam* as per Rāmānujayaṅgār's directions, from Śaka 1386, January 1465 A.C. (No. 22). He had excavated a number of irrigation channels in different villages granted to the temple for the benefit of the lands in them, and, with the additional produce derived thereby, he stipulated for more and more offerings to the Deities.

In the institution of the *ḍōḷā-mahōtsava-anna-uñjal tirunāl* by Sāluva Narasimha in Śaka 1395 in June 1473 A.C., the several offerings to be made during the five days of its celebration were prepared under Rāmānujayaṅgār's instructions (No. 50).

It would appear that the yield from the villages granted by the *Rāyar*, i.e., Sāluva Narasimharāya, for the propitiation of Kulaśēkharālvār and the donor's shares of the *prasādam* delivered to the *Rāmānujakūṭams* from the *sandhis* provided by Narasimharāya and Rāmānujayaṅgār, were far in excess of the actual requirements and the excess quantities were sold and money made out by Rāmānujayaṅgār. These savings amounted to 3000 *paṇam* in Śaka 1417, and with this amount he wished to repair the jewels and ornaments

of Śrī Vēṅkaṭeśvara and Śrī Gōvindarāja. And perhaps the *Sthānattār* sent up a petition to the authorities in this behalf. On 1st July 1495 A.C., a *rāyasam* (royal writ) was received by the *Sthānattār* of Tirumala from Śrīman Mahāmaṇḍalēśvara Immaḍi-Narasimharāya Mahārāya with the usual *birudas* (titles) *Mēdinimisaraṅgaṇḍa Kaṭhāri-Sāluva*, authorising Rāmānujayaṅgār to carry on the necessary repairs to the temple jewels, as also to the gold and silver vessels therein, in the presence of the *Sthānattār* and deliver the articles after repair with due accounting to the *Śrī-Bhaṇḍāram*, and thereby he was made the manager also, of the *por-Bhaṇḍāram* (pon, gold) the gold-treasury of the temple. In pursuance of the royal mandate, the *Sthānattār* issued a stone-record in his favour, and he was required to make up a 1000 *paṇam* from each of the three sources every year, amounting to 3000 *paṇam*, and with that amount execute necessary repairs, if any balance remained, he was asked to put it into the gold-treasury and utilise it when needed in any subsequent year (No. 133).

In about a month after he was made the manager of the gold-treasury of the temple, in August 1495 A.C., Rāmānujayaṅgār, while providing for numerous confectionary offerings to Vēṅkaṭeśa during the various festivals and to Gōvindarāja and Kulaśēkharapperumāl some small items, instituted the service, of singing his own *ulā* (encomium) perhaps by four temple damsels with four *parivaṭṭam* (napkin) tied round their heads in both the temples at the time when Malaikiniyaninṇa-Perumāl and Gōvindarāja moved out slowly during the *Kōḍai-tirunāl* in both the temples and, towards the cost of the four *parivaṭṭam*, payment of 20 *paṇam* was required to be made from the temple treasury (No. 134). In the next year, on 21st December 1496 A.C., Kaṇḍāḍai Appacciār-Aṇṇā, through an investment of 1500 *paṇam* in the purchase of some land and house-sites, provided for an offering of two *atirasa-paḍi* to Vēṅkaṭeśvara on alternate Fridays on which He was smeared with *punugu* or *puḷugu* (civet oil) after His ablutions, after His hearing the *ulā* sung in the name of Rāmānujayaṅgār (No. 136). This indicates an ablation or *abhiṣēkam* conducted for Him on the alternate Fridays or even on successive Fridays. This is the acme of Kaṇḍāḍai Rāmānujayaṅgār's renown through his services to the temple.

During that period the temple staff comprised 29 grades of servants for whom a remuneration for their services on a particular festival day was arranged to be paid from the *Śrī-Bhaṇḍāram* by Kaṇḍāḍai Rāmānujayaṅgār, enumerated from the *Sthānattār* or temple-managers down to watchmen, smiths and drummers (No. 135). He had already arranged in another connection for distribution of *Prasādam* and payment to fuel suppliers and men of the public works, and *prasādam* alone to cleaners of the shrine and to the elephant - drivers (No. 85). It is thus clear that elephants were maintained in the temple in those days.

## CHAPTER 19

### EMPEROR KṚṢṆADĒVARĀYA'S TIME

#### VIJAYANAGARA PERIOD-III

**K**ṚṢṆADĒVARĀYA may be regarded as the brightest star amongst the most remarkable kings of Vijayanagara. His religiosity and devotion to God is revealed in his visits to the several temples in South India and his grants of villages and remission of taxes, and presents of jewels and money to the Deities in those temples, and in his especial allegiance to Tiruvēṅgaḷaṇātha (Vēṅkaṭēśvara) whom he ostensibly considered as his patron-God and to whom he paid seven visits with exuberant piety in the intervals between his several military campaigns against the Ummattūr and the Ikkēri chiefs in the south and the Gajapati king of Orissa in the east and north. During some of his visits he was accompanied by his two queens Tirumaladēvi and Cinnādēvi, and he also dedicated his *Telugu-prabandham* (literary work) "Āmukta-Mālyada" to Vēṅkaṭēśvara. All the same, he was a great warrior, a determined conqueror, a master-strategist, an efficient commander and fighter who knew no defeat, and a strong ruler, the most feared emperor, gallant and perfect.

The Vijayanagara empire to which Kṛṣṇadēvarāya succeeded had become dwindled from the time of the last king of the first or the *Saṅgama* dynasty, Virūpākṣa (1465-1485 A.C.), as the Gajapati monarchs of Orissa in alliance with the Muhammadan rulers of the Bahmani kingdom conquered and annexed the eastern part of the Vijayanagara empire from the Kṛṣṇā river down to Nellore and extended their conquest further south to Madura, comprising the Mysore territory. This was mainly achieved by the valorous Kapilēśvara Gajapati (1435-1470 A.C.), the grand father of Pratāparudra Gajapati, the contemporary of Kṛṣṇadēvarāya, with the help of Muhammadan army, who is said to have therefrom gone on a pilgrimage to Sētu-Rāmēśvaram (Dev. Epi. Rep., Note on p.161). Sāluva Narasimha was the most powerful general at that time, and he is said to have with the assistance of his lieutenant Tuḷuva Īśvara Nāyaka, the grand father of Kṛṣṇarāya, opposed Kapilēśvara, defeated him and captured him. Still, the eastern and the southern regions continued under the sway of the Gajapatis. In the Mysore country, the Ummattūr chiefs with their capital at Śivasamudram claimed possession of Penukoṇḍa and assumed the title of "Penugoṇḍa-Cakrēśvara" and flouted the authority of Vira-Narasimha, the elder brother and predecessor of Kṛṣṇarāya, and the Ikkēri chiefs of Śrīraṅgaṇāṭam assumed independence (Ibid., p. 170 and note-1, on p. 158).

These occurrences, entailing depredation of the territory of the Vijayanagara state all around, exasperated Kṛṣṇadēvarāya, and soon after his accession to the throne in July 1509 (Ibid., page 167, p. 184, Note-3, p. 219, Note-1), he made vast preparations for his military campaigns against the recalcitrant chiefs in the south to bring them to submission, and for war against Pratāparudra Gajapati who held sway over the southern and eastern regions. Accordingly he commenced his preliminary military operations in the south, strategically and judiciously, early in 1511 A.C., having clearly perceived the Gajapati's vulnerable position in his possession of the Koṅgu-maṇḍalam through the governorship over it if his paternal uncle, Parvata-Rāhuttarāya, whose inscription dated in the Śaka year 1432 (1510-11 A.C.), occurs in Ērode, far removed from his home territories in Orissa and Kalīṅga from which he could not easily defend Koṅgu (Ibid., p. 160, Note-2). Having reduced the defiant chiefs nearer home, he proceeded against Gaṅgarāja of Ummattūr and Śivasamudram and brought him to submission (Ibid., p. 158 Note-1), apparently by 22nd September 1512 A.C., while the Ikkēri chief, Saṅkula Nāyaka of Śrīraṅgapatām submitted himself and received pardon. Then in all probability Kṛṣṇarāya must have advanced against Parvata-Rāhuttarāya in Mēl-nāḍu or Mēl-karai-nāḍu in Koṅgu-maṇḍalam, when the latter must have fled from it to Udayagiri in the Nellore district (Ibid., p. 160, Note-2).

After these early military exploits in the south, on his return journey to his capital, Vijayanagara, Kṛṣṇarāya paid his first visit of obeisance to Tiruvēṅgaḷanātha, in company with his two queens, on 10th February 1513 A.C., and himself presented a crown of gold, set with the nine kinds of gems, a necklace of three strings of pearls, 15 necklets of gold set with precious stones together with a *padakam* (pendant) imbedded with five kinds of gems, and 25 silver plates for waving lighted camphor (*āratulu*) to the God; and through his junior queen Cinnājjamma, a gold cup for milk offering and through his senior queen Tirumaladēvi-amma a similar gold cup for offering milk and also a gold plate for perfumes (Ibid., p. 151; and Nos. 32 to 39, 40 to 49 and 50 to 59 of Vol. III). Within three months after this first visit, he made a second visit to Vēṅkaṭēśvara on 2nd May 1513 A.C., without his queens, and presented a number of ornaments to Him, and three small *Kiriṭams* inlaid with diamonds, rubies and other precious stones (Dev. Epi. Rep. p. 151 and Nos. 60 to 63 of Vol. III), for the Processional Images.

His third visit to Vēṅkaṭēśvara occurred within a month and a half after his second visit, apparently without his queens this time also, on 13th June 1513 A.C., when for the merit of his father Narasa-Nāyaka-Oḍaya and of his mother Nāgājjamma, he presented a certain ornament set with the nine kinds of gems to Tiruvēṅgaḷanāthadēva (Vēṅkaṭēśvara) together with a saffron cup and 300

betel-leaves and 600 nuts and granted Catravāḍi, Tūrūru and Karikambūḍu in Goḍagara-nāḍu and stipulated for the performance of an annual festival in his name for God in the month of *Tai* (January–February) every year from the income collected from these villages (Nos. 64 and 65 of Vol. III). Till the inauguration of this *Brahmōtsavam* in the *Tamiḻ* month of *Tai* by Kṛṣṇarāya the *Brahmōtsavams* conducted for Vēṅkaṭēśvara in different months were seven and from this time onwards they become eight.

The latter inscription, composed in *Saṁskṛt* verse and prose and engraved in *Telugu* script, begins with adoration to Hari and Gaṇēśa, traces his genealogy from the Moon (i.e., indicating that his family belonged to the Lunar race of kings) through his mythological descendants upto Turvasu, in whose lineage was born the famous Timmarāja of the Tuluva dynasty who married Dēvaki. To them was born king Īśvara who married Bukkamā, king Narasa was their son and he is stated to have “Dammed the Kāvērī river, captured alive the enemy in battle, conquered his country, took Śrīraṅgapaṭām and planted a triumphant pillar” and to have also subdued the Cēra, Cōḷa and Pāṇḍya rulers, and the Turkish Sultan and the Gajapati king too. To Narasa were born Vīra-Narasimha by his queen Tippāji and Kṛṣṇarāya by his queen Nāgalādēvī (Dev. Epi. Rep. pp. 152-155).

. During these three visits to Vēṅkaṭēśvara, Kṛṣṇarāya must have been reconnoitring the country with a view to prepare for the attack of the Udayagiri fort which he captured by 9th June 1514 A.C., and pursued Pratāparudra Gajapati as far as Koṇḍavīḍu (Ibid., pp. 168-171).

In about a month of his capture of the Udayagiri fortress, Kṛṣṇarāya visited Vēṅkaṭēśa for the fourth time on 6-7-1514 A.C., performed *Kanakā-bhiṣēkam* (bath with gold coins) with 30000 *varāhas*, and presented three strings of ornaments imbedded with pearls, rubies and sapphires and one pair of *Kaḍayam* or *Kaḍiyam* (bracelet or armlet) of gold, set with diamonds and rubies, and also granted the village Tāḷḷapākam situated in the *Pottapi-nāḍu* (now in Cuddapah district) for propitiating God Vēṅkaṭēśvara with large quantities of food-offerings daily (Dev. Epi. Rep. pp. 157-159, and Nos. 66-69 of Vol. III). On this occasion he was accompanied by his two queens, of whom Cinnājidēvamma presented to God a *Kaṇṭhamāla* (necklace of gold) set with pearls, emeralds, diamonds and a central ruby with a *padakam* (pendant) and granted the village Muḍiyūr in Toṇḍamaṇḍalam for daily offerings to the Deity to be made from its income (Nos. 70-72 of Vol. III); and Tirumala-dēvamma presented a stringed gold pendant (*Sara-Padakam*) set with diamonds, rubies, emeralds and pearls, and granted the village Pirāṭṭi-Kūḷattūr in Cōḷinga-varapaṭṭu for His daily offerings from its income (Nos. 73-75 of Vol. III). In these three sets of epigraphs a *satram* (free feeding house) is stated to be

maintained separately in the names of the king and the two queens by the *Tiruppaṇipillai* (the supervisor of public works of the temple), for the maintenance of which a portion of the offered *prasādam* is stipulated to be issued to him, whereas the king assigned from the offerings provided by him, shares of *prasādam* to his two *purōhitas* (priests) (Dev. Epi. Rep. pp. 159 and 206) and to the *Tiruppaṇipillai* personally.

Then after a year and a quarter, while, meanwhile he had captured, after the capture of Udayagiri with Parvata or Tirumala Rautarāya alive in it, Addaṅki, Vinukoṇḍa and other fortresses, laid siege to Koṇḍaviḍu fortress, demolished the fort walls and seized the fort with its inmates alive, such as Pratāparudra Gajapati's son Virabhadrarāya, Kumāra-Haṁvīrapātra's son Naraharidēva, Rācūri Mallūkhān, Uddaṇḍakhān and other feudatories and subordinates of Gajapati, and assured them of their lives, and therefrom proceeded to Dharaṇikōṭa-Amarāvati in company with his two queens, performed *tulāpuruṣa-Mahādāna* (weighing himself against gold in a scale and distributing it among deserving individuals or temples) and caused his queens also to perform certain *mahādānas* (great gifts), he thereafter returned to his capital Vijayanagara. From his throne he issued an edict presenting on 25th October 1515 A.C., to Tiruvēṅgaḷanātha a *navaratna-prabhāvaḷi* (aural arch above the Deity as a halo) alias *makara-tōraṇa* (an arch depicted with the head and face of a crocodile depicted at its centre) of gold of the weight of 31124 *varāhas* set with the nine kinds of gems (Nos. 76-79 of Vol. III and pp. 159-163 of Dev. Epi. Report).

Within two months after his presentation of the gem-set *Prabhāvaḷi* or *Makaratōraṇa* on 25th October 1515 A.C., Kṛṣṇarāya started on his expedition against Kaliṅga, the home-territory of Pratāparudra Gajapati, together with Orissa, visited Ahōbalaṁ on 21st December 1515 A.C., and reached Bejavāḍa before the middle of January 1516 A.C. He then seized the fort of Koṇḍapalli, captured alive Prahararāja-Śiraścandra Mahāpātra, Bōḍajana Mahāpātra, Bijilikhān and others and assured them of safety of their lives, and then in a single assault took Anantagiri, Uṇḍrakōṇḍa, Uralagoṇḍa and other fortresses situated in the Teluṅga-Rājya or the Teluṅgāṇa (the present day Telaṅgāṇa) advanced to Siṁhādri-Poṭnūru and planted a pillar of victory therein (said to have been as tall as a palm tree) and performed certain *mahādānas* there, then returned to Rājamahēndravaram (Rājamunḍry), caused *mahādānas* to be performed by his two queens Cinnādēvamma and Tirumala-dēvamma and thereafter went back to Vijayanagara.

From Vijayanagara he reached Tirumala on 2nd January 1517 A.C., visited Tiruvēṅgaḷanātha and presented to Him a *Kaṇṭhamāla* (necklace) and a *padakam* (pendant), gave 30000 *varāhas* for gilding the *Vimāna* over the *garbha-grāham* (Central shrine) and for His anointment and ablutions

once in eight days assigned the cesses derived from Tirupati-Goḍagaranāḍu (the Kuḍavūr-nāḍu of the old designation comprising the villages round about Tirupati) of the value of 1000 *varāhas* and further for the supplement of the morning offerings to Him assigned certain other taxes from the same Goḍagaranāḍu amounting to 500 *varāhas*, and returned to Vijayanagara and was ruling the empire from it. This was the emperor Kṛṣṇarāya's fifth visit to God Vēṅkaṭēśvara, without his queens this time (Dev. Epi. Rep. pp. 163-164; and No. 80 of vol. III). This visit took place while on his journey to Kumbhakōṇam for *Mahāmakha* Festival (Dev. Epi. Rep. pp. 180).

This inscription No. 80 further records that emperor Kṛṣṇarāya, while ruling at Vijayanagara after his return to it from his fifth visit to Vēṅkaṭēśvara, again took an opportunity to visit Him and pay his obeisance to Him along with his queen Tirumaladēvamma alone on 17th February 1521 A.C., and then he presented a *pītāmbaram* (yellow silk cloth) imbedded with the nine kinds of gems, a *kullāvu* (cap) set with pearls, rubies, emeralds and sapphires and two *cāmaras* (fly-whisks) inlaid with the nine kinds of gems, and had through his queen Tirumaladēvamma presented a *padakam* containing nine kinds of gems. In addition, he made a humble offering of 10000 *varāhas* and a *padakam* to God. This is the seventh visit of emperor Kṛṣṇadēvarāya, along with his senior queen only, paid to Vēṅkaṭēśvara. No. 81 also furnishes an account of his wars with the Gajapati king upto his planting the pillar of his victories at Simhādri-Poṭnūru, his sojourn at Rājamahēndravaram and his return thence to his capital Vijayanagara; and then merely states at the end that the gilding of the *Divya-Vimāna* was completed on 9th September 1518. Nos. 83-86 merely recapitulate the presentation of the *pītāmbaram*, the *Kullāvu* and the two *cāmaras*, together with the payment of *kānuka* of 10000 *varāhas* in homage to Vēṅkaṭēśvara as well as the *padakam* on 17th February 1521 A.C., and of the *navaratna-padakam* by queen Tirumaladēvi, while No. 82 in *Telugu* shortly states that it is the gist of the Tamiḷ record of Kṛṣṇadēvarāya's having gilded the *Divya-Vimāna* of Tiruvēṅgaḷanātha.

Within five weeks of the completion of the gilding of Vēṅkaṭēśvara's *Divya-Vimāna* (sacred dome) on 9-9-1518 A.C., Kṛṣṇadēvarāya along with his only surviving senior queen Tirumaladēvi and doubtless with his son, Tirumalarāya Mahārāya, a child of a few months born in the same year, visited Tiruvēṅgaḷanātha and offered his obeisance to Him for the sixth time on 16th October 1518 A.C., and granted some land to the temple for the merit of his child prince, apparently wishing his prosperity, but unfortunately and grievously for the emperor the prince expired within six years (Dev. Epi. Rep. pp. 165-166).

So far as indicated by inscriptions, Kṛṣṇadēvarāya paid his first three visits to Vēṅkaṭēśvara on 10-2-1513 A.C., on 2-5-1513 A.C. and on 13-6-1513



A.C., in the intervals of his military campaigns against Gaṅgarāja of Ummattūr, Saṅkula Nāyaka of Śrīraṅgaṇaṭṭam and other refractory chiefs in Mysore and Koṅgu-maṇḍalam and quite possibly against Parvata Rāhuttarāya, the younger peternal uncle of Pratāparudra Gajapati, who held sway in that region as its governor. His fourth visit was made on 6-7-1514 A.C., within a month after his capture of the Udayagiri fort on or before 9-6-1514 A.C. His fifth visit was on 2-1-1517 A.C., while on his journey to Kumbakōṇam to attend the *Mahāmakha* festival there on 6-2-1517 A.C., after the completion of his wars against Pratāparudra Gajapati and his having planted the pillar of his victory at Simhādri-Poṭṇūru in the latter half of March 1516 A.C. His sixth visit occurred on 16-10-1518 A.C., sometime after the birth of his son. And his seventh and last visit was paid on 17-2-1521 A.C., a year and three months after his victory in the battle fought near Raicūr, and actually at Nairamaṇam, the modern Nairamṇūru near Raicūr, over the combined forces of the Sultans of Bijapur, Ahmadnagar and Gōlkoṇḍa on 19th May 1520 A.C. During all these visits, accompanied by his two queens or his senior queen alone in some of them, he made a presentation of valuable jewels and ornaments, crowns, a cap, a *pītāmbaram*, a grand *navaratna-prabhāvaḷi* or *Makarātṛaṇa* of gold of the weight of 31124 *varāhas* (*pagōḍas*) and payment of 75,00 *varāha* gold coins and gift of small cups and plates, together with the grant of villages. The total value of these articles must have been several lakhs of *varāhas* in his time, and at the present day several crores of rupees. And now we may not find even one of them in Vēṅkaṭeśvara's decoration.

Apparently with the battle of Raicūr, Kṛṣṇarāya's wars seem to have ended, but Nuniz mentions his campaign against Catuir.

[Some scholars identified the place with Vellore, Kayattūr or other towns. Śrī K. Īśvara Dutt in his article on "Campaigns of Śrī Kṛṣṇadēvarāya" in the "Journal of the Andhra Historical Research Society," Vol. IX, Part 4, April 1935 (Rājahmundry), pages 59-60, identifies the place with Mangalore in "Kāṭṛsīma in Tarikena Taluk in the Kadur District of the Mysore State" and states that "the Bhairasa Oḍeyars were the most powerful of Jaina Rājahs of Tuḷu country, and perhaps they might have showed signs of insubordination though they owed allegiance to Kṛṣṇadēvarāya" and that the emperor made an expedition against Bhairasa Oḍeyar of the Tuḷu country to Mangalore on or about 13-7-1516 A.C., and camped there with his army, and the Tuḷu Rāja fled from his capital.

Śrī Īśvara Dutt also states that Kṛṣṇarāya under-took another Kaḷiṅga expedition against Pratāparudra Gajapati after the emperor's

planting the pillar of his victory against him in Siṃhādri-Poṭṇūru in March 1516 A.C. He opines that it took place in 1518-1519 A.C., (Ibid., pp. 60-61.]

After a strenuous military life of a decade in the first half of his reign upto 1520 A.C., when he recovered the lost dominions of the Vijayanagara empire and brought them under his domination, enfeebled the Gajapati king and infused "a wholesome dread" into the Sultans so as never to venture an attack of the Hindu state during his lifetime, Kṛṣṇarāya richly earned respite for civil life during the second decade of his reign upto 1530 A.C., for his enjoyment of peace, encouragement of arts, personal employment in literary compositions as an illustrious poet while giving impetus to his *aṣṭa-diggaja* (the efficient eight elephants bearing the earth at the eight directions) court-poets, comprising Allasāni Peddana, Mukku Timmana, Dhūrjaṭi, Mādayyagāri Mallana and others, and also to some of his scholarly ministers and generals such as his Chief Minister (*pradhāni*) Sāluva Timmaya-Daṇḍanātha (Appāji) (wrote a commentary on Agastya's "*Campu-Bhārata*"), Appāji's sister's son Nādiṇḍla Gōpamātya (Wrote a commentary on "*Prabōdha-Candrōdaya*" and composed "*Kṛṣṇārjuna-Saṃvāda*" in *dvipada* metre in *Telugu*), Baṇḍāru Lakṣmīnārāyaṇa (wrote "*Saṅgīta-Sūryōdaya*" a treatise on music), Bhānukavi (translated "*Pañcatantra*," the five means or devices of human relationship, into *Telugu*), and the Kannaḍa poet Timmaṇṇa (translated into Kanarese the latter part of Tikkana's "*Telugu Mahābhārata*"-Śrī K. Īvara Dutt's "*Jirṇa-Vijayanagara-Caritramu*" in *Telugu* (pp. 148-150, 154-155 and 170-171; Dev. Epi. Rep. pp. 184-185 and p. 155, Note-3). Besides encouraging poets and other scholars to compose literary works and treatises and receiving dedication of *Kāvya*s from such eminent poets as Allasāni Peddanā-mātya and Mukku Timmakavi, Kṛṣṇarāya himself wrote the *Telugu-Kāvya* "*Āmuktamālyada*" with the sub-title "*Viṣṇucittīyamu*", exhibiting high literary scholarship and difficult style, and expounding *Viśiṣṭādvaita* (*Vaiṣṇava*) tenets, and the *Saṃskṛta* drama "*Jāmbavatī-Kalyāṇam*". Every year in the spring season he held an assembly of poets from all parts of his empire and rewarded them liberally. The arts which he encouraged comprised poetry, drama, music, dance, sculpture, architecture, astrology, astronomy, pharmacy and *purāṇa* exposition. He was a great builder of temples, *maṇṭapams*, *gōpurams* and *prākāra* walls. Consequently by his advancing all arts of peace and by his liberal grants of villages and money, he has been remembered as the great '*Rāyalu*' by the people and this period was famous as the GOLDEN AGE or Era.

Kṛṣṇarāya had scholarly, prudent, capable, efficient and valiant ministers, generals and governors under him. Among them, the most prominent and illustrious was Pradhāni (Chief Minister) Sāluva Timmarasa. He had

served as the minister of Kṛṣṇarāya's elder brother Vīra-Narasimharāya, on whose death in 1509 A.C., Timmarasa raised Kṛṣṇarāya to the throne of Vijayanagara as having been more than twenty years of age and fit to govern the empire, in preference to Vīra-Narasimha's son who was a mere boy, notwithstanding the order of Vīra-Narasimha to Sāluva Timma to put out the eyes of Kṛṣṇarāya so as to preclude him from contesting for the throne with his son, and raise his own son of eight years to the throne (Nuniz in Sewell's "A Forgotten Empire" p. 314). For this gracious act of his, for his age and administrative experience and his sound counsel, Timmarasa was held in high regard and addressed as "Appāji" (revered father) by Kṛṣṇarāya. The minister was not only a sagacious statesman but also an able commander. It is stated that Sāluva Timma captured the Koṇḍavīdu fortress and he was therefore appointed its governor, but desiring to accompany the king in his further campaigns against the Gajapati, he in his turn appointed his younger nephew and son-in-law Nādiṇḍla Gōpa as its governor and proceeded with the king. Sometime after the end of the wars with the Gajapati and his complete vanquishment and the planting of a pillar of victory by Kṛṣṇarāya at Simhādri-Poṭnūru in March 1516 A.C., Kṛṣṇarāya undertook a religious tour in the south at the end of 1516 A.C., as *bhū-pradakṣiṇam* (a circuit around his dominions and a visit to sacred places) and for attendance at the *Mahā-Makha* festival in Kumbakōṇam conducted on 6-2-1517 A.C. On his return to his capital Vijayanagara from this tour and after offering his obeisance to gods Viṭṭala and Virūpākṣa, Kṛṣṇarāya "in an auspicious hour held a full *darbār* attended by all the royal relations in which he seated Appāji on a jewelled carpet, performed a Ratnābhiṣēka and a Svarṇābhiṣēka for him, presented him with valuable cloths, jewels and ornaments, and honoured other officers also suitably and seating them all on elephants, despatched them home" (Dev. Epi. Rep. p. 178, Note-1).

Appāji had a younger brother, Sāluva Gōvindarāja who held governorship of different provinces and in 1520-21 A.C., at the time of the Raicūr battle, he was governor of Vijayanagara (Paes in Sewell's "A forgotten Empire" p. 284).

Sāluva Timma-maṇṭrīndra had a sister named Kṛṣṇāmba who was married to Nādiṇḍla (Nādiṇḍla) Timma and who had three sons, Kōṇa Appa and Gōpa. Sāluva Timmarasa had aslo two daughters whom he married to his two younger nephews Appa and Gōpa, both of whom were through his favour raised as governors of provinces in the Vijayanagara empire (Dev. Epi. Rep. pp. 191-193).

This Pradhāni Sāluva Timmarasayya granted the village Parāntāṭur in the Cuddapah district to God Vēṅkaṭēśvara in Śaka 1433, on 13-1-1512 A.C., with the stipulation of propitiating Śrī Vēṅkaṭēśvara daily with eight *tirup-*

*pōnakam*; on the 13 days of *Viṣākha* star in a year, being his birth-star, with 13 *atirasa-paḍi*; on the 13 days of *Aśvini* star in a year, being the birth-star of his wife *Lakṣmī-amma*, with 7 *atirasa-paḍi* on the 7th festival days of the 7 *tirukkoḍi-tirunāl*, with 7 *atirasa-paḍi* at his *maṇṭapam* and on the day of *nāvalūrū* or *punnāga-kulyōtsavam* (a festival at a certain spring of water) and of propitiating Śrī Gōvindarāja on a particular day in the summer festival with 8 kinds of *paṇyāram*. Out of the *prasādam* offered to Vēṅkaṭeśvara daily, a part was required to be delivered to Śiṅgayyan, a *ṣāttāda-śrivaigṇava* cultivating the minister's flower-garden (Vol. III No. 21).

About 20 days prior to the grant of the village by the *Pradhāni* and his visit to the temple, his wife *Lakṣmī-ammaṅgār* made a deposit of 1200 *naṇpaṇam* on 25-12-1511 A.C., for a *tiruppōnakam* to be offered daily to Vēṅkaṭeśvara, and for the delivery of the donor's quarter share of the offered *prasādam* to Appayan, her son-in-law and son of Nāridiṇḍla (Nādiṇḍla) Timmarāja (Ibid., No. 19).

This Sāluva Timmarasa's younger brother Sāluva Gōvindarāja granted Mēlpāḍi situated in the Gaṇḍikōṭa-sīma (in the Cuddapah district) for the merit of Kṛṣṇadēva Mahārāja in Śaka 1445 on 27-8-1522 A.C., to the temple for propitiating Vēṅkaṭeśvara with 20 *tiruppōnakam* and other offerings daily, Śrī Gōpālakṛṣṇa whom he installed in Tirupati with 4 *tiruppōnakam*, Gōvindarāja with 12 *atirasa-paḍi* on the first day of each month in a year, 26 *atirasa-paḍi* on the 13 days of each of the two festivals for Him in *Vaikāṣi* and *Āni* months, with additional 2 *paḍi* on the 5th days, 7th days and during the *Śēṣa-Vāhanam* (serpent vehicle) days (on the 9th days) in the 2 *Brahmōtsavams*, and also on other specific days such as new-moon, *Ekādaśi*, *Ugādi*, *Dīpāvali*, and *Kārtikai* festival of lights, *uñjal-utsavam*, *pavitrōtsavam*, *adhyayanōtsavam*, *Kōḍai-tirunāl* (summer festival) floating festival and *Śrī Jayanti* (Vol. III. No. 154).

The date of this inscription, 27-8-1522 A.C., is the last occasion during Kṛṣṇadēvarāja's regime that we hear about the Sāluva brothers Timmarasayya and Gōvindarāja. Paes narrates, "the greatest favourite (with Kṛṣṇarāja) is an old man called Temersea (Timmarasa); he commands the whole household, and to him all the great lords act as to the king" (Sewell's "A Forgotten Empire," (p. 250), and "Salvatinica (Sāluva Timmarasa), who is the principal person that enters the building, supervises the whole, for he brought up the king and made him king, and so the king looks on him like a father (*Appāji*). Whenever the king calls to him he addresses him as 'Lord (Senhor) Salvatinica,' and all the captains and nobles of the realm make salaam to him" (Ibid., p.268). About Timmarasa's younger brother, Gōvindarāja he states, "As soon as we had returned to the city of Bisnaga (Vijayanagara), the governor of that place who is called Gamdaraja (Gōvindarāja), and is brother of Salvatinica,

showed us the palace" (Ibid., p. 284). Sewell mentions that this "Narrative of Domingos Paes" was "written probably A.D. 1520-22." We hear of *pradhāni* Timmarasayyaṅgār in Śaka 1446 (1524 A.C.), when some donor provided for offerings to Śrī Kṛṣṇa on the fifth festival day of Śrī Gōvindarāja's *Brahmōtsavam* in Tirupati, for the merit of the *pradhāni* (Vol. III No. 166). This is the last occasion of our notice of Sāluva Timmarasa in the reign of Kṛṣṇarāya. Nuniz states that a great calamity overtook him and his brother and his other near relations.

Kṛṣṇarāya begot a son by his senior queen Tirumalāmba, named him Tirumalarāya, and with them visited Vēṅkaṭeśvara on 16th October 1518 A.C. and granted some land for the merit and the prosperity of his son (Dev. Epi. Rep. p. 165). This was his sixth visit to Vēṅkaṭeśvara. The king wished to ensure the succession of this prince to the throne of Vijayanagara and, therefore, he installed his son as king and became his minister to administer the empire and made Sāluva Timma his own counsellor; "With these changes the king made great festivals which lasted eight months, during which time the son of the king fell sick of a disease of which he died." After his death Cṛṣṇarao learned that his son had died by poison given him by the son of Sallvatimica and in his anger, being certain that it was so, he sent to call Salvatinica and his son and Guandaja, brother of Ssallvatimica, and many other captains relatives of Ssallvatimica, and made them a speech at the time of the salaam, there being present many chiefs and principal persons of the kingdom, and relations of Ssallvatimica; he addressed him thus:—"I held thee always as my great friend, and now for these forty years thou hast been governor in this kingdom, which thou gavest me; yet I am under no obligation to thee for that, because in doing so thou didst act in a way contrary to thy duty. Thou wert bound, since thy lord the king my brother commanded so, to put out mine eyes; yet thou didst not carry out his will nor obey him, but instead thou didst cheat him and the eyes of a goat were put out, wherefore, since thou didst not fulfil his command, thou wert a traitor, and thy sons with thee for whom I have done so much. Now I have learnt that my son died of poison given to him by thee and thy sons, and for that ye are all here made prisoners." "With these words he arose and laid hands on them and seized them, and in doing so called for aid from many portuguese who were then in the country with horses, asking them to come to his aid; and after he had seized the men, father and sons, they remained three years in prison. And he made minister a son of Codemerado, the same who had killed the son of king Narasynga in the city of Penagundy in the garden by treachery, by command of the king his father." Nuniz further relates, "And soon afterwards Danayque, son of Salvatinica escaped from prison and betook himself to a mountain range in which dwelt nobody but robbers and highwaymen, and in this there was a fortress where dwelt a captain, his relative, who received him and helped him in all that he could,

and from there he made such war on the king Cṛṣṇarao that he was driven to send against him much people and as captain of the army he sent his minister Ajaboissa, who invested the place on all sides and took him therein and brought him prisoner to the king. After he had so come the king commanded him to be brought before him, with Salvatinica his father and another brother of his who was kept in the prison, and he sent them to the place of executions and there had their eyes put out, for in this country they do not put Brahmans to death but only inflict some punishment so that they remain alive. So he put them in prison again, and there Timadanayque died, and Salvatinica his father remained in the prison with his other son Gamdarja (Sewell's "A Forgotten Empire." pp. 359-369).

No doubt, Nuniz has given a detailed account of this disastrous event but it is first of all to be doubted if Sāḷuva Timmarasa had any son at all, for it is mentioned that he had two daughters only whom he married to his two nephews Appa and Gōpa, and no sons are mentioned. Perhaps his term "sons" has to be understood as "sons-in-law" (Dev. Epi. Rep. p. 191). Secondly, it has to be considered if his sons or sons-in-law would have been so unscrupulous, venturous and daring to contemplate and perpetrate such an atrocious crime without foreseeing its dangerous consequences to themselves and to their uncle and father-in-law by whose official position and favour they were in royal service as governors; and also whether Sāḷuva Timmarasa who brought up Kṛṣṇarāya, spared his eyes, shielded him and raised him to the throne of Vijayanagara, whilst for which magnanimity the king called him a 'traitor' for not executing his brother Vīra Narasimha's command, would have connived at it. All the same, it seems likely, from the absence of inscriptions or other sources of information relating to the two Sāḷuva brothers during the remaining six years of Kṛṣṇarāya's reign upto 1530 A.C. that they were out of the king's service, either having been jailed or leading a simple private life. Their eyes, too, do not appear to have been put out. They come to notice again in Kṛṣṇarāya's step-brother and successor Acyutarāya's reign.

This charge of poisoning prince Tirumalarāya against Sāḷuva Timmarasa to Kṛṣṇarāya is said to have been made by Mukhappāḷam Nāgama Nāyaka who rebelled against the king while he was governor of Madura and who was defeated and brought to the king by his own son Viśvanātha Nāyaka, and later on pardoned. If prince Tirumalarāya was really poisoned at all, it should have been done by either of the two elder brothers, Salakarāja periyā-Tirumalarāja and Salakarāja Śiṟu-Tirumalarāja, who were the brothers-in-law of Acyutarāya and were, therefore, greatly interested in his succession to the throne, whereby they could wield undue power and influence in the realm, and by such "authority in the state and through their arrogant behaviour

alienated the allegiance and sympathy of the feudatory chiefs of Acyutarāya, whose death was followed by a disputed succession" (Dev. Epi. Rep. p. 230).

If Kṛṣṇarāya had actually, in the minimum, imprisoned Sāluva Timmarasa, his brother Gōvindarāja and his nephews Nādiṇḍla Appa and Gōpa for their alleged crime of poisoning his son, it looks as having been done in a fit of rage, most hastily and indiscreetly.

Kṛṣṇadēvarāya, in Śaka 1445 on 12-1-1524 A.C., endowed the Madhva-Ācārya, Śrīmat Vyāsātīrtha-Śrīpāda-Uḍaiyar, the disciple of Śrīmat Brahmanya-tīrtha-Śrīpāda-Uḍaiyar, with three house-sites in Tirumala to the north of Svāmi-Puṣkariṇī and one house-site in the north street of Gōvindarāja's temple in Tirupati for building his *maṭhams* thereon and also granted his own share as donor of the *Prasādams* provided by him for the two Deities to serve for feeding men in them (Vol. III, Nos. 157, 158 and 159). Vyāsātīrtha himself provided for offerings for Vēṅkaṭēśvara during the 8 *Brahmōtsavams* and other festivals and certain auspicious and religious occasions, totalling 354 *appa-paḍi* through payment of 14,000 *naṛpaṇam*, and for Gōvindarāja daily through his grant of the village Śīyalapāṇḍūr on 8-11-1524 A.C. (Ibid., No. 165); and again on 2-4-1528 A.C., for Gōvindarāja on full-moon days through the grant of Oḍḍampaiṭṭs village (No. 175). This Madhva-Guru Vyāsātīrtha was an erudite Saṁskṛta-scholar and composed a number of religious works and commentaries on some Upaniṣads (Ibid., p. 328). It is stated that "owing to certain untoward occurrences at the temple of Tirupati (i.e., Śrī Vēṅkaṭēśvara's temple), this Ācārya had to remain there for a number of years, noted down actually as twelve years," when he "proceeded to the court of Sāluva Narasiṁha at Candragiri." We have no information from lithic records of the temple about such "untoward occurrences," except the theft of some jewels of God by the then temple priest Śiṅṅappaayyan, for which offence the Nambi's (priest's) houses in Tirumala and Tirupati were ordered by Sāluva Narasiṁha to be confiscated to the temple, while later on Kṛṣṇarāya granted them to Vyāsātīrtha to build his *maṭhams* thereon (Vol. III Nos. 157-159). Perhaps at this juncture during Sāluva Narasiṁha's time, Vyāsātīrtha might have officiated as the priest of the temple. He is further stated to have occupied the Vijaya-nagara throne for a short time on the occasion of the *Kuhū-yōga*, a very inauspicious combination of certain planets believed to be fatal to ruling kings, said to have occurred on the new-moon day preceding the date of the battle of Raicūr, when Kṛṣṇarāya vacated his throne to him for the time being. Hence the Ācārya assumed the name Vyāsa-rāṭ (rāja or rāya: King (Dev. Epi. Rep. p. 166-167 and 207-211).

Early in Kṛṣṇarāya's reign, Timmarasa provided for offerings to Śrī Vēṅkaṭēśvara through the grant of the village Paraṅtalūr on 13-1-1512 A.C.,

and presented a *pīṭāmbaram*; and his brother Gōvindarāja also arranged for His daily offerings and for offerings to Śrī Gōvindarāja on occasions of festivals through the grant of the village, Mēlpādi in the Gaṇḍikōṭa-sīma for the merit of Kṛṣṇadēva Mahārāja on 27th August 1522 A.C., (No. 154 of Vol. III), and again through his son-in-law peṇḍilikoḍuku Cennaiyyan for offerings to both Vēṅkaṭēśa and Gōvindarāja by the grant of the village Hanumāniguṇṭa in the Uravakoṇḍa-sīma on 20-11-1524 A.C., (Ibid., No. 163).

During Acyutarāja's reign, Timmarasa sold the donor's share of the quarter of the offered *prasādam* at Tirumala relating to his younger brother Sāluva Gōvindarāja for 4600 *paṇam* on 26-2-1536 A.C., to Tāḷḷapākam Tirumalayyaṅgār, son of Annamayyaṅgār (Annamācārya) (Vol. IV. No. 72). Next the two Sāluva brothers jointly registered a sale-deed in favour of the same Tāḷḷapāka Tirumalayyaṅgār of the donor's quarter share of the *prasādam* offered by both of them for Śrī Gōvindarāja in Tirupati for 5203 *paṇam* (Ibid., No. 74). Again on 28-12-1536 A.C., Sāluva Timmarasa, son of Rācirāja registered a sale-deed in favour of Tāḷḷapākam Tirumalayyaṅgār of the donor's quarter share of the *prasādam* offered to Vēṅkaṭēśvara daily and occasionally as arranged by himself previously, for a sum of 1900 *paṇam* with the right of the vendee to sell, transfer or make a gift of it, but with the proviso that the vendee should reside permanently at Tirumala so as to sing his *saṅkīrtanams* (songs) in the immediate presence of Vēṅkaṭēśvara (Ibid., No. 93). In these transactions, Timmarasa appears as a simple common man as the son of Rācirāja and with no title or designation. His younger brother Gōvindarāja later on, in Śaka 1463 on 5th November 1541 A.C., provided, for daily and occasional offerings to Śrī Gōvindarāja through the grant of a village and for an offering to Him on the 13 days of the Mṛgaśīrṣa star occurring in a year (Ibid., No. 166). This is the birth-star of Acyutarāja, and on the days of its occurrence each month, other donors such as Tāḷḷapākam Tirumalayyaṅgār (Ibid., No. 6) and Bhaṇḍāram Śiṟu-Timmayyar (Ibid., No. 36), who were obliged to the king, provided for offerings to Vēṅkaṭēśvara. Likewise Sāluva Gōvindarāja too, must have been under obligation to Acyutarāja, presumably, first of all, for his and his elder brother's release from prison, if they had been imprisoned at all by Kṛṣṇarāja, and for his fresh appointment as governor or any other high state official. The grant of the village made by Sāluva Gōvindarāja on 5-11-1541 A.C., was in Acyutarāja's penultimate year of reign, and possibly he would have secured his high official position even very early in the king's reign. He was entitled *Mahāpradhāni* and *Śiraḷpradhāni* (Dev. Epi. Rep. p. 195). Similarly his elder brother Sāluva Timmarasa, quite probably made a grant of the village Mallāpuram on the suggestion or order of Acyutarāja for offerings to the Processional Image Malaikiniyaninṇaperumāḷ on the 7th festival days of the 8 *Brahmōtsavams* celebrated at that



time for Vēṅkaṭeśvara, on 12th January 1537 A.C., and stipulated for payment of certain remuneration each month to the *Śrivaishnavas* looking after the flower-garden and for the delivery of the donor's quarter share of the offered *appa-prasādam* and *caṇḍanam* to Appayan alone (Vol. IV. No. 89). This document was registered under the historical introduction of Śrīman Mahārājādhirāja Rājaparamēśvara Śrī-Vīrapratāpa Acyutarāya Mahārāya, i.e., while he was ruling the empire. The donee of the offered *appa-prasādam*, Appayan, is quite possibly Nādiṇḍla Appa, the elder nephew and son-in-law of Sāluva Timmarasa, to whom Timmarasa's wife Lakṣmī-amma had previously provided for the issue of her share of the donor's *prasādam* out of the offering she arranged for Vēṅkaṭeśvara early in Kṛṣṇarāya's time on 25th December 1511 A.C. (No. 19. of Vol. III), and, as such, the donor may be deemed to be Sāluva Timmarasa. Further no other Appayan comes to notice during these two reigns, except Appā-piḷḷai. This Appayan had also provided for offerings to Śrī Vēṅkaṭeśvara and Śrī Gōvindarāja, during Kṛṣṇarāya's reign, in Śaka 1437 on 4-8-1515 A.C., (Vol. III, No. 104).

Tāḷḷapāka Tirumalayyaṅgār was the second son of Annamayyaṅgār, Annamayya's elder son Narasiṅgayya appears to have been a poet and a musician as indicated by a *Telugu* stanza, but left the family early in his life. Annamayyaṅgār inaugurated *saṅkīrtana* (music, song-singing) service in Śrī Vēṅkaṭeśvara's presence even from his sixteenth year of age, which corresponded to Śaka 1346, cyclic year *Krōdhi*, and 1424 A.C., when "he had a manifestation of God Tiruvēṅgaḷanātha" and continued his work until the 12th day of the dark fortnight of *Phālguna* (Month) in Śaka 1424, *Duṇḍubhi* (23rd February 1503 A.C.). From this latter date commenced, the *saṅkīrtana* service of his son Pedda-Tirumalayyaṅgār who was exhorted by his father while on his death-bed as, a sacred duty to compose a *saṅkīrtana* as the minimum each day and sing it before Vēṅkaṭeśvara (Dev. Epi. pp. 280 and 283). Annamācārya is stated by his fourth grandson Cinnanna or Cinna-Tiruvēṅgaḷanātha in his "Annamācārya Caritramu" (Life History of Annamācārya) to have composed 32,000 *saṅkīrtanas* which were transcribed on palm leaves, but from the copper plates found engraved with *saṅkīrtanas* about 3000 in number, comprising those of Annamayya, his son Pedda-Tirumalācārya and his eldest grandson Cinna-Tirumalācārya, may contain only 10,000 to 12,000 of Annamayyaṅgār's songs. He was patronised by Sāluva Narasiṃha, and it must have been through his patronage and influence that Annamayya would have been admitted in Vēṅkaṭeśa's temple as its musician, as its *Saṅkīrtanācārya*. After him, his son Pedda-Tirumalayyaṅgār occupied the post and rendered his service as the musician and this Tirumalayyaṅgār was succeeded by his eldest son Cinna-Tirumalācārya, out of his five sons. Both of them composed *saṅkīrtanas*, which were engraved on the copper plates.

Annamācārya died in 1503 A.C., and his son Pedda-Tirumalācārya lived through three reigns of Kṛṣṇarāya, Acyutarāya and Sadāśivarāya. Kṛṣṇarāya, even though he paid seven visits to VēṅkaṭĒṣvara, does not appear to have noticed this Sankīrtanācārya Pedda-Tirumalayya at all, while both Acyutarāya and Sadāśivarāya favoured him with gift of villages. Having been a scholar and a poet himself, Kṛṣṇarāya patronised literature and other arts, and convened an assembly of poets and other scholars in the spring season of each year and made liberal presents to them, in a darbār called *Bhuvanavijayam*. It looks surprising, nay piteous, that Kṛṣṇarāya had not shown any favour to this musician-poet; and it was perhaps due to some animosity on his part. During Kṛṣṇarāya's time, this Pedda-Tirumalayyaṅgār comes to our notice on a single occasion when, with the payment of 1500 *naṟpaṇam* into the temple treasury, he provided for an offering of one *tiruppōnakam* daily to VēṅkaṭĒṣa, in Śaka 1439 on 30-11-1517 A.C., (Vol. III No. 122).

A number of Kṛṣṇarāya's officers comes to notice from their provision made for offerings to VēṅkaṭĒṣvara, Gōvindarāja and other Deities and Āḷvārs.

Mahānāyankācārya (the great, exalted commander-in-chief) Periya-Oḇaḷa Nāyakkar Rāmā Nāyakkar granted Kaḍalūr village on 4-9-1504 A.C., during the reign of Kṛṣṇarāya's elder brother Vīra-Narasimharāya, and also excavated an irrigation channel, for providing daily offerings to VēṅkaṭĒṣvara (Vol. III, No. 1). Again on 14-7-1512 A.C., in the reign of Kṛṣṇarāya, he provided an offering to *Garuḍa* daily together with a light of ghee before Him, and for occasional offerings to VēṅkaṭĒṣa through the gift of 50 cows and the grant of the village Śaṅgōḍipalli (Ibid., No. 25); further on 8-1-1514 A.C., he made a gift of 200 cows to the temple for preparing milk cream from their milk and offering it early in the night each day, with the stipulation of delivering his share of the offered cream *prasādam* as donor to his *Rāmānujakūṭam* (free food service house) (No. 88).

Appāpiḷḷai, son of Karavaṭṭuppiḷiyāḷvār of Kaunḍinya-gōtra and Āpas-tamba-sūtra, and a resident of Mahīpālakulakāla-ccēri alias Uttiranmērūr, cut an irrigation channel at his own cost in a temple village and from the augmented produce stipulated on 19-5-1506 A.C., for a daily offering to VēṅkaṭĒṣvara (Ibid., No. 6); paid 3,180 *naṟpaṇam* on 30-12-1506 A.C., for offerings to Gōvindarāja on the 12 days of each of the two *Brahmōtsavams* held for Him in the months of *Vaikāṣi* and *Āni* and in other festivals and on special days (No. 9); again paid 7800 *naṟpaṇam* on 18-7-1506 A.C., and instituted the *anna-uṟṟal-tirunāl* or the swinging festival for the merit and welfare of Vīra-Narasimharāya Mahārāja, for Gōvindarāja to be conducted for 8 days with numerous offerings (No. 13); constructed a shrine and consecrated and installed Hanumān in it in 1509 A.C., with necessary provision for His

daily propitiation (No.17), and lastly on 7-4-1511 A.C., for the merit of Virakṛṣṇarāya Mahārāya, granted Virakampanallur village in the Paḍaiviḍu-rājya for offerings on the 12 days in each of the 7 *Brahmōtsavams* conducted at the time for Vēṅkaṭeśvara; together with special offerings on some days and on the 12 days of his birth-star in the 12 months of the year and also at his *maṇṭapam* on 7 days, making a total of 207 *atirasa-paḍi* (No. 18). Appāpiḷḷai's brother Mannarpiḷḷai paid 1000 *naṇṇaṇam* on 27-6-1512 A.C., for a daily offering to Tirumaṅgaiyālṅvār in Tirupati, and to Gōvindarāja on the day of his birth-star (No. 23), and again 1200 *naṇṇaṇam* on 20-12-1512 A.C., for offerings to the Processional Images at Tirumala on a day in the Adhyayanōtsavam (No.29), and for some more offerings he paid 360 *paṇam* (No.30). Tirumalai Nāyakkar, son of Ellappa Nāyakkar, arranged in 1512 A.C., for propitiation of Gōvindarāja through his digging an irrigation channel (No.27). Tammu Nāyakkar, son of Jilleḷḷa Basava Nāyakkar and grand-son of Gaṭṭikai Daḷavāy Dādi Nāyakkar, provided for a daily offering to Vēṅkaṭeśvara by paying 1200 *naṇṇaṇam* on 30-12-1513 A.C., (No. 87).

Nāraṇayyan alias Nārāyaṇadēvara, son of Tatvavādi Timmaṇayyan of *Gautama-gōtra* and *Āpastamba-sūtra*, and a resident of Agaram-Kāmpasamudram, granted Tivalaipūṇḍi, one of his military fiefs endowed to him as *Śrotriyam* villages, to the temple on 26-7-1514 A.C., for three offerings each day to Vēṅkaṭeśvara (No. 90) and another such village Gaṅgalapūṇḍi on the same date for three *harivāṇa* (Platefuls of food) for Vēṅkaṭeśa daily (No. 91).

Karaṇikka (accountant) Basavarasa, son of Sōmarasa of *Gautama-gōtra* and *Āśvalāyana-sūtra*, a resident of Tiruppērūr, excavated a new channel, in a temple village and also raised crops to be gathered into the temple store and in lieu of the produce, arranged for the merit of Kṛṣṇarāya Mahārāya on 12-9-1515 A.C., for special offerings for the Processional Images together with Sēnai-Mudaliār with ablutions in the *maṇṭapam* in his flower-garden on the 12th day of the summer-festival as a *Vasantiōtsava* (No. 105). Another Karaṇikka and *Aṭṭavaṇai* (also a revenue officer) Basavarasa, son of Caṇḍikai Hōbaḷadēva or Ōbaḷadēva (Ahōbaḷadēva), of *Kauṇḍinya-gōtra* and *Āśvalāyana-sūtra* and *Rk-śākhā*, paid 6100 *naṇṇaṇam* for a peculiar offering, *bhēṭṭaṇikai*, made of black gram, wheat, cumin and ghee, daily to Vēṅkaṭeśvara in the cyclic year *Viṣṇu*, Śaka 1443 (1521 A.C.) (No. 148), and again paid 6640 *naṇṇaṇam* on 21-9-1528 A.C., for ablutions and offerings to the Processional Images in the *Tirumāmaṇi-maṇṭapam* in the temple of Vēṅkaṭeśvara (No. 177).

Ūḍiyam Ellappa Nāyakkar paid 4600 *naṇṇaṇam* for a daily offering to Gōvindarāja and 24 *atirasa-paḍi* on certain days (No. 106) and also granted 3 villages, Karaṇḷaiappattu, Nelvāy and Kolliḍūrbai on 2-6-1516 A.C., for the

merit of Kṛṣṇarāya Mahārāya, for 8 offerings daily to Vēṅkaṭeśvara (No. 109); and on 29-3-1527 A.C., he constructed the stone-car *satram* as his charity, while being a *vāśalam* (gate-keeper at the time) (No. 168).

Tryambakadēva, son of Tipparasa of *Vāṣiṣṭha-gōtra* and *Āśvalāyana-sūtra*, residing in Śivanasamudra, granted Morandai village on 12-10-1517 A.C., for one offering daily to Vēṅkaṭeśvara, 30 *nāyaka-taḷigai* (superior food-offering) on the 30 days of *Tiruppaḷḷi-Eḷucci* in *Mārgaḷi* month, 8 *nāyaka-taḷigai* on the eight marriage festival days (i.e., the 5th days) of the 8 *Brahmōtsavams* and 8 on the 7th days, 8 *atirasa-paḍi* on the 8th days, 3 *atirasa-paḍi* on the 3 days of car festival, 1 *nāyaka-taḷigai* on the day of *Śrī-Jayanti*, 1 *atirasa-paḍi* on *Kārtikai* festival day and 1 *atirasa-paḍi* on *pāḍiyavēṭṭai* (hunting festival) day (No. 116).

Bāhūr Mallarasa, son of Nāgarasa, paid 360 *navpaṇam* on 14-10-1518 A.C., for particular *paṇyāram* offerings (śīḍai) to the Processional Image Malaikiniya-ninṅa-perumāl at his *maṇṭapam* in his flower-garden on the 7th festival days in the 8 *Brahmōtsavams*, and to Gōvindaṛāja on the 7th festival days in the 2 *Brahmōtsavams* and on two other days (Nos. 127, 128 and 129).

Rāyasam (writer, secretary) Koṇḍamarasayya, son of Timmarasayyaṅgār of *Bhāradvāja-gōtra*, *Āśvalāyana-sūtra* and *Ṛk-sākhā*, granted Mulumbūṇḍi Village in Nellore-sīma in the province of Udayagiri on 17-4-1519 A.C., for 18 offerings daily to Vēṅkaṭeśa; and the donor's quarter share in them was required to be delivered to his *satram* in Tirumala (Nos. 130 and 131).

Aḍaippam (betel-nut packet bearer) Bhaiyappa Nāyakar, son of Timmappa Nāyakar of *Kāśyapa-gōtra*, provided on 16-4-1519 A.C., for 6 offerings to Vēṅkaṭeśvara daily, for the merit of Kṛṣṇarāya Mahārāya and Timma Nāyakar (probably his father Timmappa Nāyakar) (No. 135).

Subuddhi Rāmadāsa, son of Śaṅkaradāsa of *Bhāradvāja-gōtra*, and Āmbikāmudu (*amṛta*)-śilā, son of Bhīmaya of *Kāśyapa-gōtra*, who both served under king Pratāparudra Gajapati previously, and after his defeat were taken by Kṛṣṇarāya into his service and granted fiefs, made over their fiefs, Rāmadāsa of his village Taṇḍalam and Āmbikāmudu-śilā of his village Taḍapāḷam to the temple for 3 daily offerings to Vēṅkaṭeśvara and for 2 lights and 2 garlands also; and the donor's share of the *prasādam* was to be given to the managers of the Rāmānujakūṭam who tended their flower-gardens (No. 147).

Śinnappa Redḍi, son of Śūrappa Redḍi Tammu Redḍi of Pūtalapaṭṭu village, and others, contracted with the *Piḷḷai-tiruppaṇi-Bhaṇḍārattār* (public works committee of the temple) on 17-1-1527 A.C., through a gift of dry and wet lands made on the occasion of a solar eclipse for the merit of Kṛṣṇadēva

Mahārāya, for an offering daily to Vēṅkaṭeśvara and of 8 *atirasa-paḍi* to Malaikiniyaninṅa-Perumāl on the 7th festival day in each of the 8 *Brahmōtsavams* at his *maṇṭapam* and two more on two other occasions and for the receipt of the donor's share by the contract committee which looked after the donor's flower-garden at Tirumala (No. 167).

Bāgila (gate-keeper)...Pati Āḍiyappa and...Ayyadēva were recorded in Śaka 1449, cyclic year *Sarvadhāri* (1527 A.C.) to have constructed a *maṭham* and a *maṇṭapam* (No. 169).

Bāgila Avasarada Narasayya, his brother Avasarada Timmayya and his brother Narasayya, as well as their mother Basavamma, are recorded under date 7-8-1512 A.C., to offer eternal obeisance in the temple of Tiruvēṅgaḷa-nāthadēvara (No. 26). They were at the gate waiting for errands from the king's palace.

Ōbaḷayyan, son of Kandanavōlukkarāja Ōbhayyan, paid 1860 *naṇṇaṇam* on 31-10-1517 A.C., for one daily offering to Vēṅkaṭeśvara, 8 *appa-paḍi* on the serpent vehicle during the 8 *Brahmōtsavams* and one more on a certain other day (No. 120).

Perumāl of Neduṅṅunṅam paid 1500 *naṇṇaṇam* for a daily offering to Vēṅkaṭeśvara in the cyclic year *Sarvadhāri* current with the Śaka year 1450 (1528 A.C.), while Śrī Vīra-Kṛṣṇarāya Mahārāya was ruling the earth (No.180).

Raṇṇjakam Śrīraṅgarāja, attached to the *Nāṭyaśāla* related to the palace of Kṛṣṇarāya in Vijayanagara, was the son of Raṇṇjakam Tirumalanātha. He granted the village Eḷalappūṇḍi to the temple on 29-12-1514 A.C., for a daily offering to Vēṅkaṭeśvara, and also presented a silver plate of 545 *tōlas*, (probably), for serving the offering (Nos. 99 and 100). His daughter Raṇṇakam Kuppāyanī paid 1000 *naṇṇaṇam* on 27-6-1512 A.C., for one daily offering to Vēṅkaṭeśvara and for the delivery of the donor's quarter share in the offered *prasādam* to the person cultivating the flower-garden accounted as belonging to the temple-treasury (No.24). On 12-10-1517 A.C., this Kuppāyanī's daughter Tirumala-amman, paid 3000 *paṇam* for an offering of *dōṣai* (cakes) daily to Vēṅkaṭeśa (No. 117), (also Dev. Epi. Rep. pp. 185 and 205). Ekkāḍi Timmamma, daughter of Nalla Gaṅgamma, paid 1500 *paṇam* on 4-10-1518 A.C., for a daily offering to Vēṅkaṭeśa, for the merit of Kṛṣṇarāya (No. 124). Probably she also belonged to the troupe of dancers of the royal palace.

Besides royal personages and servants, certain religious men, merchants and others also provided for offerings to the Deities and Āḷvārs.

Yajñanārāyaṇa-Bhaṭṭa, son of Raṅgā-Dīkṣita who was the *purōhita* (conductor of religious rites) of Kṛṣṇarāya and the performer of several sacrifices (*yāgas*), paid 10000 *naṇṇaṇam* on 10-7-1514 A.C., when he accompanied

the emperor to Tirumala in his fourth visit on 6-7-1514 A.C., for 8 daily offerings to Vēṅkaṭeśa (No. 89). Again on 9-3-1522 A.C., he paid 1850 *naṇṇam* for special offerings to Vēṅkaṭeśvara on the 13 days of *Punarvasu* star in the year being his father Raṅganātha-Dikṣitar's birth-star, and on the first day of each *Tamiḷ* month and on each new-moon day (No. 152).

In Tiruccukanūr (Tirucānūr) the residents were supposed to consist of 108 individuals of different *gōtras* with their families, and all the 108 persons formed the village *Sabha* or the administrative council with a president perhaps chosen from among themselves. In the provision made for offerings to Śrī Vēṅkaṭeśvara Śrī Gōvindarāja during the time of Sāluva Narasiṃha on 6-11-1494 A.C., by some of the members of the *Sabha* (Vol. II No. 129) the service was denoted as the *ubhayam* of the *Nūrreṇmar*, i.e., the 108 men, and as the *nūrreṇmar-tiruvōlakkam*, the offerings made by the 108 persons for the levee's distribution; and they had also a *nūrreṇmar-maṭham*, the residence of their religious head who was Tūppil Veṅṇi-Aṇṇan Varadarājar at that time. No. 144 of Vol. III also mentions that, by the grace of sage Śuka, 108 virtuous and learned *Brāhmaṇas* were born from the lotus and were the residents of Śuka-grāma. (Śukanūr, Tiru-Śukanūr, Tiruc-cukanūr), and were great devotees of Śrī Vēṅkaṭeśa, like the *Garuḍa*. A certain Śrīnivāsa once visited the village, arranged for the conduct of the festival to Śrī Vēṅkaṭeśa, put up steps on all sides of the *Padma-tīrtha* and presented vehicles like movable *vimānas* (domes) for Him to be borne by men in which Lord Nārāyaṇa was pleased to go in processions during festivals.

In earlier times, the *Sabhaiyār* of Śukanūr transacted all dealings relating to Vēṅkaṭeśvara's temple on Tirumala, and on the formation of the committee of management in the temple itself with a dozen persons, the *Sthānattār*, the *Tiruccukanūr-Sabha* was represented on it by three members of its council, while four individuals from the Tirupati *Śrīvaiṣṇavas*, two *Jīyars* or *Maṭhādhipatis*, one *Nāmbi* or *Arcaka* or the Priest of the temple, and two accountants (original residents of Tiruniṅṇaūr, the modern Tinnanūr near Madras), were the other appointed members of the committee of the *Sthānattār* (Vol. I. No. 187). The *sthānattār* managed the affairs of both Vēṅkaṭeśvara's temple on Tirumala and Gōvindarāja's temple in Tirupati.

Their appointments were honorary, but they were entitled to receive a share of the *prasādam* offered to the Deities in the two temples as emoluments, for their living. Upto the 13th Century their life must have been hard with meagre emoluments of the *prasādam*; but as the offerings increased in number thereafter while devotees provided for sumptuous offerings of different varieties, their emoluments must have swelled to large quantities, which they could not themselves consume, and therefore, they must have taken the recourse

of forming their shares of the *prasādam* for appreciable amounts of money to lessees. In addition to the *prasādam*, they received small cash payments for their services in the festivals as presents.

Having transferred such emoluments from (their) these shares in Gōvinda-rāja's temple to the credit of the temple itself on 23-1-1512 A.C., the entire body of the Tiruccukanūr *sabhaiyār* provided for 40 offerings to Gōvindarāja, the Karuṇākara-paṭṭikōṇḍa-perumāḷ (the Benevolent Reclining God), to Śrī Kṛṣṇa and to Śrī Rāma each day, and on each Saturday to Hanumān whom they installed, and on some other days also to them and to Vēṅkaṭēśvara, together with certain cash payments to the temple-staff and issue of portions of the offered *prasādam* (Vol. III, No. 20).

Deyvattān-araṣu, one of the *sabhaiyār*, arranged on 20-11-1516 A.C., through payment of 310 *naṇpaṇam*, for a special offering to Malayappa at the *maṇṭapam*, in his flower-garden on the 7th days of the *puraiṭṭāṣi*, *Tai* and *paṅguni Brahmōtsavams* and also on the car on the 8th days in the above three festivals (No. 113).

Śrīrāmāyān a member of the Tiruccukanūr assembly, paid 300 *naṇpaṇam* on 20-9-1527 A.C., and provided for the offering of 8 *dōṣai-paḍi* to Malayappa at his *maṇṭapam* on the serpent vehicle in the 8 *Brahmōtsavams*, 8 *paḍi* to Śrī Kṛṣṇa on the 5th days in them, \*3 *paḍi* on the car in three of them, one on the *Mukkōṭṭi-Dvādaśi* day, one on the swinging-festival day, one on the hunting-festival day, one on the *Kārtikai*-festival day of lights, one on the *Ugādi* day, and one on the *Dīpāvali*-festival day, making a total of 25 *dōṣai-paḍi* (No. 172).

Anusaṇḍhānam Tiruvēṅkaṭa Jiyar paid 2000 *paṇam* on 19-9-1504 A.C., for offerings both to Vēṅkaṭēśvara and Gōvindarāja (No.2).

Śrīman Nārāyaṇa Jiyar, disciple of Śrī Vaṇ-Ṣaṭṭha-Kōpa Jiyar, and the head of the *Ahōbila-Maṭham*, arranged for offerings to Vēṅkaṭēśvara on a particular day, to Gōvindarāja on a day in each of His two *Brahmōtsavams* and other days, to Nammālvār, Tirumaṅgaiyālvār and Kulaśēkharālvār, and Uḍaiyavar (Śrī Rāmānuja) on particular days of their *Adhyayanōtsavams*, through payment of 1860 *naṇpaṇam* on 20-8-1516 A.C. (No. 110). He paid a further sum of 3800 *naṇpaṇam* on 7-11-1516 A.C., for an offering of one *dōṣai-paḍi* daily to Gōvindarāja and for special offerings to Vēṅkaṭēśa on a particular day (No. 114). In this record he is stated to be entitled "Vēdāntācārya."

\* During the previous period, car processions were only two, conducted in the *Brahmōtsavams* held in the two months of *Puraiṭṭāṣi* and *Paṅguni*, and not in the other five months. With the institution of a new *Brahmōtsavam* in *Tai* by Kṛṣṇarāya, the *Brahmōtsavams* became eight and the car processions became three.

Kaṇḍāḍai Doḍḍaiyaṅgār, entitled “Vēdāntācārya,” son of *Veṇṇmālaiyiṭṭa-Perumāl*, paid 2520 *naṇṇaṇam* on 13-4-1519 A.C., for 40 offerings to Malaikuniyanaṅga-Perumāl at Śrī Varāhasvāmī’s shrine at the rate of 5 offerings on five days in each of the 8 *Brahmōtsavams*, on the 3 days of car festival and other day to stationary Vēṅkatēśvara, *Periya-Perumāl*, on the swing on the 6th day of the *Brahmōtsavam* inaugurated by Kṛṣṇarāya Mahārāya in the month of *Tai* as his service, on the 7th day in it on the \* car and on the *tīrthavāri* occasion on the 9th day, as also on the 10th day, and the *Viḍāyārri* day, and on other days; for Gōvindarāja on the car in His *Āni* festival, on the day of the clearing of the path-way for *taṇṇīr-amudu* near the *Ālvār*’s shrine at the *maṇṭapam*, and on other occasions (No. 142). This Mādhavayyaṅgār, as the manager of the *Rāmānujakūṭams* in succession to Kaṇḍāḍai Rāmānujayyaṅgār, executed an agreement on 2-4-1522 A.C., in favour of the Tirupati *Kūru-ṣeyvārgaḷ* (settlement officers) binding the managers of the *Rāmānuja kūṭams*, in lieu of the lands granted previously by the said officers to these feeding institutions, to utilise the produce of the gift lands and offer 3 *appa-paḍi* to the Deities yearly (No. 153).

Narasimharāya Mudaliyār Rāmayyan and Timmayyan together deposited 1900 *naṇṇaṇam* on 19-9-1508 A.C., for offerings from the interest on which sum to be made to the Processional Image Malayappa seated in the *Tirumāmaṇi-maṇṭapam* in the temple, of 7 *atirasa-paḍi* after His return from procession on the *tiruvanantal* (*Śēṣa*, serpent-vehicle), on the 9th festival day in the 7 *tirukkoḍi-tirunāl* (*Brahmōtsavams*) celebrated for Vēṅkatēśvara in each year, of 7 *atirasa-paḍi* to *Tiruvāḷi-Ālvān* (*Sudarśana* Disc) and Malayappa at the *maṇṭapam* constructed by them on the bank of Puṣkariṇī (*Tirukkōṇēri*) on proceeding after ablutions at the *tīrthavāri-maṇṭapam* on the 9th days of the said festivals; another 7 *atirasa-paḍi* during the 7 festivals in front of the temple-store; 4 *atirasa-paḍi* on the first 4 days of the *pavitrōtsavam* (purificatory festival), 1 *atirasa-paḍi* on the day of the *Mukkōṭi-dvādaśi* in *Mārgaḷi* month to Vēṅkatattuṇaiṇār (Ugra-Śrīnivāsa, the furioso Image); 1 *atirasa-paḍi* to Vēṅkatēśvara, the Stationary Idol; and 1 *tiruvōlakkam* to Sēnai-Mudaliyār on the day of His annual birth-star *Pūrāḍam* in *Arpaṣim* onth; 1 *appa-paḍi* to be offered first to Vēṅkatēśa and then brought down to Tirupati for Sēnai-Mudaliyār; and in Tirupati offerings to the *Garuḍa* flag during the two festivals and on other days, and to Gōvindarāja and Raghunātha (Śrī Rāma) (No. 15).

Udāṇḍarāya Ulagaṇḍa, one of the *Śrīvaiṣṇavas* of Tirupati, arranged for the offering of one *atirasa-paḍi* on the 7th day in each of the 7 *Brahmōtsavams* at his *maṇṭapam* in Tirumala to Malayappa, and on the days of Uḡḍi and

\* In this epigraph the car procession is stated to take place on the 7th festival day, while it occurs usually on the 8th festival day. Also the *Viḍāyārri* day is observed on the 8th festival day. There seems to be some mistake in engraving it.



*Dipāvali* to Sēnai-Mudaliyār (Viṣvaksēna), through a deposit of 680 *naṇṇaṇam* on 12-10-1506 A.C., and also to Gōvindarāja in Tirupati on specified days (No. 8); and for a daily offering to Vēṅkaṭēśvara, to Malayappa on the 9th day in each of the 7 *Brahmōtsavams*, and to Gōvindarāja and Śrī Rāma in Tirupati on particular days, through a payment of 2075 *naṇṇaṇam* made on 19-9-1508 A.C., (No.14); and in the meanwhile he had paid 1320 *naṇṇaṇam* on 2-6-1507 A.C., for a daily offering to Vēṅkaṭēśvara, and to Śrī Rāma and to Śrī Sudarṣana in Tirupati on particular days (No. 10).

Some members of the merchant class in Tirupati donated large sums of money to the temple for numerous offerings to the Deities on various occasions. Dharmapuram Śiṭṭamu Śeṭṭi paid 3500 *naṇṇaṇam* on 1-3-1506 A.C., for a *nāyaka-taḷigai* (superior offering) and an *appa-paḍi* to be offered to Vēṅkaṭēśvara after His ablutions with *Puḷugu-kāppu* (smearing the body with civet oil) together with provision for the supply of refined camphor and musk for putting the *nāmam* (white patch on the face with thin line of musk in the middle), after the gold Image of Alarmēl-Maṅgai-Nācciyār (*Vakṣa-sthala-Lakṣmi* adorning His right chest) also received the civet oil smearing and ablutions (No. 4). Later on he excavated an irrigation tank in the temple village of Tiramanēri and paid 14,590 *naṇṇaṇam* for an offering to Vēṅkaṭēśvara daily and on certain days in the festivals, to Gōvindarāja, Śrī Kṛṣṇa, Sudarṣana and Śrī Rāma on different occasions (No. 118).

Tippu Śeṭṭi paid 8305 *paṇam* on 4-10-1507 A.C., for offerings to Malayappa, Gōvindarāja and Raghunātha (Śrī Rāma), and also to Kula-śēkharāḷvār, Nammāḷvār, Tirumaṅgaiyāḷvār and Uḍaiyavar (Śrī Rāmānuja), and also to Narasiṁhasvāmi on prescribed dates (No. 11).

Paccai Liṅgu Śeṭṭi and some others belonging to the Kōmaṭi class of the Vaiṣya community paid 5030 *naṇṇaṇam* on 31-10-1508 A.C., for a daily offering to Vēṅkaṭēśa and offerings on the 7th days in the 7 festivals to Malayappa and on a special day in the *Adhyayanōtsavam* at the *kōmaṭi-maṭham*, and also to Sēnai-Mudaliyār on different days; and to Raghunātha in Tirupati on the 7th day of the *Adhyayanōtsavam* (No. 16).

Pāppuśeṭṭi Ayyan paid 2500 *naṇṇaṇam* on 15-9-1512 A.C., for 13 offerings on the 13 days of his birth-star, 13 on the days of the birth-star of his father and 13 on the days of the birth-star of his mother to Vēṅkaṭēśvara; special offerings to Gōvindarāja on a particular day in each of His two festivals in *Vaikāṣi* and *Āni* to Kṛṣṇa at Narasiṁhasvāmi's shrine in Śrinivāsapuram on the two days of the two *Brahmōtsavams* and to Gōvindarāja on the 6th days in them; on a day in the summer festival on the 7th days, and on the serpent vehicle on the 9th days of His two *vaikāṣi* and *Āni* festivals and on particular days of the *Tiruvadhayanam* of Nammāḷvār and Tirumaṅgaiyāḷvār; and to Raghunātha and Uḍaiyavar on the specified days (No.28).

Koṇḍu Śeṭṭi granted a half of the village Cīntayapalli endowed to him as *umbalika* for certain services by emperor Kṛṣṇarāya, of which one half he had already granted to Śrīkālahastīśvara, on 27-11-1517 A.C., for two *dadhyōdanam* offerings to Vēṅkaṭeśa and one to Gōvindarāja daily, and other offerings to Gōvindarāja on certain other occasions (No. 119).

Śaraṇu Śeṭṭi paid 3700 *narpaṇam* on 16-8-1527 A.C., for an offering mixed with powdered gingelly oil seeds each day to Vēṅkaṭeśvara, 8 *śidai-paḍi* on the 7th days of His eight *Brahmōtsavams* and 30 offerings on the 30 days of *Tirupallī-Elucci* in *Mārgaḷi*; and for special offerings to Gōvindarāja on the 7th festival days and on the 8th festival days on the car in His two *Brahmōtsavams* in *Vaikāṣi* and *Āni* and on other days; and one *śidai-paḍi* to Śrī Rāma on a certain day (No. 171).

A few temple-accountants also provided for offerings to the Deities but they were very small items.

Among them, Villiyār paid 700 *narpaṇam* on 2-1-1530 A.C., and instituted the *Mārgaḷi-Nirāṭṭōtsavam* for Śūḍi-kkoḍutta-Nācciyār (Śrī Āṇḍāl, Gōḍādēvī, the lady Ālvār among the 12 *Vaiṣṇava-Ālvārs* and the foster-daughter of Periyālvār) for 7 days from the 24th day of *Mārgaḷi* till the *Makara-Saṅkramam* day (about the 15th January) with *aṅkurārpaṇam* (seed-sowing) on the night of the 23rd day and with *adhivāsa-tirumaṇjanam* (ablutions) and a second *Tirumaṇjanam* on the last day mentioned as the *Kanu* festival day (the next day after *Makara-Saṅkramam*) at his *maṇṭapam* constructed on the bank of the *Gōvinda-Puṣkariṇī* (alias *Kṛṣṇarāya-Kōṇēri*, tank, as noted in No. 194) (No. 181). She is enshrined in a small room at the south-east corner of the *mukhamāṇṭapam* at the entrance to Gōvindarāja's shrine. The *Gōvinda-Puṣkariṇī* must have been the present tank opposite to Gōvindarāja's temple and to the west of the *Dēvasthānam satram*, which was reconstructed by the late *Vicāraṇakaṭṭa* of the temple, the late Sri Mahant Prayāgādāsaji recently, where there was only a big hollow ground, the stone step shaving long ago fallen off. This festival for Āṇḍāl might have taken place at this *Gōvinda-Puṣkariṇī* till it became dilapidated, and thereafter it might have been conducted at the masonry *maṇṭapam* constructed on the east bank of the Rāmacandra tank lying to the west of Śrī Rāma or Raghunātha or Rāmacandra's temple in the northern part of Tirupati. Now-a-days Āṇḍāl is taken in procession in the early morning to this *maṇṭapam* and after her sojourn in it for the day in supposed penitential prayer for her being accepted as His spouse by God Raṅganātha of Śrīraṅgam in whose likeness reclines Śrī Gōvindarāja in Tirupati, she is taken back in the evening to her shrine, and on the day of *Bhōgi* festival, the day before the *Saṅkrānti*, she is taken in procession through the streets. On each day

offerings are made to her at the *maṇṭapam* in Śrī Rāma's temple and in Gōvindarāja's temple. On the *Kanu-day*, the day after *Saṅkramam*, she is married to Gōvindarāja.

Thus in Kṛṣṇarāya's time, the *Brahmōtsavams* conducted for Vēṅkaṭeśvara in 7 different months were added to by a new one inaugurated in the month of *Tai* by the emperor himself and become 8 in number in a year, while other festivals remained constant. But in the matter of daily offerings, during the different festivals and other holy and auspicious days, exuberant provision was made by numerous devotees in addition to the sumptuous provision effected during the previous period. And finally a new festival, the *Mārgaḷinīr-Tirukkalyāṇam* of Śūḍikkoḍuttā-Nācciyār, i.e., Āṇḍāl, who first decorated herself with flowers which were thereafter offered to the Deity during her maidenhood in Śrīvilliputtūr, was instituted by a temple-accountant. The landed property of the temple increased through grant of villages by Kṛṣṇarāya and some of his officers and others. The capital invested for offering one *tiruppōnakam* daily to Vēṅkaṭeśvara or Gōvindarāja from its annual interest rose to 1500 *naṇṇaṇam*, while it was only 1000 *naṇṇaṇam* during the previous period.

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## CHAPTER 20

### EMPEROR ACYUTARĀYA'S TIME

#### VIJAYANAGARA PERIOD—III

**A**CYUTARĀYA, the half-brother of Vīra-Narasimharāya and Kṛṣṇa-dēvarāva succeeded Kṛṣṇarāya to the throne of Vijayanagara. Their father Tuḷuva Narasa Nāyaka had four sons, Vīra-Narasimha- by Tippāji or Timmāmba, Kṛṣṇarāya by Nāgalāmba, Acyutarāya and Raṅgarāya by Ōbāmba or Ōbacciamma. Raṅgarāya died early, leaving his son Sadāśivarāya, who ruled the Vijayanagara empire after Acyutarāya.

Nuniz records that "as soon as Crisnarao (Kṛṣṇarāya) was raised to be King and was obeyed throughout all the kingdom,—Salvatine (Sāluva Timma) being his minister, who had been the same for his brother Busbalra (Bhujabalarāya alias Vīra-Narasimharāya), he without delay sent his nephew, son of Busbalrao his brother, together with his own three brothers, to a fortress called Cāodegary (Candragiri near Tirupati); the nephew remained there till he died." (Sewell's "A Forgotten Empire," pp. 315-316).

[ Nuniz mentions that king Narsyma (Tuḷuva Narasa Nāyaka) "left at his death five sons, one was called Busbalrao, and another Crisnarao and another Tetarao, and another Ramygupa and another Ouamysyudya" (Ibid. p.314). Only four sons of Narasa Nāyaka are known, and not five as noticed by Nuniz; and the last three names are unidentifiable). Nuniz again states that before Kṛṣṇarāya died from his sickness, "he made a will saying that of his three brothers whom, at the time when they raised him to be King, he had sent to be confined in the fortress of Chamdegary (Candragiri) with his nephew, son of the King Busbalrao, they should make King his brother Achetarao (Acyutarāya) who now reigns; for the latter seemed to him to be better fitted for that than any of the others.... After his death Salvanay (not Sāluva Timma) became minister of the Kingdom, and governed it till the coming of King Achitarao (Acyutarāya) from the fortress of Chamdegary (Candragiri) where he was detained..which King Chyutarao (Acyutarāya), after he ascended the throne, gave himself over to vice and tyranny.... he has never done anything, except those things that are desired by his two brothers-in-law, who are men very evilly disposed and great Jews" (Ibid, p. 367).]

It would, therefore, appear that Acyutarāya was released from his confinement in the Candragiri fortress a short time before Kṛṣṇarāya's death and thenceforth began to rule. He was crowned thrice, for the first time, immediately after his liberation, on Tirumala in the presence of Śrī Vēṅkaṭeśvara "where he was bathed in the water poured out of the conch in the hand of the God Vēṅkaṭeśa," for the second time in the presence of Śrīkālahastīśvara at Śrīkālahasti on 21st October 1529 A.C., and finally for the third time with all due ceremonial and pomp at the capital city of Vijayanagara on 20th November 1529 A.C., (Dev. Epi. Rep. p. 220).

His first charitable service rendered in Tirupatī related to the renovation of the *Kapila-tīrtham*, the pool of water below Śrī Kapilēśvara's shrine at the foot of the hill about a mile to the north of Tirupati, through pavement with granite stone steps in tiers to facilitate easy descent to the water and ascent, together with the construction of two rows of the *sāṅdhya-vaṇḍana-maṇṭa-pams* above the steps on the east and west sides, designating this divine tank of Tiruvēṅgaḷanātha as *Cakra-tīrtha* alias *Āḷvār-tīrtha* and planting slabs engraved with *Sudarśana-cakra* (Viṣṇu's disc) in the four directions at the four corners of the *maṇṭa-pams* (Vol. IV. Nos. 8, 9 and 10).

He paid three visits to Vēṅkaṭeśvara. On the occasion of his first visit on 31st January 1533 A.C., he performed extra-ordinary worship of *Kapila-paṣu* (brown cows of gold) and *svaṇṇa-varṣam* (raining of gold coins) at the temple, presented valuable jewels and ornaments to Vēṅkaṭeśvara, including a *kaphā* (mantle, gown) set with precious stones, a gem-set *kūṭṭam* (crown for the head), four *bāhuvalayam* (circlets for shoulders), and a necklace and ornaments for the head, for the eyes, for the neck and the breast, and himself performed the *Arcana* (Worship) to God while the *arcakas* (priests) recited His 1008 names (*sahasra-nāma*), and while his queen Varadāji-amma and his young son Kumāra-Vēṅkaṭādri witnessed the ceremony (Ibid, Nos. 16 and 17).

His second visit took place on 26th December 1535 A.C., when he instituted *Lakṣmīdēvi-Mahōtsavam* for Vēṅkaṭeśvara with *Ālarmēlmaṅgai-Nāciyār* (Padmāvatī) for five days, for the expenses of which he granted the *uttarāyam*, income of 300 *rēkhai-pon* from the villages in the *Koṇḍaviḍu-sīma* (No.54). In this epigraph the month in which and the particular days on which the festival was ordered to be conducted were left out by oversight, and it seems intended to be made good in an addendum (No.55), but even in this the month is not given, though the duration of the festival is extended to seven days from the day of *Uttirattādi* for *aṅkurārpaṇam* (seed-sowing) to the day of *Rōhiṇi* for the termination of the festival, which period works out only to six days, and not seven days. In this festival 40 food-offerings and 5 varieties of *paṇyāram* are stipulated to be offered to Malayappa at seven *maṇṭa-pams*

constructed by him, viz., *Acyutarāyasvāmi-maṇṭapam*, *Varadājasvāmi-amman-maṇṭapam*, *Acyutarāya-aṅkaṇa-maṇṭapam*, *Varadāji-amman-aṅkaṇa-maṇṭapam*, *Kumāra-Cikka-Vēṅkaṭādri-Uḍaiyār-aṅkaṇa-maṇṭapam*, *Narasa-Nāyakkar-aṅkaṇa-maṇṭapam*, and *Ōbalācci-amman-aṅkaṇa maṇṭapam*. The last two names relate to his father Narasa Nāyaka and his mother Ōbalācci, Ōbacci-amman or Ōbāmbikā.

On 26-12-1535 A.C., on which Acyutarāya inaugurated the *Lakṣmīdēvi-Mahōtsavam*, he also arranged for a festival for Raghunātha (Śrī Rāma). Nācciyār (Sītādēvi) and Iḷaiya-perumāl (Lakṣmaṇa), ostensibly the Images maintained in Vēṅkaṭēsvara's sanctum in Tirumala, on each of the 13 days of the *punarvasu* star occurring in a year, being the birth-star of Śrī Rāma, through the assignment of an additional 60 *rēkhai-pon* as *uttarāyam* from the villages of the same *Koṇḍaviḍu-sima*, so as to serve for their *abhiṣēkam* (ablutions), food and *paṇyāram* offerings, and processions on the 13 days (No. 58). In a postscript (No. 58-A), 2 varieties of *paṇyāram*, *candanam*, refined camphor and musk were undertaken by the *Sthānattār* to be also supplied.

On the above date of Acyutarāya's second visit to God Vēṅkaṭēsvara, he appears to have been accompanied by some of his officers, Rāmā-Bhaṭṭarayyan, Rāyasam Rāmacandra-Dīkṣita and Malaiyapparayyan, and his two personal betel-box bearers Aḍaippam Rukmiṇi-amman and Aḍaippam Parmādamman, all of whom provided for offerings to Vēṅkaṭēśa, while Rāmā-Bhaṭṭa established an *āgrahāra* and installed an idol of Śrī Rāma in it. (Nos. 61, 59, 60, 57, and '56).

Acyutarāya's third visit on 12-1-1537 A.C., is inferred from the presence of half a dozen of his officers at Tirumala on that date, each one paying 15,000 *naṇpaṇam* and providing 300 *appa-paḍi* yearly to Malayappa, viz., Aḍaippam Viṣvanātha Nāyaka (No. 81), Kṛṣṇappa Nāyaka (No. 82), Bhāccarasayya or Rāmaya Bhāskara (No. 83), Rāmābhaṭṭar-Ayyan (No. 84), Immaḍi Ellappa Uḍaiyar (No. 86), and Salakarāja Śiṅgarāja (the youngest of the three brothers-in-law of Acyutarāya) (No. 88). Further, No. 89 mentions that the document was recorded on the above date, i.e., 12-1-1537 A.C., under the suggestion (*appaṇaippaḍikkku*) of Acyutarāya Mahārāja. In this No. 89 the name of the donor who granted the village Mallāpuram at the instance of the emperor for offering one *appa-paḍi* on the seventh days in each of the 8 *Brahmōtsavams* conducted at that period for Vēṅkaṭēsvara and who stipulated for the delivery of the donor's quarter share to a certain Appayyan, is deemed to be Sālūva Timmarasa himself and the recipient of the donor's share to be his elder nephew and son-in-law Nādiṇḍla Appa.

Meanwhile, Acyutarāya's queen Varadājidēvi-amman paid her obeisance to Vēṅkaṭēsvara on 5th April 1534 A.C., and granted six villages to God, altogether yeilding 920 *rēkhai-pon* (gold coins, perhaps *varāhas*) for His

daily propitiation with 20 food-offerings and 5 kinds of *paṇyāram* to be made in her own name after making the offerings previously provided as Kṛṣṇarāya's *avasaram* (offerings) and Acyutarāya's *avasaram* (No.29). Sometime later she arranged for offerings to Gōvindarāja in His *Brahmōtsavams* and on other occasions, being seated in her *maṇṭapam* in Tirupati, to Alamēlmaṅgai-Nācciyār (the consort of Vēṅkaṭeśvara) on the day of the star *Uttirāḍam* (*Uttarāṣāḍha*) in *Kārtika* month, some offering on the bank of the *padmasaras* (tank) perhaps to Sundararāja, and to Tirumaṅgaiyālvār, and to Śūḍikkoḍutta-Nācciyār (Āṇḍāl) in Tirupati (No. 97).

Acyutarāya built a temple with a front tower and a big stone-stepped well, a little to the south of the *Kapilātīrtham* and Śrī Kapilēśvara's shrine, in the site of the ancient Kōṭṭūr village and installed Śrī Acyuta-Perumāḷ named after himself, together with 120 houses around it, paying a compensation of 2400 *naṇṇaṇam* for the site to Vēṅkaṭeśvara's treasury, and granted the houses to *Brāhmaṇas* for rendering service in the new temple by living in them. A hundred out of the 120 donees were given the liberty to enjoy them or beaugeste, sell, mortgage or make a gift of them to others, while the remaining twenty persons were denied these rights. For the perpetuation of the worship in this new temple he granted the village Parittiputtūr (near Puttūr on the Madras Railway Line) divided into 20 shares and assigned them to the 20 persons for their maintenance and perpetual service (No. 123). This is dated 8th February 1539 A.C., but even two years earlier on 17th January 1537 A.C., a donor, Nāmi Śeṭṭi of Candragiri, provided for the conduct of a festival and an offering at his *maṇṭapam* to Acyutaperumāḷ in Tirupati, as well as to Gōvindarāja (No. 92). Hence it is obvious that Acyuta-Perumāḷ had been installed even prior to January 1537 and Acyutarāya's inscription No. 123 merely recorded an earlier accomplished fact, sometime later. No. 108 dated on 15-8-1538 mentions some arrangement made for supply of provisions for Acyutarāya's *satram* (free feeding-house) and for Acyuta-Perumāḷ's offerings from Acyuta-Perumāḷ's *Śrī-Bhaṇḍāram* (store) and for delivery of the offered *prasādam* to some person. As such, a temple-store for provisions and also a *satram* appear to have been set up in *Acyutarāyapuram*. At the present day there is no trace of the temple or of the God Acyutaperumāḷ or of the house-sites, except debris, while the tower and the big well remain in a neglected condition. The destruction of the temple, the Deity and the houses must have been perpetrated by Muhammadan armies during the 16th and 17th Centuries in the wake of the disastrous defeat sustained by the Vijayanagara forces at the hands of the combined armies of the Muhammadan states in the battle of *Tālikōṭa* in 1565 A.C.

To give ostentation to the festivals conducted in the temples in Tirumala and Tirupati so as to enhance their grandeur, to attract more people to attend

the festivals and to afford greater pleasure to them, Acyutarāya deputed some danseuses from the palace *nāṭyaśālā* (dance hall) at Vijayanagara to the temples here for open exhibition of their skilful art during processions of the Deities in the festivals, and accordingly render service to Vēṅkaṭēśvara. One of the dance troupe was Muddu-Kuppāyi, younger daughter of Kuppasāni who, like her father Śrīraṅgarāja, both belonging to the court of Kṛṣṇarāya, was entitled “Vidvat-Sabhā-Rāya-Raṅjakam,” ‘the delighter of the president (the king himself) of the council of learned men’. Kṛṣṇarāya himself was an erudite scholar, as may be known from his *Telugu-Kāvya* “*Āmukta-Mālyada*” and was apparently the president of the ‘*Vidvat-Sabhā*,’ and his delighters, *raṅjakas*, were Śrīraṅgarāja and his daughter Kuppasāni, the masters of the dance troupe, and, hence, they were both entitled “*Raṅjakam*” (Dev. Epi. Rep. pp. 185 and 205). Muddu-Kuppāyi, having been sent from Vijayanagara to serve as a dancer in Vēṅkaṭēśvara’s temple, was ordered to be given *prasādam* from the temple of Gōvindarāja in Tirupati daily for her maintenance, and the *Sthānattār* executed the royal order from 6-6-1531 A.C. (No. 11). Another damsel so deputed from Vijayanagara to Vēṅkaṭēśvara’s temple by Acyutarāya was Hanumasāni, daughter of Uḍḍida-Timmayya. She appears to have been affluent enough to lay a flower-garden on Tirumala, erect a *maṇṭapam* in it and invest 820 *naṇṇaṁ* in the temple-treasury on 30-1-1540 A.C., providing for offerings from its interest to Malayappa on the 7th festival day of each of the 10 *Brahmōtsavams* conducted at that time, on the *Vijaya-daśami* day and other two days, and to Śrī *Sudarśana* set up on the first floor beside the entrance tower in Gōvindarāja’s temple on the day of *Kṛttika* star in *Cittirai* month (No. 142).

There were other damsels attached to the two temples in Tirumala and Tirupati, who rendered not only dance service but also service of providing offerings to Deities. Liṅgasāni and Tiruvēṅkaṭa-Māṇikkam, daughters of Tippasāni, paid 1650 *naṇṇaṁ* on 30-4-1540 A.C., for supplying a rose-water vessel to Malayappa together with refined camphor on each of the 20 days of the summer festival, and also 1 *dōṣai-paḍi* to Sudarśana stationed in the tower-shrine at the entrance to Gōvindarāja’s temple on the day of *Kṛttika* in *Āni* month (No.146). Sometime later they paid a further sum of 900 *naṇṇaṁ* for the supply of five rose-water vessels and some offering (No.233). Likewise, Nācci, daughter of Ekku, one of the damsels of Tirumala and Tirupati, arranged for certain offerings to Vēṅkaṭēśa in the cyclic year *Krōdhana* (No. 185).

During Acyutarāya’s visit to Vēṅkaṭēśvara on 26-12-1535 A.C., when he instituted the *Lakṣmīdēvi-Mahōtsavam* for Vēṅkaṭēśvara (No.54) and the festival on the 13 days of *punarvasu* star for Śrī Rāma (No. 58), he was accompanied by two ladies for holding his box of betel-leaves and nuts, *Aḍaippam*



Parmādamma and Aḍaippam Rukmiṇiamma (No. 56 and 57). On behalf of both of them, the *Sthānattār* undertook to expend 132 *rēkhai-pon* for offering 11 *appa-paḍi* and 11 *atirasa-paḍi* to Malayappa on the 7th days of the 9 *Brahmōtsavams* and other two days, 20 *rēkai-pon* for the purchase of a garden-site, 18 *rēkhai-pon* for setting up compound walls of stone, 18 *rēkhai-pon* for payment of salary to three gardeners yearly at the rate of 1 *rēkhai* and 5 *paṇam* each month, 180 *rēkhai-pon* for the purchase of various plants for the garden, and 150 *rēkhai-pon* for erecting a *maṇṭapam* in it, altogether 518 *rēkhai-pon*, on behalf of each of the two ladies. They do not appear to have paid the amount but the expenditure of 1036 *rēkhai-pon*, on their behalf is a free obligation from the temple-treasury.

Similarly the *Sthānattār* undertook such voluntary expenditure in the case of Āraṇḍi Lakṣmiamman, one of the ladies in waiting in the palace of Acyutarāya, when she visited Vēṅkaṭēśvara, of 25 *rēkhai-pon* for the purchase of a garden-site, 500 *rēkhai-pon* for raising a *maṇṭapam* in it, 6 *rēkhai-pon* for gardeners and for offerings to Malayappa in 10 *Brahmōtsavams* and other days (No.125).

Even though, Nuniz has stated that "After his (Kṛṣṇarāya's) death Salvanay became minister of the kingdom, and governed it till the coming of King Achitarao from the fortress of Chandeagiri where he was detained" (Sewell, p.367), 'Salvanay' of, who became the minister of the kingdom and governed it for the time being, might not have been Sāluva Timmarasa who was mentioned by Nuniz himself to have been imprisoned and blinded with other members of his family by Kṛṣṇarāya, who then "made minister a son of Condemerade, the same who had killed the son of king Narasymga (Sāluva Narasiṁha) in the city of Panagundy (Penugonḍa in the Anantapūr district) in the garden by treachery, by command of the King (Tuḷuva Narasa Nāyaka) his father" (Ibid., p.360). This "Condemerade" and his son may not possibly be identified with known historical figures, as also "Salvanay" (Sāluva Nāyaka, perhaps not the rebel who fled to Travancore and whom Acyutarāya brought to subjection through the campaigns of his brothers-in-law).

Even if Sāluva Timmayya had been engaged as a minister by Acyutarāya just as his younger brother Sāluva Gōvindarāja had been, as it would appear from No. 166 dated on 5th November 1541 A.C., wherein he made provision, among other offerings to Gōvindarāja, for an offering of one *appa-paḍi* on each of the 13 days in a year of *Mṛgaśīrṣa* star, which was the birth-star of Acyutarāya, thereby acknowledging subordination to the emperor, he would not have been the *Pradhāni*, premier, and would not have been as influential, prominent and respected, as he had been in Kṛṣṇarāya's earlier years of reign. For, under Acyutarāya, his two elder brothers-in-law Salakarāja Periya or Pedda-

Tirumalarāja and Śigu or Cinna-Tirumalarāja, wielded great influence over him and the elder brother-in-law was designated "The Pradhāna (minister) Tirumalarāja," as mentioned in No. 681 of 1922 of the Mad. Epi. Report, naturally by having been, either of them, instrumental in circumventing the death by poison of Kṛṣṇarāya's young son, Prince Tirumalarāja Mahārāja, as Nuniz narrated, provided it was an actual fact, and having thereby paved the way for Acyutarāja's succession to the Vijayanagara throne after Kṛṣṇarāja. He might have given "himself over to vice and tyranny." And Nuniz stated further that "he has never done anything except those things that are desired by his two brothers-in-law, who are men very evilly disposed and great Jews." In spite of these adverse remarks of Acyutarāja by Nuniz, the emperor appears to have been popular and respected as seen from some of his officers and private donors providing for offerings to the Deity for his merit and for the merit of his prince, as for his *dharmam* (No. 1), for his *puṇyam* (Nos. 77, 79 and 101), on the days of his birth-star *Mrgaśīrṣa* (Nos. 6, 36), for the merit of the emperor, the empress and prince Vēṅkaṭādri Uḍayar (No. 79), and the beginning of most of the inscriptions with his introduction as "While Acyutarāja was reigning."

These two Salakarāja Tirumalarājas together with their younger brother, Salakarāja Siṅgarāja were the brothers of Acyutarāja's queen Varadāji-amma, and the sons of Timmarāja Salakarāja. The four members of this Salaka family, comprising the father and the three sons, lived in Acyutarāja's reign. The father Mahāmaṇḍalēśvara Timmarāja Salakarāja constructed a *maṇṭapam* at the *Śirēṭṭam* (the *ciṭṭekkuḍu*, the steep short ascent over the hill) and paid 600 *naṇṇam* on 21-8-1533 A.C., for running a water-shed in it (No. 25). Periya-Kommaman, queen of Salakarāja Periya-Tirumalayyadēva Mahārāja, paid 1300 *naṇṇam* on 3-7-1534 A.C., as the *ubhayam* (service) of her *ācārya* (spiritual teacher) Kōyil-Kaṇḍāḍai Aṇṇan for offering 9 *atirasa-paḍi* to Malayappa in the 9 *Brahmōtsavams* on the 7th festival day in each of them at her *maṇṭapam* called Varada-Nārāyaṇan flower-garden *maṇṭapam* and at other *maṇṭapams* in some of these festivals, to Gōvindarāja on the *tīrthavāri* (ablutions after the festival) days of *Vaikāṣi* and *Āni Brahmōtsavams* and on the *Taṇṇir-amudu* festival day in front of the shrine of the three *Mudal-Ālvārs*; and to the *Mudal-Ālvārs*, Poygai-Ālvār on the day of his annual birth-star *Śravaṇam*, Pūdattālvār on *Dhanīṣṭhā* day and Pēyālvār on *Śatabhiṣak* day, in the month of *Aṇṇasi* (No. 31). \* This queen of Periya-Tirumalarāja, Tathukkōṇamma, paid 150 *varahan* on 17-2-1536 A.C., for a daily offering to Vēṅkaṭēśa (No. 66).

\* There is difference in the name of the queen of Periya-Tirumalarāja as mentioned in No. 31 and in No. 66. Her proper name might have been 'Kōṇamma' and there might have occurred some mistake in engraving, it in the two inscriptions.

The youngest brother Siṅgarāja paid 15,000 *naṛpaṇam* on 12-1-1537 A.C., for offering 300 *appa-paḍi* each year to Vēṅkaṭēśvara, comprising 13 *paḍi* on the 13 days of each *Brahmōtsavam* from the day of *aṅkurārpaṇam* to the day of *Viḍāyārri* during the 10 *Brahmōtsavams*, 20 *paḍi* on the 20 days of *Kōḍaitirunāl* (summer-festival), 9 *paḍi* on the 9 days of the floating-festival, and in other festivals and on auspicious days (No.88). Once again he paid another sum of 15,000 *naṛpaṇam* on 10-2-1542 A.C., for offering 300 more *appa-paḍi* to Malayappa each year (No. 170).

No. 168 refers to the street with side-rows named after Varadāji-amman on Tirumala laid on the site purchased from the managers of Vēṅkaṭēśvara's *Śrī-Bhaṇḍāram* on 21st December 1541 A.C., by Salakarāja Śiṅu-Tirumalarāja as the *dharmam* (charity) of Acyutarāya Mahārāya's *Paṭṭamahādēviyār* (*Paṭṭamahīṣi*, crowned queen-consort) Varadāji-amma.

During this period of Acyutarāya's reign, 35 villages and some lands are seen to have been granted to the temple. Queen Varadāji-amman gave 6 villages yielding a total annual income of 920 *rēkhai-pon* (perhaps gold *varāhas*) for propitiating Vēṅkaṭēśvara with 20 food-offerings and 5 varieties of *paḍis* (*Paṇyāram*, sweet and saltish edibles, known as *appam*, *atirasam*, *sugiya*, *vaḍa*, *dōṣa*, *ṣiḍai*, etc., ) every day in the year. The highest grantor of a dozen villages was Tāḷlapākam Pedda-Tirumalayyaṅgār, son of Annamayya-ṅgār the first Saṅkīrtana-Ācārya of the temple during Śāluva Nārasimha's time. They were intended for providing about 50 food-offerings and certain *paḍis* to Vēṅkaṭēśvara each day and during certain festivals. Further, he paid 2000 *varāhas* for celebrating a new *Brahmōtsavam* for Vēṅkaṭēśvara in the *Tamiḷ* month of *Āni* (No. 129).

Rāyasam Timmarasayya, Acyutarāya's Secretary, granted 3 villages for providing 16 offerings and one *paḍi* daily to Gōvindarāja (No. 111). Bhūtanātha Rāmā-Bhaṭṭa of Candragiri on 25-1-1541 A.C., granted Ālambākkam village yielding 150 *rēkhai-pon* yearly and also paid 3600 *naṛpaṇam* for two daily offerings and one *dōṣai-paḍi* each day (No.154). A Śrōtriya Brāhmaṇa, who received the village Valitirāṭṭi previously from Rāmā-Bhaṭṭa, granted it to the temple on 17-6-1534 for 14 daily offerings to Vēṅkaṭēśvara. Rāmā-Bhaṭṭa's cousin, Bhūtanātha Ellappayya, on 8-12-1541 A.C., granted two villages for 18 daily offerings (No. 167). Daḷavāyi Timmarasayya on 31-12-1540 A.C., through grant of Sampuram village and payment of 15,000 *naṛpaṇam* arranged for 28 daily offerings and other occasional offerings (No. 153). Penukoṇḍa Vīrappaṇṇa granted the village Pāṣigalapāḍu and 200 *rēkhai-pon* for the *puṇyam* (merit) of Acyutarāya for 8 daily offerings, on 15-12-1536 A.C., (No. 77), again 6000 *naṛpaṇam* on 22-1-1538 A.C., for 4 more offerings. (No. 101), 2000 *rēkhai-pon* on 4-1-1539 A.C., (No. 119), presented a large silver plate

for holding food offerings and a big silver cup on 27-1-1541 A.C., (No. 141), paid 15,000 *naṇṇaṁ* on the above date, like other officers, for 300 *appa-paḍi* yearly (No. 158); and finally paid 600 *rēkhai-pon* on 23-2-1542 A.C., for 5 additional offerings daily to Vēṅkaṭēśvara (No.172). Rāyasam Rāmacandra Dīkṣitar granted Tāmarapākkam village on 1-7-1533 A.C., for 8 daily offerings to Vēṅkaṭēśa and *paṇyāram* to Malayappa in the several festivals (No.23).

Mallayya employed in the palace of Acyutarāya, granted a village on 24-7-1541 A.C., for offerings (No. 164). Śālai-pākkam Nāgayya granted a village on 29-12-1530 A.C., (No. 7). Malaiyapparayyan on 26-12-1535 A.C., granted Pañcavanmādēvi village (No. 60). Piḷaiporuttār piḷlai of Gōpāla-Ṣeṭṭi class (cowherd) granted 5 villages in the Paḍaiviḍu-sīma in 1535 A.C., (No.48). Gōvinda-Paṇḍita granted Acyutarāyapuram in Gaṇḍikōṭa-sīma on 6-1-1536 A.C., (No.62). Vēṅkaṭādrī-Ayyan gave a village with an annual income of 700 *rēkhai-pon* on 24-11-1538 A.C., (No. 115). Vēṅkaṭādrī-Ayyan gave Gollapalli on 1-5-1540 (No.148). The villagers of Avulāli (Avilāla near Tirupati) executed a deed of gift of lands in the presence of Śrī Vēṅkaṭēśvara (No. 189).

As the *dharmam* (charity) of Acyutarāya, Kumāra-Rāmānujayaṅgār had a wooden car constructed on 14-1-1530 A.C., for the procession of Śrī Raghunātha (Śrī Rāma) in Tirupati (No.1).

A certain Nārāyaṇan, son of Periyaperumāḷ, residing in Neraṭṭūr, prepared the big stone-tub in 1530 A.C., for holding water for culinary purpose in Gōvindarāja's temple (No.2).

A *Saṅkīrtana-bhaṇḍāram* (a small room in which the copper-plates engraved on both sides, about 3000 in number with the *Saṅkīrtanas* (psalms) of the Tāḷlapākam musician-poets, comprising three generations, viz., Annamācārya, his son Pedda-Tirumalācārya, and the latter's eldest son Cinna-Tirumalācārya, were stored and preserved, until I transported them from their original place of actual concealment for nearly four Centuries from about the middle of the 16th Century, to the Dēvesthānam Office in Tirupati to prepare transcripts for publication) comes to notice in Tāḷlapākam-Pedda-Tirumalayaṅgār's inscription of 31-10-1530 A.C., (No.6). This room is just opposite to the *Hunḍi* or receptacle for devotee's presents of cash, cloths, articles, small vessels, gold, silver and jewels, in the *tirumāmaṇi maṇṭapam* in the *Vimāna-pradakṣiṇem*. The epigraph (No. 6) records provision for offering one *atirasa-paḍi* in front of this *Saṅkīrtana-bhaṇḍāram*, to Malayappa on a day in the festival instituted by Acyutarāya, apperantly the *Lakṣmīdēvi-Mahōtsavam* which was registered to have been inaugurated on 26-12-1535 A.C., (No. 54), five years after its reference in No. 6. Later on Pedda-Tirumalācārya and his son arranged for further offerings in front of this room (No.155).

In this period two new images were set up by Bhūtanātha Rāmā-Bhaṭṭa, one of Śrī Raghunātha (Śrī Rāma) in his shrine situated in Tiruvēṅkaṭapuram, a western suburb of Tirupati, and one food-offering was arranged to be provided by him for the Deity on 26-12-1535 A.C., (No.61); and another of Gōpāla-Kṛṣṇa in his grove in Vādirājapuram, another suburb of Tirupati, and provided for His offering daily and for lights to be put up each day in His presence on 7-1-1537 A.C., (No. 94). He also instituted a festival for Gōvindarāja on *Paṅguni-Uttiram* day (of *Uttara-phalguni* star in *paṅguni* month) with ablutions, elaborate offerings and procession in the night with the help of torches and also stipulated for ablution, numerous offerings and a levee for Śrī Rāma on the floating-festival day (No.18).

Certain new festivals were also inaugurated during this time. Acyutarāya himself instituted *Lakṣmīdēvi-Mahōtsavam* for Śrī Vēṅkaṭēśvara with Alamēl-maṅgai-Nācciyār (Padmāvati-dēvī) on 26-12-1535 A.C., to be celebrated with all due religious rites for five days (No.54); but the actual month in which the festival was required to be performed was left out in it. In an addendum (No. 55) the number of days of the festival is increased to seven, but, still failing to note the month, the 7 days are given as those from the day of the star *Uttaraṭṭādi* (*Uttarābhādra*) for *aṅkurārpaṇam* (seed-sowing) to the day of the star *Rōhiṇi* for *Śāttumurai* (ending). The days between these two stars count only 6 days, but not 7 days. On each of the 5 days as originally stated, 5 varieties of *paṇyāram* viz., 1 *appa-paḍi*, 1 *atirasai-paḍi*, 1 *vaḍa-paḍi*, 1 *gōdhi-paḍi* and 1 *sugiya-paḍi*, were stipulated to be offered to Processional Images while seated in 7 *maṅṭapams* constructed by Acyutarāya, viz., *Acyutarāyasvāmi-maṅṭapam*, *Varadāji-amman-svāmi-maṅṭapam*, *Acyutarāya-aṅkaṇa-maṅṭapam*, *Varadāji-amman-aṅkaṇa-maṅṭapam*, *Kumāra-Cikka-Vēṅkaṭādi-Uḍaya-aṅkaṇa-maṅṭapam*, *Narasa-Nāyaka-aṅkaṇa-maṅṭapam* and *Ōbalacci-amman-aṅkaṇa-maṅṭapam*. The first four were named after himself and his queen, the fifth after his prince's name, the sixth after his father and the seventh after his mother Ōbalāmba or Ōbāmba.

A similar major festival, a *Brahmōtsavam*, for Śrī Vēṅkaṭēśvara was inaugurated by Tāḷlapāka Periya (Pedda)-Tirumalayyaṅgār (Tirumalācārya, Tirumalaya or Timmayya) in the month of *Āni* (latter half of June) for a period of 13 days commencing from the day of *Śravaṇam*, being the birth-star of Vēṅkaṭēśvara, with *Aṅkurārpaṇam* (seed-sowing), *Śatayam* (*Śatabhiṣak* day) *tirumuḷai* (seed-sowing) (wrongly noted for *tirukkoḍi*, flag-hoisting), and *tīrthavāri* (ablutions) on *Mṛgaśīrṣa* day, being the donor's birth-star, thus making 13 days upto *Viḍāyāṛri* (rest). Again in the enumeration of the days from the star *Śravaṇam* to *Mṛgaśīrṣa*, the number of days counts only 11 and not 13, and with the *Viḍāyāṛri* day, the total number of days are only 12 and not 13 in any case. Towards the expenses of this new festival instituted in

the *Tamiḻ* month of *Āni* by him and for the offerings he provided in the 10 *Brahmōtsavams* conducted during this period and for various cash-payments in them, he paid 2000 *varāhas* as the capital on 17-3-1539 A.C. In line 8, it states in the 10 *Brahmōtsavams* the festival days from the 1st day, ostensibly the *Dhvajārōhaṇam* (flag-hoisting) day, to the *puṣpayāgam* (complete covering of Vēṅkaṭeśvara's full frame with sweet-smelling flowers and garlands) day are 10 days, but that payments for remuneration to workmen and others were required to be made for 12 days in his *Āni Brahmōtsavam*; that 3 cars were drawn in the *Purāṭṭāṣi*, *Kārtikai*, *Tai* and *Paṅguni Brahmōtsavams*, one car for the Processional Images of Malayappa and His Nāccimār, the second car for Brahmā and the third car for Viṣvakṣēna (*Sēnai-Mudalār*) and that 3 *sugiyapaḍi* and 3 platefuls of butter mixed with sugar were required to be offered separately to each of them; and that 30 *tiruppōnakam* were to be offered on the 30 days of *Tiruppalli-Eḷucci* during *Mārgaḷi* (*Dhanurmāsa*). The donor also arranged for putting up a light on a pillar set up by him on the bank of the Puṣkariṇi on each Thursday and also keep lighted 32 lamps on the same Puṣkariṇi bank on *Mukkōṭi-Dvādaśi* day.

This Pedda-Tirumalayya, son of Tāḷḷapāka Annamayya who sang *Śṛṅgāra-Saṅkīrtanalu* in praise of Tiruvēṅgaḷanātha, renovated the ancient holy *Kōṇēri* (Puṣkariṇi) with new granite stones and around it erected *aṅkaṇa-maṇṭapam* (platform) with passage in the middle for circumambulation.....also constructed the *mahā-prākāras* (very high surrounding walls).....and also the *maṇṭapam*.....other items for Vēṅkaṭeśa and these charitable deeds were recorded in the Śaka year 1454 (1532 A.C.) (No. 20). In No. 41 some of these acts of Timmayya, son of Tāḷḷapāka Annayārya who sang *Śṛṅgāra saṅkīrtanas* eulogising Vēṅkaṭādhīsa in a *sīsamālika* verse in *Telugu*, are repeated under date of the Śaka year 1454 (*Nāṇḍana* cyclic year), *Vaiśākha-Pūrṇimā* day, viz., renovation of the ancient *kōṇēri* with new stones...*aṅkaṇa-gōpura-dvāras* (towers with door-jambes and passages) for the universally adored Bhū-Varāha (Varāhasvāmī holding Bhūdēvī, the goddess of Earth on His left thigh)... the surrounding walls, he himself constructed to last till the moon and stars endure. Again No. 40 in *Tamiḻ* Poetry, dated in the cyclic year *Manmatha* and the Śaka year 1457, on the full moon day in *Vaikāṣi* month, on 17-5-1535 A.C., recounts some of the above charitable services of Tirumalayaṅgār, son of Tāḷḷapāka Annamayaṅgār, viz., *Tambirām-Vadamalaikkāḷayāy-Parae māmam-Paḷaṅkōṇēriyai-Puduk-karpaḍiyum* (reconstruction with new stone-steps the sacred ancient tank adorning the Northern Hill of the Deity), reconstruction of the *nīrāḷi-maṇṭapam* (the *maṇṭapam* situated in water in the midst of the tank), and the *pakkavi-aṅkaṇamum* (the side platform around the tank), the *maṇṭapam* around Śrī Varāhasvāmī's old shrine and the eastern (front) *gōpuraṁ* (tower) of the same shrine; the last line repeats, '*Kōṇēri-*

*yañkaṇamum, Jñānappirān maḍiḷ gōpurame,*' as his works. In lines 3 and 4 it is stated that the donor and his sons composed *Śaṅkīrtanas* pleasing to the great men and the common people of the world, as sweet as honey.

These three inscriptions engraved on the door-jamb and its sides under the entrance *gōpuram* of Vēṅkaṭēśvara's temple (No. 20, 40, and 41), are much damaged, perhaps owing to the renovation of the entrance passage and the tower over it. Hence the full details are lacking. In No. 40 the cyclic year *Manmatha* and the Śaka year 1457 as corresponding to it are noted, together with the same *Vaiśākha* or *Vaikāśi-pūrṇima* or *paurṇami* (full-moon). While the same contents are repeated in No. 40, as those recorded in Nos. 20 and 41, under the Śaka year 1454 on *Vaiśākha-Pūrṇima* clearly, (corresponding to the cyclic year *Nandana* and 1532 A.C., of the christian era), there does not appear to have been any necessity to bring in the later cyclic and Śaka years, to note the same facts on the same *paurṇami* day, which might not have occurred on the same week-day as in Śaka 1454. "Manmatha" year should be wrong for "Nandana" and "Śaka 1457" wrong for "Śaka 1454."

[The *Telugu* stanza of No. 41, is printed in full in "Annamācārya Caritra" on page 98 from a paper manuscript. It mentions the renovation of the *Kōṇēri*, the construction of the platform, the towers and the passage below them and the *maṇṭapam* all round and the surrounding wall of the illustrious Bhūvarāhasvāmi but not the *Nirālī-maṇṭapam* noted in No.40.]

Pedda-Tirumalayyaṅgār on 27-3-1532 A.C., through a grant of 3 *yajñopavitams* (three units, triad) of the sacred thread) each day to Vēṅkaṭēśvara during the daily ablutions instituted by Aḷagappirānār during Sāluva Nārasimha's time and hence going by his name; and also supply of one *pannīr-ceṁbu* (rose-water vessel) on the day of the *puḷugu-kāppu* (smearing the body with civet oil) occurring on each Friday once in 8 days, was entitled to receive the donor's share of the offered *prasādam* together with the worn triad *yajñopavitams*, 10 areca-nuts and 20 betel-leaves, and the empty rose-water vessel at the time of his *saṅkīrtana* singing before the Deity (No.14).

On the same occasion of the practice of smearing civet oil and ablutions of Śrī Vēṅkaṭēśvara on each Friday, Bhaṇḍāram Śiṅu-Timmayyar, son of Bhaṇḍāram Apparasar, provided for an offering of one *vaḍa-paḍi* to Him on every Friday, and also one *Vaḍa-paḍi* on each of the 13 days of the star *Mṛga-śiṛṣa* being Acyutarāya's birth-star (No. 36).

Pedda-Tirumalayyaṅgār had 5 sons. They were (1) Cinna-Tirumalayyaṅgār, (2) Annayārya, (3) Pedda-Tiruvēṅgaḷaṇātha alias Tiruvēṅgaḷaṇātha, Tiruvēṅgaḷa and Tiruvēṅkaṭappa, (4) Cinna-Tiruvēṅgaḷaṇātha alias Cinnanna,

Tiruvēṅkaṭaṇātha, Tiruvēṅgaḷaṇātha, Tiruvēṇādar, Tiruvēṇādayyar, Vēṅgaḷārya and Vēṅkaṭēṣa-Dīkṣita, and (5) Kōṇēṭi-Tiruvēṅgaḷaṇātha alias Kōṇēṭi-Tiruvēṅgaḷaṇāthayyaṅgār, Kōṇēṭi-Vēṅgaḷaṇātha and Kōṇēṭi-Vēṅkaṭaṇātha. All these five sons, as also Tiruvēṅgaḷappa alias Tiruvēṅgaḷa-Dīkṣita and Tiruvēṅkaṭayya, the son of the eldest Cinna-Tirumalayyaṅgār alias Cinna-Tirumalācārya; and Tiruvēṅgaḷappa alias Tiruvēṅgaḷa-Dīkṣita, son of the fourth Cinna-Tiruvēṅgaḷaṇātha alias Cinnanna, were highly learned like their father Pedda-Tirumalayyaṅgār and their grand-father Annamayyaṅgār, in *Śāstras*, *Vēdānta*, the *Tamiḷ-Divya-prabandha*, in arts, poetry, literature, music, yōga and also in some of the *prākṛt* languages (dialects like *Māgadhī*).

The eldest son Cinna-Tirumalācārya, like his father and grand-father, devoted himself to the service of Vēṅkaṭēṣvara and composed *saṅkīrtanas* eulogising Him and sang them in His presence each day. His son Tiruvēṅkaṭayya wrote an explanatory commentary in *Telugu* titled “Bāla-Prabōdhika” or “Guru-Bāla Prabōdhika” on Amarasiṁha’s “Nāmaḷiṅgānuśāsanam,” usually called “Amaram,” and also the work “Sudhānidhi.”

The fourth son Cinna-Tiruvēṅgaḷaṇātha alias Cinnanna wrote in *Telugu* (1) “Annamācārya-Caritra” (His grand-father’s life), (2) *Paramayōgi-Vilāsamu*, (3) “Aṣṭa-Mahiṣi-Kalyāṇamu” and (4) “Uṣā-pariṇayamu.” His son Tiruvēṅgaḷappa translated into *Telugu* verse titled “Āṇḍhra-Amaruka-Śatakamu” the Saṁskṛt erotic centum of verses “Śṛṅgāra-Amaru-Kāvyam.”

Further, the eldest son Cinna-Tirumalācārya alias Cinna-Tirumalayyaṅgār renovated the ruined temple of Kalyāṇa-Vēṅkaṭēṣvara in his own *Sarvamānya-Agrahāra*, Maṅgāpuram village, situated about six miles to the west of Tirupati and about a mile and half to the north of Candragiri, standing on the rivulet *Vikalya*, installed a fresh Śrī Vēṅkaṭēṣvara and his two Nācciyārs Śrīdēvī and Bhūdēvī, *Ananta* (serpent), *Garuḍa* (kite), *Viṣvaksēna* and other attendants, the Āḷvārs and Uḍaiyavar (Rāmānuja), *Pūrvācāryas* (Ancient Religious Teachers), and his own *Ācārya*, his grand-father Annamācārya, on 22nd March 1540 A.C., arranged for the recitation of the verses before the Āḷvārs and for offerings and their distribution among the *Jīyar*, *Ācārya-puruṣas* and other *Śrīvaiṣṇavas*, with the intent that this divine service might continue through his sons, grandsons and their progeny till the moon and the sun endure, and got this inscription written by Yatirājayyaṅgāru (No. 144). In a supplement (No. 145) the birth-stars of the *Vaiṣṇava-Āḷvārs* and *Ācāryas* are furnished and the processions of the main Deity (Perumāḷḷu) on the 2 *Daśamis* (10th lunar days), 2 *Ekādasis* (11th lunar days), 1 *pūrṇima* (full-moon day), and 1 *Amāvāsya* (new-moon day) in each month in the big streets, and



on the days of *Rōhiṇi*, *Mrgaṣira*, *Ārudra*, *Pubba* (*pūrva-phalguṇi*, *Uttara* (*Uttara-phalguṇi*), *Hasta* stars and other days in the small streets, were required to be conducted.

Fortunately this temple having been situated to the north of the river *Svarṇamukhī* and unnoticeably away from the main road, escaped destruction at the hands of the Muhammadan armies that ravaged this part of the country after the fateful battle of *Tālikoṭa* in 1565 A.C., unlike *Acyuta-Perumāl* temple and *Acyutarāyapuram* to the north of *Tirupati*. But somehow the *pūja* (worship) in this temple ceased at some unknown time and the temple was in a neglected condition. About 50 years ago a lady devotee commenced nominal worship with flowers and did it for some years. Thereafter an intent *Brāhmaṇa* devotee, *Śrī Sundararājasvāmī* took upon himself the sacred duty of regular daily *pūja* which began to attract some people to visit the temple. Later on the *Tirupati Dēvasthānam* was invested with the management of the temple and the elaborate daily worship on the lines obtaining in the famous *Vēṅkaṭeśvara's* temple on *Tirumala* has served to spread its celebrity. The temple and its front *gōpuram* on the east have been just repaired and are well maintained. A descendant of the 4th son *Cinnanna*, named *Sūryanārāyaṇayya*, who was residing near *Rāyacōṭi* (*Rācaviḍu*) in the *Cuddapah* district, came and settled himself in *Tirupati* about 25 years back. He had with him a small copper-Image of *Vēṅkaṭeśvara* which had been worshiped daily by *Annamācārya* in his life-time; and he presented this Image to the *Maṅgāpuram* temple where it now stands. This *Sūryanārāyaṇayya* also presented a manuscript on paper copied by himself in 1940 from an old palm-leaf manuscript of "[The life of *Annamācārya* " composed by his fourth grandson *Cinnanna* and also a copper-plate grant made to *Cinnanna* by *Padmasālis*, a section of the weaver-class who were his disciples, to the Oriental Manuscripts Library of the *Tirupati Dēvasthānam*. This copper-plate gives an account of the construction of a temple for *Vēṅkaṭeśvara* by *Cinnanna* to the north of the road from *Tirupati* to *Candragiri* and about four miles to the west of *Tirupati*. This copper-plate grant was published in the '*Tirupati Dēvasthānam Journal*, Vol. I, Part-I,' by the late renowned research scholar *Mānavallī Rāmakaṣṇakavi* in August 1932. (More information at the end of this chapter in a note).

The above copper-plate inscription relates that a dispute arose between the *Padmasālis* and the *Jāṇḍras*, two separate communities of the weaver-class viz., which community out of the two belonged to the birth-family of *Śrī Alamēlumaṅgā*, and they both approached *Tāllapāka Cinnanna* to arbitrate between them. He contemplated on the Goddess for a few minutes, and hearing Herself declaring it, he announced that the *Padmasālis* alone pertained to Her birth-family. Being highly pleased with his decision in their favour, the *Padmasālis* presented 20,000 *varāhas* at his feet, and with that money

purchased land known as Āllagaṭṭu alias *Balapapugani-rāyi* (a mound of soft writing stone) about a mile to the east of Candragiri, and constructed a temple on the site, and, towards the expenses of worship and other rites of the Deity, agreed to collect one pure gold *rūka* (small coin) per loom per year and also one *rūka* for each marriage, and contribute that amount for the said expenses of their religious teacher's God Tiruvēṅgaṇānātha-svāmi; and he being their *guru* and they his *śiṣyas* (disciples); they undertook the responsibility to continue to contribute the amount through their descendants as long as the moon and the sun last. The deed is dated in Śaka 1463 (wrong for 1465). cyclic year *Śubhakṛt*, full-moon day in *Kārtika* month (November 1543 A.C.), This temple also suffered the same fate as the one of Acyuta-Perumāḷ on the north of Tirupati. Being in the open by road-side, it too must have been desecrated and demolished by the Muhammadan armies after the ominous battle of Tālikōṭa in 1565 A.C., only debris now remains on the site.

A festival was arranged on 31-1-1537 A.C., for Gōvindarāja by Nāmi Ṣeṭṭi, son of Tippu Ṣeṭṭi and a resident of Kṛṣṇarāja-Paṭṭaṇam a suburb of Candragiri, on *Vijaya-Daśami* day with *aṅkurārpaṇam* in the temple and ablutions and offerings in the donor's garden *maṇṭapam* in Tirupati when He proceeded to it to shoot arrows at the śami tree. This day is stated in the epigraph to be the next day after the completion of the Śrī Lakṣmīdēvi festival to Him, and that *Sāttumurai* and six kinds of *paṇyāraṁ* were required to be offered at the donor's *maṇṭapam*. The procession was to be conducted with horse vehicle for Gōvindarāja, with a palanquin for His two Divine Consorts and with a horse Vehicle for *Viṣvaksēna* (*Sēnai-Mudaliyār*) (No. 95).

A temple-accountant, periyāśōlai started the *Vasantōtsavam* (festival in the spring season) for five days from the day of the star *Uttarābhādra* to the day of *Kṛttika* in the Tamil month of *Paṅguni*, with *aṅkurārpaṇam* in the temple, ablutions and offerings for three days in the donor's *maṇṭapam* and processions through eight streets. Separate payments were made for carrying the possibly empty vehicles from the temple to the donor's *maṇṭapam* and to the Kaikkōlas (temple servants) for carrying the Processional Images of Gōvindarāja and His two consorts from the *maṇṭapam* back to the temple in procession through eight streets, and for decoration of the *maṇṭapam*. A payment of 5 *paṇam* as a present was made for bearing *Vaikuṇṭha-vimānam* through the procession. For the whole expenditure of the festival, the donor paid 3000 *naṇṭaṇam* as capital, from the income derived from the investment of which amount in the excavation or repair of tanks and irrigation channels in the villages granted to and owned by the temple through an extra produce, the expenses were to be met. It was dated on 17th March 1539 A.C., (No. 127).

Sāluva Gōvindarāja the younger brother of Sāluva Timmarasa is mentioned to have inaugurated a floating festival to Śrī Gōvindarāja. On

that occasion a certain donor provided for an offering to the Deity alone with offerings to Him on other days (No. 133).

Another temple-accountant, Anantālvār Kuppayyan alias Śiṭṭayan, arranged on 9-6-1539 A.C., for celebrating a *Gajēndra-Mōkṣam* festival for Gōvindarāja in Tirupati on the *Ādi-Ayanam* day (*Kaṭaka-Saṅkramaṇam*, *Dakṣiṇāyana-Puṇyakālam*, summer solstice, occurring about 15th July according to the Hindu calendar) with *aṅkurārpaṇam* in the temple and *tirumañjanam* (ablutions) and offerings for Gōvindarāja, Nāccimār, Sēnai-Mudaliyār and Sudarśana, and decoration of Gōvindarāja, Garuḍālvār (kite-vehicle) and Gajēndrālvār (the elephant devotee which prayed to Viṣṇu for release and saving from the seizure of one of its legs by a crocodile) with flower-garlands, reading the verses relating to the *Gajēndra-Mōkṣam* episode from the *Bhāgavata-purāṇa* in the donor's *mañṭapam*, and procession from it to the temple with torches through eight streets. A symbolical pit filled with water was made up in front of the temple perhaps with a toy crocodile let into the water. Fire works were displayed during the procession. As soon as the procession reached the temple, it appears that the *Garuḍa* vehicle was kept in readiness fully decorated by the *Nāmbimār* (temple-priests) for Gōvindarāja to mount it. At the same time the temple elephant would have been conducted to the watery pit and exerted to step into it with a formal seizure of its leg by the toy crocodile, when Gōvindarāja mounted on the *Garuḍa* vehicle and handling the *Sudarśana* disc which accompanied Him in the procession, would have apparently swing it at the crocodile so as to chop its head and thereby release its hold on the Gajēndra's foot with its teeth, and then would have graciously blessed the elephant and granted *Mōkṣam* (salvation) to it (No. 135). This is a nice conception of the temple accountant to enact the *Purāṇa* story of the *Gajēndra-Mōkṣam*, and its depiction at the entrance to the temple of Gōvindrāja would have been an entertaining and enlightening affair to the witnessing public.

A certain Ellappa Piḷḷai of the *Gōpāla-Ṣeṭṭi* (cow-herd) class arranged on 3-8-1541. A.C., for performing the *Mukkōṭi-Ēkādaśi* festival to Vēṅkaṭeśvara for three days from the preceding *Daśami* (10th lunar day) to the succeeding *Dvādaśi* of the bright fortnight in *Mārgaḷi* month with *Aṅkurārpaṇam* on the *Daśami* day, and ablutions and offerings and *tīrthavāri* (ablutions) at the shrine of Śrī Varāhasvāmi on the bank of the Puṣkariṇī on the *Mukkōṭi-Dvādaśi* day for Malayappa, Nāccimār and Sudarśana. Offerings were provided on the three nights also (No.165).

In No. 3, relating to Kaṇḍāḍai (Kumāra)-Rāmānujayaṅgār, the manager of the Rāmānujakūṭams in Tirumala and Tirupati and of the gold treasury of the temple in succession to the elder Kaṇḍāḍai Rāmānujayaṅgār

and in No. 6, relating to Tāllapāka Pedda-Tirumalayaṅgār, son of Annamayya-  
aṅgār, were given almost an exhaustive lists of the festivals, holy days and  
other single days wherein donors usually provided offerings to the Deities,  
*Āḷvārs* and *Ācāryas*.

The festivals were *Tirukkōḍi-Tirunāl* or *Brahmōtsavam*, *Kōḍai-Tirunāl*  
or summer festival, *uñjal-tirunāl* or swing festival, *Pavitrōtsavam* or purificatory  
festival, *Mahā-Lakṣmīdēvi* festival, *Adhyayanōtsavam*, *Vasantōtsavam* or  
spring season festival and *Mārgaḷi-nir*-festival of Śūḍikkoḍutta Nācciyār alias  
*Āṇḍāl* or *Gōḍādēvi*.

Single holy days, being the birth-star days of certain Deities, were *Śrī-  
Rāma-Navami*, the birth-day of Śrī Rāma and *punarvasu* His birth-star,  
*Śrī Jayanti*, birth-day of Śrī Kṛṣṇa, *Vasanta-pūrṇima* or *Citrā-pūrṇima* in  
*Vaiśākha*, the annual birth-day of Aḷagiya-Śiṅgar or Narasiṃhasvāmi, *Śravaṇam*  
the birth-day of Vēṅkaṭeśvara, *Uttiram* or *Uttara-phalguṇi* (it must be *Uttarā-  
ṣāḍha*, as in No. 97), the birth-day of Alamēlu-Maṅgā or *Padmāvatidevi*,  
and *Purvāṣāḍha* in *Ārpaṣi* month, the annual birth-star of Sēnai-Mudaliār  
or Viṣvakṣēna; *Anūrāḍha* in *Vaikāṣi* birth-day star of Gōvindarāja; and  
*Hanumant-Jayanti* on the 10th day of the dark fortnight of *Vaiśākha*.

Similarly on the birth-days and birth-star days of the *Vaiṣṇava-Āḷvārs*,  
Rāmānuja and other *Ācāryas*, offerings were provided for them. *Āḍi-Ayanam*  
(summer solstice), *Makara-Saṅkramaṇam* (winter solstice), the first day of each  
*Tamiḷ* month and *Amāvasyas* (new-moon days) and especially *Tai-Amāvasyas*  
were other special days for provision of offerings to the main Deities.

*Ugādi* (the *Telugu* new year's day according to the lunar month, the first  
day of *Caitra* month) and *Dīpāvali* (a day of flood of lights lighted in houses  
and temples) (both the days being festival days), 25 *Daśamis*, 25 *Ēkādaṣis*,  
25 *Dvādaṣis*, 13 full-moon days, the day of *Kṛttika* in *kārtika* month, *Utthāna-  
Ēkādaṣi* and *Dvādaṣi* also known as *Kṣīrābhi-Dvādaṣi* in *Kārtika* month  
when Viṣṇu is believed to become conscious and wake up from His *Yōga-  
nidra* (contemplative slumber) (it is also designated *Kaiśika-Dvādaṣi* when  
*Kaiśika-Purāṇa* is read in these temples), and *Mukkōṣi* or *Vaikuṇṭha  
Ēkādaṣi* and *Mukkōṣi-Dvādaṣi* in *Puṣya* month in which on this  
*Dvādaṣi* day Vēṅkaṭattuṅgaivār, the *Ugra-Mūrti* or Vēṅkaṭeśvara, the *Furioso*, is  
taken out in procession through the streets only once in a year and brought  
back to the temple before dawn. He was provided with offerings on *Utthāna  
Ēkādaṣi* and more particularly on *Mukkōṣi-Dvādaṣi* by *Acyutarāya's* officers.

Besides these days, the birth-star days of some donors and their relations  
and preceptors and of emperor *Acyutarāya*, *pāḍiyavēṭṭai* (hunting-festival)  
and *Kanuvu* (two days following *Makara-Saṅkramam*) and *Sahasra-Kalaṣa-  
Abhiṣēkam*, formed occasions for offerings to the Deities.

At the commencement of Acyutarāya's reign, there were only 9 *Brahmōtsavams* celebrated in the *Tamiḷ* month of *Ādi*, *Āvaṇi*, *Puraṭṭāṣi*, *Arpaṣi*, *Kārtiki*, *Tai*, *Māṣi*, *Paṅguni* and *Citri* (No. 87 and 110). On almost all the 12 or 13 days of each of them, and more prominently on the 5th, 6th, 7th and 8th days, offerings were provided to the Processional Images. The car does not appear to have been employed on the 8th days in all the 9 festivals, but generally 4 festivals are noted for the use of the car in the months of *Puraṭṭāṣi*, *Kārtiki*, *Tai* and *Paṅguni* (Nos. 82, 83, 84 and 87). However No. 3 notes car processions in the festivals conducted in the months of *Ādi*, *Āvaṇi*, *Arpaṣi*, *Māṣi*, *Cittirai* and in *Puraṭṭāṣi* and *Tai*, and in the festival (*Lakṣmīdēvi-Mahōtsavam*) instituted later on (in Nos. 54 and 55 dated on 26-12-1535 A.C., but referred to in this No. 3 dated 31st March 1530 A.C.) by Acyutarāya and apparently deemed to be a *Brahmōtsavam*, altogether 8 *Brahmōtsavams*, with a festival on car. Thereby they become 10 including the festivals held in *Kārtiki* and *Paṅguni*, as against the 9 *Brahmōtsavams* stated in the inscription No. 3. With the inauguration on 17-3-1539 A.C., of a *Brahmōtsavam* in *Āni* by Tāḷlapāka Pedda-Tirumalayyaṅgār, actual *Brahmōtsavams* became 10 in number (No. 129). In this *Āni* festival offerings were provided for the Processional Images by Nāgarapaṇḍita in his *maṇṭapam* on 6-12-1539 A.C., (No. 140). No. 153 dated 31-12-1540 A.C., mentions 10 *Brahmōtsavams*.

The *Brahmōtsavams* were considered as Marriage festivals, while the 5th day on which Śrī Kṛṣṇa was disguised as *Mōhini*, the supery enticing beauty, and paraded through the streets and seated and provided with offerings was thought to be the acutal marriage day (Nos. 87 and 69). The horse vehicle was used on the night of the 8th day (No. 69) and the Śēṣa or serpent vehicle on the 9th night (Nos. 12, 26, 114, 133 and 149).

Generally the *Uñjal* or swinging festival, the *Pavitrōtsavam* and the *Vasantōtsavam* or *Damanārōhaṇa-Vasantōtsavam* with full decoration of the Processional Images with the odorous *Damana* herb, were conducted for 5 days, (Nos. 3, 6, 84 and 152 153), and the floating festival for 9 days (Nos. 23, 24, 59 and 140 ). The Mahā-Lakṣmīdēvi festival is stated to have been conducted for 16 days (No. 3).

In No. 235 the Deity is identified with *Vaikuṇḍanādan* i.e., *Vaikuṇṭhanātha* (Viṣṇu, Lord of Heaven) and was provided with offerings on the 9th day of the *Vaikāṣi* festival. For Gōvindarāja alone the *Vaikāṣi Brahmōtsavam* was celebrated. Hence the identification with Viṣṇu must pertain to Gōvindarāja.

Śrī Varāhasvāmi was designated *Jñānappirāṇ* (*Jñānapradā*, *Jñānadāyaka*, bestower of wisdom) and was provided with food-offerings on the 30 days of the *Tiruppaḷḷi-Eḷucci* festival in *Mārgaḷi* month (No. 138).

Yādava Nārāyaṇan, a deified ancestor of the Yādarāya provincial chiefs of the 13th and 14th Centuries, was then installed in Gōvindarāja's temple. No. 114 seems to refer to his installation at the entrance tower of the temple, together with *Sudarśana*.

On the *Ratha-Saptami* day ablutions and offerings were arranged for Gōvindarāja, Nāccimār and Sēnai-Mudaliyār in the Citrakūṭa-Manṭapam in Gōvindarāja's temple (No. 118). This *manṭapam* in front of the sanctum was so called by having its ceiling and walls painted or in imitation of the name of Gōvindarāja's temple in Cidambaram or of the name of the hermitage of Śrī Rāma, Sita and Lakṣmaṇa in the days of their forest life.

Vēṅkaṭattuṟaivār, son of Malainiṅgām-Bhaṭṭar alias Appayyan, one of the temple-priests of Vēṅkaṭeśvara, paid 50 *paṇam* on 17-9-1539 A.C., together with the adjustment to the temple-treasury of 60 *paṇam* due to him out of a total of 130 *paṇam* all the officiating *Nāmbimār* (priests) jointly as remuneration for their services during the *dharma-darśanam* (free access to Vēṅkaṭeśvara without paying any fee) in Śrī Lakṣmī-dēvi festival, and his share amount for three and three quarter days as the high priest during the 10 *Brahmōtsavams*, and arranged for offerings to the Deities (No 136). This Nāmbi Vēṅkaṭattuṟaivār, in conjunction with another Nāmbi Malainiṅaperumāl, on 9-11-1539 A.C., paid 150 *paṇam* in cash besides his credit of 25 *paṇam* as *pratimādakṣiṇā* (cash present for consecration of the Image) and of 20 *paṇam* as remuneration for the recitation of *Nāmārcanā* (the 1008 appellations of Vēṅkaṭeśvara) making a total of 195 *paṇam* as the capital and arranged for offerings to Varāhasvāmi, Vēṅkaṭeśvara and other Deities (No.138). In those days, the *Nāmbimār* (*Arcaka*, priest as one of the managing committee members out of 12 persons) depended mainly on their shares of the offered *prasādam* and remuneration in cash for their services during the different functions in the temple. Later on the *Nāmbimār* were endowed with some of the villages previously granted to the temple and thereby the cash remuneration seems to have been abolished, while they were allowed a share of the *prasādam*, and monthly rations and small amounts of money, besides the issue of raw rice to them offered to Koluvu-Śrīnivāsa, holding levee in the front *Tirumāhāmāṇi-manṭapam* each morning after *Tōmāla-sēva* and before *arcana*; while hearing the reading of the *pañcāṅgam* (almanac) and the account of receipt of money in the temple on the previous day. During the East India Company's administration of the temple, all the numerous festivals conducted at that time were abolished and the villages numbering about 200 were also taken over by it. Thereby the temple was deprived of its income from the villages and was obliged to depend entirely on contributions from its visiting pilgrims. Further, an accumulated amount of four lakhs of rupees was also credited to the Government funds. Except the *Jiyars*,

the other members forming the body of the *Sthānattāi* of the temple were removed, and a *Pārapaiyadār* with a small paid staff was appointed to manage the affairs of the temple, subject to the supervision of the Government Tahsildar of Candragiri. Likewise, the menial staff who lived on shares of the *prasādam* and small wages for their work was also disbanded.

On 9-10-1538 A.C., the weavers of *Toṇḍamaṇḍalam*, *Puramaṇḍalam* and *Uḷmaṇḍalam* executed an agreement on stone in favour of the weavers of Vijayanagara, Magadhapaṭṭanam Vidurappaṭṭanam and Pūranappūr, undertaking that they would weave cloths in a particular pattern and abide by it, and that they would collect a fine of 12 *pon-varāhas* from any deviator in any place from Tirupati to Kāñcīpuram and even beyond to the south of it and pay the amount into Śrī Vēṅkaṭeśvara's Śrī-Bhaṇḍāram (No. 112).

**ŚRĪNIVĀSA MAṆGĀPURAM:**—From Vol. I, Nos. 199 to 203 it can be seen that Śrīnivāsapuram alias Siddhakuṭṭai situated in kōṭṭāla sthālam within Vaikunda-vaṇaṇḍu of Tiruvēṅkaṭa kōṭṭam. It was declared as śrōtriyam during the reign of Dēvarāya-II for the revival of Vēdapārāyanam in Sri T.T. Though kōṭṭāla is a small village now, two miles to the north-west of Candragiri, originally it was Taluk H.Q.; and existed to the west of Eguva Reddivāri Palji, where one ruined, tall-gopuram can be seen even now. In Vol. IV Nos. 144 & 145, the name of Śrīnivāsapuram of Vēdapārāyanamdārs (1433 A.C.), changed in to Alamēlu Maṅgāpuram of Tāḷḷapākam musician-poets (1540 A.C.). This clearly denotes the disappearance of erstwhile village and the flourishing of a new village in its place, within a period of 107 years and the cause is expected to be the flash floods

Muhammadan forces appears to have devastated (1790 A.C.) the temple and due to that only, the Makara Tōranam of Śrī Kalyāṇa Vēṅkaṭeśvarasvāmi and all minor temples of gods and Ālvārs including that of Padmāvatī Dēvi who once gave witness in a levee, invoked by Cinnanna are missing and later on Tirucānūr came to prominence as Alamēlu Maṅgāpuram, as having been installed with Alamēlu Maṅga-Tāyār. The same fate happened to Cinnanna's temple "Timmappālayam" (of Vēṅkaṭeśa at Tondavāḍa, near Candragiri, along with the other temples around it.

Sri Sundararājasvāmi who started worship at the behest of Kalyāṇa Vēṅkaṭeśa Who appeared in his dream, demised on 1-2-1979 after a successful service of nearly 30 years to Him. T. T. D. took charge of the temple on 29-4-1967 and after renovation commenced the first ever Brahmōtsavam on 22-2-1981 in addition to the annual Sākṣātkāra vaibhavōtsavam. The vēdapāṭaśāla is being shifted to a grove on the west bank of the Vikalya, (Dēvala Tīrtha) (Kalyāṇi) river, on the out-skirts of Śrīnivāsa Maṅgāpuram on 14-2-1981, thus paving the way for resurrection.

— Gopi krishna.

## CHAPTER 21

### EMPEROR SADĀŚIVARĀYA'S TIME (VOL. V OF T. T. D. INSCRIPTIONS)

#### VIJAYANAGARA PERIOD — III

**I**N emperor Sadāśivarāya Mahārāya's time, the several festivals conducted for Śrī Vēṅkaṭeśvara and Śrī Gōvindarāja continued to be celebrated with slight modifications, and a few new ones were also inaugurated.

The 10 *Brahmōtsavams* observed in emperor Acyutarāya's time for Vēṅkaṭeśvara continued in vogue in Sadāśivarāya's time, as noted in a number of inscriptions (No. 13, 38, 46, 129 of Vol. V), but the last epigraph in Vol. V. No. 176, mentions 11 *Tirukkōḍi-tirunāl* or *Brahmōtsavams*.

Likewise, the two *Brahmōtsavams* for Gōvindarāja held in the months of *Vaikāṣi* and *Āni* continued for the first two or three years, while in 1545 A.C., a third *Brahmōtsavam* in *Māṣi* month appears to have been started. The first mention of it occurs in No. 47 dated 3rd July 1545 A.C., then in No. 53 dated 15th July 1545 A.C., next in 54 of 16th July 1545 A.C., and further in Nos. 92, 99 and 141, whereas in No. 38 dated 6th March 1545 A.C., only two *Brahmōtsavams* in *Vaikāṣi* and *Āni* are noted. Hence the *Brahmōtsavam* in *Māṣi* must have been inaugurated between March and July 1545 A.C., and probably on 3rd July by Tāḷlapāka Pedda-Tirumalayaṅgār himself (No. 47). A fourth *Brahmōtsavam* was instituted in July 1562 A.C., (No. 171).

No. 129 furnishes the names of the authors of the several *Brahmōtsavams* inaugurated for Vēṅkaṭeśvara in the different months, as follows:—

- (1) The temple-accountants of Tirumala in *Āvaṇi*;
- (2) Kāḍavan Peruṇḍēvi, queen of Sundara-Pāṇḍya, in *Puraṭṭāṣi*, in the name of Ādi-Brahmā;
- (3) Dēvarāya Mahārāya of Vijayanagara in *Aṟpaṣi*;
- (4) Bukkarāya Mahārāya in *Kārtikai*;
- (5) Kṛṣṇarāya Mahārāya in *Tai*;
- (6) Ariyan (Harihararāya Mahārāya) in *Māṣi*;
- (7) Vīra-Nāraṣiṅga Yāḍavarāya in *Paṅguni*;
- (8) One of the temple-accountants in *Cittirai*;



- (9) Tāllapāka (Pedda)-Tirumalayyaṅgār in *Āni*, and  
 (10) Rāmarāja Cinna-Timmarāja, named Tirumalarāja and Eṭṭa-Timmarāja in No. 99, a second *Brahmōtsavam* in *Ani* month.

In this list we find two *Brahmōtsavams* celebrated in *Āni* month, making a total of ten. In the two inscriptions of Acyutarāya's time (Nos. 86 and 110 of Vol. IV) listing 9 *Brahmōtsavams*, and in No. 174 (Vol. IV) listing 10 *Brahmōtsavams*, they were counted from the one held in *Āḍi* month, through those conducted in the months of *Āvaṇi*, *Puraṭṭāṣi*, *Arpaṣi*, *Kārtiki*, *Tai*, *Māṣi* and *Paṅguni* to that performed in *Cittirai*; and adding the one instituted in *Āni* by Tāllapāka Pedda-Tirumalayyaṅgār (No. 174 of Vol. IV), they total 10 *Brahmōtsavams*. It would, therefore, appear that the *Āḍi* *Brahmōtsavam* ceased to be performed in Sadāśivarāya's time. However 11 *Brahmōtsavams* are noted in Nos. 153, 161 and 176 (Vol. V).

In the earliest inscriptions (Vol. I, No. 215 and others), 7 *Brahmōtsavams* are stated to have been taking place from *Āḍi* to *Cittirai* months. Out of these seven, we know that Sāmavai inaugurated 2 festivals in *Puraṭṭāṣi* and *Mārgaḷi* in 614 A.C., (Vol. I Nos. 8 and 9), Tiruvēṅkaṭanātha Yādarāya in *Āḍi* in July 1330 A.C., (I-99); Mullai Tiruvēṅkaṭa Jiyar in *Māṣi* in the name of Harihara-II in January 1388 A.C., (I-185, 186); and Dēvarāya-II in *Āṣvayuja* lunar month in December 1429 A.C., (I-192). Since *Āṣvayuja* covers both the solar months *Puraṭṭāṣi* and *Arpaṣi* half and half and as there was already a festival started by Sāmavai in *Puraṭṭāṣi*, the *Āṣvayuja* festival of Dēvarāya-II might have been celebrated in *Arpaṣi*, as noted in V-129 above. Besides these five *Brahmōtsavams*, two other months of the *Brahmōtsavams*, the inaugurators of which are not mentioned, are noted, viz. *Cittirai* (I-74, 75, 61) and *Paṅguni* (I-220, 221). Altogether they made up 7 festivals in *Puraṭṭāṣi*, *Mārgaḷi*, *Āḍi*, *Māṣi*, *Āṣvayuja* (*Arpaṣi*), *Cittirai* and *Paṅguni*. Kṛṣṇarāya inaugurated a *Brahmōtsavam* in the month of *Tai* in June 1513 A.C., (III-64, 65), and this *Tai* festival is stated in III-142 as having been arranged by Kṛṣṇarāya Mahārāya. In December 1535 A.C. Acyutarāya instituted the *Lakṣmīdēvi-Mahōtsavam* (IV-54). And in March 1539 A.C., Tāllapāka Pedda-Tirumalayyaṅgār commenced a *Brahmōtsavam* in *Āni* month (IV-100, 129). They total 10 *Brahmōtsavams*. IV-110 dated January 1537 A.C., mentions 9 *Brahmōtsavams* conducted in the months of *Āḍi*, *Āvaṇi*, *Puraṭṭāṣi*, *Arpaṣi*, *Kārtikai*, *Tai*, *Māṣi*, *Paṅguni* and *Cittirai* while IV-174 dated March 1542 A.C., mentions 10 *Brahmōtsavams* in the above 9 months and adds *Āni* month. In these two lists we observe two new festivals taking place in *Āvaṇi* and *Kārtikai*, and the omission of the festivals in *Mārgaḷi* instituted by Sāmavai in *Āḍi* by Tiruvēṅkaṭanātha Yādarāya and Acyutarāya's *Lakṣmīdēvi-Mahōtsavam*. This *Mahōtsavam* would not have been considered as a *Brahmōtsavam* and therefore it might not have been included in the lists.

And *Mārgaḷi Brahmōtsavam* of Sāmavai would have been superseded by the *Adhyayanōtsavam* and *Tiruppaḷḷi-Eḷucci* introduced in the *Mārgaḷi* month in the 13th Century to establish *Vaiṣṇava* ritual and worship completely in the temple.

The mention of Kāḍavan Peruṇḍēvi, obviously the Pallava Princess Sāmavai who inaugurated the *Puraṭṭāṣi Brahmōtsavam*, as the queen of Sundara-Pāṇḍya (V-129) is a clear mistake on the part of the temple-accountant who drafted the record and the *Sthānattār* who registered it, as they apparently seem to lack knowledge of historical facts. For in both the epigraphs Nos. 8 and 9 of Vol. I she is clearly stated as “the queen of Śattiviṭṭāṅkan alias Śrī Kāḍapaṭṭigaḷ and daughter of Pallava-Perḷkaḍaiyar, named Sāmavai entitled Kāḍavan-Peruṇḍēvi.” So she was the daughter of a Pallava minister and the consort of a pallava prince, and not the queen of Sundara-Pāṇḍya, a Pāṇḍya monarch, probably meaning Jaṭavarman Sundara-Pāṇḍya-I (1251-1275 A.C.), who visited the temple, renewed two old grants and fixed a golden vase (*hēma-kalaṣa-sthāpi*) over the *vimāna* (I-49 and 43-56). Further, chronologically this relationship of queen-hood is incongruous since Kāḍavan-peruṇḍēvi lived in the 8th Century and Sundara-Pāṇḍya flourished in the 13th Century. The temple-managers might have through hearsay remembered the name ‘Sundara-Pāṇḍya’ and might have linked Kāḍavan-Peruṇḍēvi with him.

Bukkarāya is known from I-178 to have granted a village to the temple; and his having inaugurated the *Brahmōtsavam* in *Kārtikai* is new information, together with that relating to the institution of these festivals in *Āvaṇi* and *Cittirai* by the temple-accountants.

In the inscriptions Nos. 84 to 94 of Vol. I mentioning the name of Vīra-Nārasīṅgaḍēva Yādavarāya, there is no reference to his having started a *Brahmōtsavam* for *Vēṅkaṭēśvara*. The noting of his inauguration of it in *Paṅguni* (V-129) is also new information. His queen instituted the *Āni Brahmōtsavam* for Gōvindarāja in his 30th regnal year (1239 A.C.).

The *Brahmōtsavam* commenced by Tāḷlapāka Pedda-Tirumalayyaṅgār comes to our notice first in IV-100 dated October 1537 A.C., where the month is lost in the damaged portion, and it is clearly stated to be in the month of *Āni* in IV-129 dated in March 1539 A.C.

In No. 99 (Vol. V) noted in Nos. 153, 161 and 176 some vehicles used for processions of the Deities in the *Brahmōtsavams* are noted as the *harisa* or swan vehicle on the nights of the second festival days, the *simha* or lion vehicle on the third nights, the horse on the eighth nights, and the *śēṣa* or serpent vehicle on the ninth nights. Gōvindarāja was dressed as *Madana-Gōpāla* on the seventh nights.

Generally the *Brahmōtsavam* is considered to be a marriage festival, as referred to in some inscriptions. Still Tāllapāka Siṅu-(Cinna)-Tirumalayyaṅgār, the eldest son of Pedda-Tirumalayyaṅgār granted a half of the Village Neḍiyam with an annual income of 150 *rēkhai-pon* on 17—8—1547 A.C., and from that income to serve for necessary expenses, instituted a marriage festival, *Vaivāhikōtsavam*, for Gōvindarāja for five days in the month of *Cittirai* with the *Śāttumuṟai* (ending) on the day of *Rōhiṇi* star, and hence the festival must have commenced on the day of *Rēvati* star (No. 99 of Vol. V). *Tirumañjanam* (holy bath) for Gōvindarāja and His two Nāccimār (Divine Consorts Śrīdēvi and Bhūdēvi) and offerings on the *aṅkurārpaṇam* (seed-sowing) day were to be carried out in the *Tillaikku-vayttan-maṇṭapam*, the spacious portico in front of the sanctum (named after *Tillai* denoting Cidambaram or *Tillai* the damsel who is supposed to have built Gōvindarāja's temple itself) early on the first day morning, then a procession of Gōvindarāja on *Garuḍa* vehicle and the Nāccimār in a palanquin, and thereafter to be seated in a swing to worship certain Deities, and in the midday wash Gōvindarāja's feet with milk while seated on the swing and one Consort on the *haṁsa-vāhanam* (swan vehicle) and another Consort on the *Cātaka-Pākṣi-vāhanam* (a variety of the cuckoo supposed to be constantly looking for the moon's rays and rain to satisfy its hunger), immediately after mutual exchange of sweet-smelling flower-garlands between Gōvindarāja and His two Consorts. On the second day evening the wedded trio were shown the *Dhruva-Nakṣatra*, the eternal North Pole-Star, and then taken in *Vasantam* procession with Their garments fully sprinkled over with *candanam* (sandal paste mixed with water), and distributing it among the temple staff and other attendants. Again after ablutions and offerings in the evening, a second procession was to be conducted for them through the streets on *Śeṣa-vāhanam* on the night of the second day. The usual ablutions and offerings were to be carried on the third day together with a procession in the *Vaikunṭha-Vimānam* (a rectangular vehicle with a dome supposed to represent the cupola in *Vaikunṭha*, the residence of Viṣṇu) for the three Deities. After the usual rites and offerings on the fourth day, a night procession on that day of the three Deities was arranged with Gōvindarāja on *Hanumān* (Monkey-God) vehicle and His two Consorts in a palanquin. Thus we see the ceremonial and practices observed in human marriages introduced and observed in the marriage of Divine Beings.

A new rite appears to have been introduced in the ceremonial pertaining to the *Brahmōtsavam* performed for Vēṅkaṭeśvara. It is the *Kōyil-Ālṅvār-Tirumañjanam* (the bath of the shrine and the adjoining apartments termed as an *Ālṅvār*, a sanctified personage), a cleansing process of the walls of the shrine and the premises with a solution of sandal mixed with camphor as

a deterrent against foul air and dirt caused by the influx of devotees visiting the Deity. No. 25 of Vol. V in which a merchant of Tirupati, Vaṅgāpuram Nārāyaṇa Śeṭṭi, provided for this cleansing on 19—10—1544 A.C., does not mention the actual process, or the particular *Brahmōtsavam* or other festivals during which it was required to be performed. This rite is still in vogue and it is done two or three days before the commencement of the only one *Brahmōtsavam* now in observance, when the main and subsidiary Deities are all covered over and the walls of the shrine and the apartments upto the *Tirumahāmaṇi-maṇṭapam* are cleansed with water and then plastered with the camphor-mixed sandal solution, and thereafter the flooring is washed. After the completion of this process, devotees are admitted for the *Darśanam* (view) of the Deity.

The same donor Nārāyaṇa Śeṭṭi instituted the *Damanārōhaṇa-Vasantōtsavam* for Gōvindarāja fully covering Him with the odoriferous herb *damana*, performed in the *Vasanta* or spring season for five days with *anikurārpaṇam* (seed-sowing) as its commencement on the day of the *Svāti* star and the *Śāttumurai* (ending) on the day of the star *Uttirāḍam* (*Uttarāṣāḍha*) in the month of *Paṅguni* (March-April) (No. 25). The star *Uttarāṣāḍha* was preferred for the ending of the festival, as it is deemed to be the birth-star of Goddess Alamēlumaṅga or Padmāvati believed to be the Consort of Vēṅkaṭeśvara. Though the festival is stated to have been arranged to run only for 5 days, the actual period between the two stars *Svāti* and *Uttarāṣāḍha* works out to 7 days.

The donor also provided for offerings to Vēṅkaṭeśa, Gōvindarāja and Sudarśana on different occasions and supplemented the offerings already arranged for the *vana-bhōjanam* (picnic in a garden) to take place on the day of *Śravaṇam* star in the month of *Kārtikai* (No. 66). Towards the expenses of all items, Nārāyaṇa Śeṭṭi and other members of his family together paid 48,900 *paṇam* into the temple treasury as a fund (No. 25). A similar *vana-bhōjanam* had been arranged in Tirumala on 25—10—1537 A.C., by Tāḷlapāka Pedda-Tirumalayyaṅgār in the same month of *Kārtikai* for *Śrīvaiṣṇavas* and his own relations (No. 100 of Vol. IV).

Another merchant of Tirupati, Kāḷatti Śeṭṭi, provided on 31—12—1543 A.C., for daily *tirumaṇjanam* during the 30 days from the first lunar day after the new-moon in the month of *Tai* upto the new-moon day in *Māsi* month both for Vēṅkaṭeśvara and Jñānappirān (Varāhasvāmi) together with light offerings thereafter to them, for the payment of one *rēkhai-pon* to the *Brāhmaṇa* each month for reading the *Śrīnivāsa-Purāṇam*, and for the *Tirumaṇjanam* early on the morning of *Mukkōṭi-Dvādaśi* for Malaikiniya-niṅṇa-Perumāl and His two Nāccimar at the *maṇṭapam* in front of Varāhasvāmi's shrine, together with sumptuous offerings (No. 10 of Vol. V).

[It is not known what this "Śrīnivāsa-Purāṇam" was. It must certainly have been a mythological account of "Śrīnivāsa" the abode of Lakṣmi on the right chest of Viṣṇu-Vēṅkaṭeśvara. But whether it was the same as the "Vēṅkaṭācala-Māhātmyam" or a different compilation is not stated in the inscription.]

No. 16 states that a certain Nāgappayyan, son of Śevvarāya Vaḍamalai Appar, constructed a stone-car as his *dharmam* (charity, service).

On the 9th days of the several *Brahmōtsavams*, the Processional Images are smeared with oil and turmeric powder, known as *tirucūrṇa-kāppu* or *cūrṇa-abhiṣēkam*; and during Their procession in the streets, this turmeric powder is distributed among the devotees. This smearing function is mentioned in No. 41 and offerings were provided for Vēṅkaṭeśvara at that time.

Tāllapāka Pedda-Tirumalayyaṅgār instituted a *Brahmōtsavam* for Vēṅkaṭeśvara in *Āni* month in Acyutarāya's regime, and in Sadāśivarāya's reign on 3—7—1545 A.C., he augmented the offerings to the Processional Images and to Vēṅkaṭeśvara on different days in the same festival, and arranged for payment to several persons for their services (No. 47 of Vol. V). Further he provided for offering one *iḍḍali-paḍi* each day for 20 days of the summer festival to the *Saṅkīrtana-Bhaṇḍāram* (the small receptacle formed through piling of a few thick granite slabs abutting Śrī Rāmānuja's shrine on the east, facing Vēṅkaṭeśvara's *Huṇḍi* (the receptacle for pilgrims' vowed offerings) and situated on the north platform of the *Vimāna-Pradaḥṣiṇam* around the sanctum, in which the copper-plates whereon the psalms composed first by Tāllapāka Annamācārya, the first *Saṅkīrtana-ācārya* of Vēṅkaṭeśvara's temple, and sung in His presence; then by his second son Pedda-Tirumalācārya and next by the latter's eldest son Cinna-Tirumalayyaṅgār, likewise composed and sung by them in His presence, were preserved for over four centuries, until I transported them to the *Dēvasthānam* office in Tirupati in the twenties of the present century to prepare transcripts for printing them). The *Bhaṇḍāram* with the *Saṅkīrtanas* inscribed on the copper-plates appears to have been conceived as the Muse of Music and provided with offerings.

He also arranged for ablutions of Śrī Alamēl-Maṅga-Nācciyār on the 53 Fridays occurring in a year and also on 13 days of the *Mrgaśīrṣa* star in a year and for yearly payment of 16 *rēkhai-pon* and 8 *paṇam* to two learned musicians engaged for singing their *Saṅkīrtanas* at the time of the holy bath, and for supplying turmeric powder for the bath on all the 66 days, and further for reading the *Śrī Bhāṣyam* commentary on the *Vēdas* composed by Rāmānuja in accordance with the tenets of *Viṣiṣṭādvaita* philosophy propagated by him, by a *Śrīvaiṣṇava* scholar at the time of this *Tirumāñjanam* on the 66 days, and for remunerating him with 6 *rēkhai-pon* (the then current gold coin) per year (at the rate of 5 *Paṇam* per month).

In Tirupati for Gōvindarāja, Pedda-Tirumalayyaṅgār, provided simultaneously for the offering of betel-leaves and areca-nuts and turmeric powder during the *Tirumagaḷuḍan-varuvār-Tirumañjanam* conducted daily and for the daily supply of *Yajñōpavitam* triad (sacred thread), for the singing of the *Saṅkīrtanas* by two versed musicians at the time of the daily bath remunerated with 16 *rēkhai-pon* and 8 *paṇam* per year at the rate of 1 *rēkhai-pon* and 4 *paṇam* per month for both of them, i.e., 7 *paṇam* for each per month and also for the reading of Rāmānuja's *Śrī-Bhāṣyam* on the occasion each day in the presence of Gōvindarāja on a monthly payment of 5 *paṇam* working out to 6 *rēkhai-pon* per year.

The total expenditure on all items including offerings and wages for different services was calculated as 280 *rēkhai-pon* for the recompense of which he granted Mutyālapattu with an annual income of the same 280 *rēkhai-pon* in some previous year, and all the stipulated services were duly carried on for some years. Then for some unsaid reason the income of the grant village stopped and Pedda-Tirumalayyaṅgār actually paid 157 *rēkhai-pon* and 3½ *paṇam* per year for conducting the offerings and other relevant items, cancelling other above-mentioned services. When Sadāśivarāya came to the throne, Tirumalācārya petitioned for the restoration of the gift of the village and secured the sanction of both Sadāśivarāya and his brother-in-law and chief minister Aḷiya-Rāmarāja of Ārviḍu family. Then he carried on repairs to the tank in the village at a cost of 100 *rēkhai-pon*, transferred the possession of the village Mutyālapattu to Śrī Vēṅkaṭēśvara's temple, paid 36 *rēkhai-pon* into the temple-treasury in addition to the 70 *rēkhai-pon* paid by his disciple, and thereby renewed all the previously prescribed services together with additional offerings required to be made to the *Garuḍa* flag both at the time of its being raised to the top of the flag-staff at the commencement of the three *Brahmōtsavams* celebrated for Gōvindarāja in *Vaikāṣi*, *Āni* and *Māṣi* months and at the time of its withdrawal at the end of those three *Brahmōtsavams*.

[A similar stoppage of income from the three villages Cīrāla, Pērāla and Āṇḍupalli situated in the Koṇḍaviḍu-sīma granted to the temple in the previous reign by Periya-Timmarasayya, father of Bayakāra (Vāggēyakāra, musicologist) Rāmappayya, a minister and governor under Sadāśivarāya, is noted in No. 17 (of Vol. V), and in lieu of them Rāmappayya granted half the village of Kuḷattūr with the same income of 150 *rēkhai-pon* from the half share of the village as was previously derived from the three villages originally granted, and restituted the daily offerings provided for Gōvindarāja by his father. Further, he granted four villages, Koppōli and Paruccūr situated in the Koṇḍaviḍu Province, Kāruccūr in the Gaṇḍikōṭa-sīma, and Kuppāyinigunṭa,

altogether yielding an income of 800 *rēkhai-pon* and therefrom arranged for offerings to Gōvindarāja, Sudarśana, Tiruviruṇḍa-Perumāḷ, Śūḍikkoḍutta-Nācciyār (Āṇḍāl, Gōḍādevī), Acyuta-Perumāḷ and His two Consorts in the names of himself and his near relations. Further instances of stoppage of income from the villages granted to the temple come to notice. The income of a village granted by Sadāśivarāya to serve for the offerings provided by Nāgara Paṇḍaiyar for Vēṅkaṭeśvara each day failed, and in lieu of it Nāgara Paṇḍaiyar granted a half of Tippanapuram Village and continued the offerings (No. 77 Vol. V). Peṇḍlikoḍuku Timmarāja granted three villages for conducting *Vasantōtsavam* for Vēṅkaṭeśvara (No. 93) but their income stopped and in their stead he granted another village on 15—2—1554 A.C., for the continuance of the festival (No. 151). Tāḷḷapāka Tiruvēṅkatanātha alias Tiruvēṇḍayya, son of Pedda-Tirumalayyaṅgār, granted Mallavaram for *Vaivāhikōtsavam* of Vēṅkaṭeśvara (No. 71); its income stopped, and in its place he granted Dēvarāyapalli on 19—2—1554 A.C., and revived the marriage festival (No. 153.)]

On the same date, 3rd July 1545 A.C., Pedda-Tirumalayyaṅgār deposited 2860 *paṇam* in the temple-treasury and had the 62 curd-food and other offerings previously arranged by him on the occasion of the *vana-bhōjanam* (picnic) instituted by him, renewed, together with 12 *vaḍa-paḍis* to be offered to the Processional Images at the 12 *maṇṭapams* constructed in the names of the 12 members of the managing committee (*Sthānattār*) of the temple (No. 47-A).

Śrīman Mahāmaṇḍalēśvara Viṭṭhalēśvara Mahārāja, son of Āraviḍu Bukkarāja-Rāmarāja-Timmarājayya, granted three villages yielding an annual income of 1000 *rēkhai-pon* on the aggregate, and with this income for expenditure he instituted a *Pallavōtsavam* for Vēṅkaṭeśvara for five days in the month of Vaikāṣi ending with the Śāttumuṇai on the day of *Rōhini* star being his annual birth-star, with numerous food-offerings and 6 *vagai-paḍi* (different kinds of edibles, viz., *Vaḍa-paḍi*, *atirasa-paḍi*, *appa-paḍi*, *godhi-paḍi*, *sugiya-paḍi* and *dōṣa-paḍi*), on each of the five days of the festival and also 3 food-offerings, one *appaḷam-paḍi* and two pots of butter-milk daily in the year to the main Deity Vēṅkaṭeśvara (No. 51). He also arranged for the presentation of cloths to the pilgrims who attended the *Brahmōtsavam* held in *Puraṭṭāṣi* month and for maintaining a water-shed to give butter-milk to the pilgrims in that *Brahmōtsavam*. Presents and wages were also provided for the entire staff of the temple from the *Sthānattār* and *Nāmbimār* (temple priests) down to the menials, and remuneration to the reciters of the *Vēdas* and the *Tiruvāymoḷi*, to the reader of the *Tiruvēṅkaṭa-Māhāmyam* (*Vēṅkaṭā-cala-Māhāmyam*) and to the astrologer for fixing the *muhūrtam* (the auspicious

hour) for the main function. The *Sthānattār* undertook to expend the full income of 1000 *rēkhai-pon* derived from the grant villages for making the daily offerings to Vēṅkaṭeśvara and for conducting the *Pallavōtsavam* duly.

Poṭṭapāḍi Timmarājayya paid 13,220 *naṇṇam* into the temple treasury jon 15—7—1545 A.C., and for the merit of Sadāśivarāya and Aḷiya Rāmarājayya, arranged for the reading of the *Vēṅkaṭācala-Māhātmyam* daily at the time of the *Aḷagappirānār-Tirumañjanam* (bath) conducted for Vēṅkaṭeśvara, for the supply of *Candanam*, refined camphor, areca nuts and betel leaves and for the offering of one *atirasa-paḍi* during the rite, besides 4 daily food-offerings and 20 food-offerings to Him in the summer-festival (No. 53). He also stipulated for the reading of the *Vēṅkaṭācala-Māhātmyam* at the time of the daily *tirumañjanam* of Acyuta-Perumāḷ, Varadarāja-Perumāḷ and Gōvindarāja separately with due remuneration for the readers and the supply of necessary articles. Further he provided for offerings to Vēṅkaṭeśvara and Gōvindarāja during their *Brahmōtsavams* and on the days of *Mukkōṭi-Dvādaśi*, *Makara-Saṅkramam*, *Ugādi* and *Dīpāvali* days and to *Āṇḍāl* or Gōḍādēvi during her *Mārgaḷi-Nīrāṭṭōtsavam*. During the summer-festival Gōvindarāja and His Consorts were required to be seated on a swing in the stone-car standing in front of His temple on each of the twenty days, sprinkled with rose water, smeared with refined camphor and *candanam* and offered a light refreshment of boiled and seasoned green-gram.

A similar swing is seen to have been attached in the stone-car in Tirumala, and the two temple damsels Liṅgasāni and Tiruvēṅkaṭamāṇikkam arranged for the seating in it of the Processional Images on the 20 days of the summer-festival and for Their offerings on the last day (No. 32). For the merit of Sadāśivarāya Mahārāja, Aḷiya-Rāmarājadēva Mahārāja, son of Āravīḍu Bukkarāja Śrīraṅgarāja, granted Puduppaṭṭu village to the temple on 19—1—1545 A.C., for the *aṅga-raṅga-Vaibhōgam* (bodily embellishment and splendour) of Gōvindapperumāḷ, in pursuance of the provision made by Timmarāja, son of Poṭṭapāḍi Rāmarāja, for *tirumañjanam* and offerings for Gōvindarāja on *Dvādaśi* day (i.e., *Mukkōṭi-Dvādaśi*), and His procession on the *Garuḍa* vehicle and the Nāccimār in a *pallaki* with Sēnai-Mudaliyār, and an offering to Hanumān too, and also *tirumañjanam* and offerings on the day of *Makara-Saṅkramam*, and for the reading of the *Tiruvēṅkaṭa-Māhātmyam* every day in the presence of Vēṅkaṭeśvara at the time of His daily *tirumañjanam* and in the presence of Gōvindarāja also every day with payment for the *jīvitam* (livelihood) of the readers of the *Māhātmyam*, from the deposited sum of 50 *paṇam* to conduct the *tirumañjanam* arranged by Poṭṭapāḍi Timmarāja for the merit of Sadāśivarāya Mahārāja and Śrīraṅgarāja (No. 29).



Udayagiri Dēvarāya-Bhaṭṭar, son of Udayagiri Narasiṃha-Bhaṭṭar, and an officer of Poṭṭapāḍi Cinna-Timmayadēva Mahārāja, son of Poṭṭapāḍi Timmarāja and grandson of Āraṇḍu Bukkarāja of the *Ārēya-gōtra*, installed an image of Śrī Viṭṭhalēśvaraśvāmi in Hanumān's shrine, situated at the east end of Gōvindarāja's Sannidhi street and on 25—3—1546 A.C., granted a village newly formed by him and named Viṭṭhalēśvara-puram together with some land and an irrigation channel and also authorised the *Sthānattār* to collect 10 *rēkhai-pon* from the *Kōmaṭi* community of Tirupati, 10 *rēkhai-pon* from the Tirupati merchants and 10 *rēkhai-pon* from the merchants of Kottapālayam, in all 30 *rēkhai-pon* solemnly agreed to by them with libations of water for the benefit of the newly installed Viṭṭhalēśvara, and stipulated for His offerings twice a day along with those made to Gōvindarāja for His *tirumaṇjanam* on the 52 Saturdays and 13 *Śravaṇa* star-days occurring in a year, and on *Śrī-Jayānti*, *Dipāvali*, *Kārtikai*, *Makara-Saṅkramam*, *Ratha-Saptami*, *Āḍi-Ayanam* and other auspicious days together with light repast, and to Gōvindarāja during His 3 *Brahmōtsavams* and other days including the day of *vana-bhōjanam* (picnic) on the day of the *Śravaṇam* star in *Kārtikai* month. On the day of the *Kṛttika* star occurring in the month of *Kārtikai*, *Tiruvāḷi-Āḷvān* (*Sudarśana-Cakra*) is stated to be taken to the *Āḷvār-tīrtham* (*Kapila-tīrtham*) for His *tirumaṇjanam* and was provided there with the offering of a *manōhara-paḍi*. Likewise Gōvindarāja is stated to be taken to the same *Āḷvār-tīrtham* on the day of *Makara-Saṅkramam* (winter-solstice, about 15th January) and then offered one *manōhara-paḍi*. It is mentioned in this epigraph that Tiruccukanūr (Tirucānūr) had the *prati-nāma* (a second name) of Varadarāja-puram (No. 66 of Vol. V).

Tāllapāka Pedda-(Periya)-Tirumalayyaṅgār's 4th son Tiruvenkaṭanātha granted two villages, Śēndalūru in Koṇḍaviḍu-sīma with an annual income of 500 *gaṭṭi-varāhas* (pure gold coins impressed with the figure of the boar) and Mallavaram yielding 120 *gaṭṭi-varāhas* on 17—7—1546 A.C., and from their total income instituted the *Vaivāhikōtsavam* (marriage-festival) for Vēṅkaṭēśvara for 5 days from the day of *Anūrādha* star to end on the day of *Uttirāḍam* (*Uttarāṣāḍha*) star in the month of *Paṅguni* (March-April) (No. 71), while his eldest brother Śiṟu-(Cinna)-Tirumalayyaṅgār inaugurated it for Gōvindarāja on 17—8—1547 A.C. (No. 99). All the processes of a human marriage were required to be gone through, such as ointment and ablutions, swinging on the sea-saw after a procession in the streets, exchange of flower-garlands while Malaikuniyaninṅa-Perumāḷ was seated on the swing and one Consort on the *Harisa-vāhanam* and another Consort on the *Cūṭaka-Pakṣi-vāhanam* and then washing Malayappa's holy feet with milk, *hōmam* (offering of boiled rice with ghee into the fire on the altar). *Dhruva-darśanam* (seeing the eternal and stationary North Pole Star) in early night, *candana-vasan-*

*tōtsavam* (smearing of the garments of the Processional Images with sandal solution) and other acts.

Besides the offerings provided by the donor for the Processional Images, he also stipulated for offerings to Vēṅkaṭa-Kṛṣṇa Image, to Alamēlmaṅgai Nācciyār and to Varāhasvāmi on *Śravaṇam* day in *Arpaṣi* and to Periya-Perumāḷ (the main stationary Idol of Vēṅkaṭēśvara) on the day of *Mṛgaśirṣa* star in *Cittirai* month being the annual birth-star of his father Periya-Tirumalayyaṅgār, on the annual ceremony day of his mother Tirumalamma in *Arpaṣi*, on the day of the annual ceremony of his third elder brother Tiruvēṅkaṭappa in *Āni* month, on the day of the annual ceremony of his elder paternal uncle Tāḷḷapāka Narasayyaṅgār in *Māṣi* and on the day of the birth-star *Viśākha* in *Vaikāṣi* of his grand-father Tāḷḷapāka Annamayyaṅgār (No. 71). The donor Tāḷḷapāka Tiruvēṅkaṭanātha's eldest brother Cinna-Śiṟu-Tirumalayyaṅgār provided on 17—8—1547 A.C. (No. 99), for an offering of one *manōhara-paḍi* to Sudarṣana enshrined in the first tower of Gōvindarāja's temple on the day of *Mṛgaśirṣa* star in the month of *Vaikāṣi* wrongly noted for *Cittirai* (as mentioned above) being the annual birth-star of their father Periya-Tirumalayyaṅgār, and for one *manōhara-paḍi* for Gōvindarāja on the day of *Cittirai* star in *Cittirai* month being the annual birth-star of himself, i.e., Cinna-Tirumalayyaṅgār.

This Śiṟu-Tirumalayyaṅgār endowed the temple with a half of Neḍiyam village on 17—8—1547 A.C. (No. 99), yielding an annual income of 150 *rēkhai-pon* and therewith instituted a *Vaivāhikōtsavam* (marriage-festival) for Gōvindarāja with His two Consorts for 5 days in the month of *Cittirai* with the *Śāttumurai* (ending) on the day of *Rōhiṇi* star with all the relevant rites and ceremonies, ablutions, offerings and processions, and presents of money and wages for different services. At the same time he made a grant of another village Vēḍumapākkam with an annual income of 200 *rēkhai-pon* and from this income arranged for daily offerings to Gōvindarāja, to Lakṣmī-Nārāyaṇa-Perumāḷ enshrined in the *tīrthavāri maṅṭapam* at the *Āḷvār-tīrtham*, and to Nārasīṅga-Perumāḷ installed by him in the shrine of Kattāri-Hanūmān in Tirupati; to Gōvindarāja on the different days of His three *Brahmōtsavams* held in the *Vaikāṣi*, *Āni* and *Māṣi* months and on some auspicious single days and on the day of the floating-festival inaugurated by Sājuva Gōvindarāja, minister and provincial governor and younger brother of Pradhāni Sājuva Timmarasa (*Appāji*); to Āṇḍāl or Godāḍēvi on the 8 days of her *Mārgaḷi-Nīrāṭṭam* festival, to Viṭṭalēśvara-Perumāḷ, Raghunātha or Śrī Rāma and Acyuta-Perumāḷ on select occasions and to Varadarāja-Perumāḷ in Tirucānūr on the days of *Ugādi Dipāvāḷi*, *Pāḍiyavēṭṭai* (hunting); His two car-festival days in His *Tai* and *Paṅguni Brahmōtsavams* and the *Viḍāyārri* days. He made further provision for offerings to Gōvindarāja on the fifth and last day

of His *Vasantōtsavam* after His procession on the car, and for wages for the decoration of the car and for drawing it and for bearing flags, umbrellas and torches.

Along with the above arrangements made by Cinna-Tirumalayyaṅgār, his son Tiruvēṅkaṭayyan paid 41 *rēkhai-pon* for offerings to the Processional Images on the 5th, 8th and 9th days during the *Āni-Brahmōtsavam* instituted by Tirumalarāja alias Eṇṇa-Timmarāja for Vēṅkaṭēśvara and on the day of *Uṇi-aḍi* instituted by his father in the north street, while at the same time Kaṇḍāḍai Appan granted half the village Puṇṇiyam yielding an annual income of 60 *rēkhai-pon* for offerings to the *Utsava-Mūrti* on the car during the *Puraṭṭāṣi*, *Kārtikai*, *Tai* and *Paṅgum* *Brahmōtsavams*, and in the *Āni Brah-mōtsavams* inaugurated by Tāḷḷapāka Periya-Tirumalayyaṅgār and Eṇṇa-Timmarāja; and to Gōvindarāja on *Sēsa-vāhanam* on the 9th days of His *Brahmōtsavams* in *Vaikāṣi*, *Āni* and *Māṣi* months and to Āṇḍāl, Rāmānuja and Sudarśana on particular days.

Śrīman Mahāmaṇḍalēśvara Poṭṭapāḍi Raṅgarāja, son of Āravīdu Nārappa rāja, installed an image of Tiruvēṅkaṭamuḍaiyān (Vēṅkaṭēśvara) in a shrine beside the Vānamāmalai-Jiyar's *maṭhām* in Tirupati and on 13-10-1546 A. C., provided for His night offerings each day from Gōvindarāja's temple-kitchen (No. 79) in addition to 2920 offerings each year to Vēṅkaṭēśvara and Gōvindarāja through the grant of the village Rāccērulu yielding 370 *rēkhai-pon*. On the same date 13-10-1546 A. C., Kōyil-Kēḷvi Vānamāmalai Rāmānuja Jiyar is recorded to have paid 2000 *narpaṇam* for the day's offering to the same Image of Vēṅkaṭēśvara, said to have been installed by this Jiyar, together with provision for lights in the night in His shrine (No. 80).

It is stated that there were 14 accountants in Tirumala temple and all of them in a body installed images of Vēṅkaṭēśa-Gōpāla-Kṛṣṇan and His two Consorts in their *maṭṭapam* in Tirupati and on 25-10-1546 A. C., paid a lumpsum of 2575 *narpaṇam* as the capital and arranged for Their nightly offerings and oil lamps before them, on the 13 days of the *Rōhiṇi* star occurring in a year being Kṛṣṇa's birth-star and on 14 different days in the name of each of the 14 accountants. The daily and the occasional offerings were required to be prepared in the kitchen of Gōvindarāja's temple, taken to the *maṭṭapam* in the north-street and there provided (No. 82).

Dēvarāya-Bhaṭṭar, son of Udayagiri Nārasimha-Bhaṭṭar, secured an agreement from the merchants of Tirupati for a yearly contribution of nearly 1250 *rēkhai-pon* with libations of water, in favour of Vēṅkaṭēśvara, and on 6-3-1547 A. C., authorised the *Śhānattār* of the temple to collect the amount from the merchants and from it provide for all items of worship, offerings, lights, flowers, each day, and for festivals to be conducted for Śrī Śiṭtha-

lēśvara-Perumāḷ installed by him in Tirupati and for payment for all necessary articles, for wages to the temple servants, guards, night-watchmen, mahouts (elephant-drivers), cultivators of flower-gardens, transporters of provisions from Tirupati to Tirumala, musicians, reciters of the *Sahasra-nāma* (1008 appellations of God) during *Arcana* (worship), *Vēda-Pārāyaṇam*, and water-servers in the two water-sheds located by him at the front gate of Viṭṭhalēśvara's temple and at the foot of the Hill (No. 89).

Srīnivāsayyaṅgār, son of Śoṭṭai Eṭṭūr Tirumalanam̐bi Kumāra-Tātayyaṅgār, on 3—6—1547 A.C., granted the village Periya-Ekkalūr in the Jagadābhi-Gutti-śīma with an yearly income of 2000 *cakram-pon* which was previously granted to him by Sadāśivarāya Mahārāya, and initiated a *Pallavōtsavam* (a festival with tender leaves-but the leaves are not stated) to be conducted for 5 days for Vēṅkaṭēśvara from the day of the star *Punarvasu* to the day of *Pūram* (*Pūrva-Phalguṇi*) in the month of *Māsi*. It is mentioned that the *Sabhayār* (members of the administrative committee of Tirucānūr) were required to carry the *tirucci* and the *Vaikunṭha-Vimāna* vehicles on the last day of the festival and receive one *rekhai* for their services. The reading of the *Tiruvēṅkaṭa-Māhātmyam* (*Vēṅkaṭācala-Māhātmyam*) was done by Vēṅkatattuṅaiyār on a remuneration of 2 *paṇam*. Iyūṇṇi Appan fixed the *muhūrtam* (auspicious time) for the functions and was paid 2 *paṇam*. Offerings were also provided in Tirupati for the Vēṅkaṭēśvara Image installed by Poṭṭapāḍi Timmarāja in the fourth cave at the *Āḷvār-tīrtham* and to Gōvindarāja and His Consorts on the 13 days of His *Brahmōtsavam* in *Māsi* and more offerings to Them on the day of the *tīrthavāri* in *Māsi*, while seated in the bed-chamber in Nammāḷvār's temple at the same *tīrtham*, also while seated in the *Rāyar-maṇṭapam* at it on the *tīrthavāri* day in *Vaikāśi* *Brahmōtsavam*, and again while seated in Viṭṭhalēśvara's temple in Tirupati on the *Viḍāyārri* days in *Vaikāśi-Brahmōtsavams* held for Gōvindarāja and for Viṭṭhalēśvara. During the *Māsi* *Brahmōtsavam* 3 cars are said to be drawn (No. 92).

Peṇḍlikoḍuku Timmarāja, son of Kaṁparāja of solar race, on 8—6—1547 A.C., granted to the temple three villages which he had received previously from Eṭṭa-Timmarāja, yielding an yearly income of 200 *rēkhai-pon* altogether, and inaugurated a *Vasantōtsavam* for Vēṅkaṭēśvara to be performed for 5 days in *Māsi* month from the day of *Viśākha* with seed-sowing to the day of *Śravaṇam* star (which works out to 7 days), with due religious rites and *tiru-mañjanam*, offerings, and payment of wages for different services (No. 93).

Sārappa Nāyaka, son of Pottappa Nāyaka of *Kāśyapa-gōtra*, *Āpastambasūtra* and *Yajus-sākha*, arranged on 10—5—1551 A.C., for the conduct of a *Sahasra-nāma-Arcana* festival for Vēṅkaṭēśvara to run for 5 days from the day of the star *Makha* with the *adhivāsam* (abidance of the Image) at the place

of the ceremonial function) on the day of *Uttiram* and with the closure on the day of the star *Citta*, through grant of a village yielding an income of 400 *rēkhai-pon* per year together with four food-offerings daily during the year for the main Idol of Vēṅkaṭeśvara (No. 127).

No. 94 refers to *Kōyil-Āḷvār-Tirumañjanam*, and by implication of 10 *manōhara-paḍi* provided to Vēṅkaṭeśa on the occasion suggests the cleansing and washing of the inner walls and floor with camphor-mixed solution of *candanam* prior to the commencement of each of the 10 *Brahmōtsavams* celebrated to Him. This was not clearly stated in No. 25 already noticed.

Janārdana-Perumāḷ is said to have been installed by the Kōmaṭi community of Tirupati, and on 24—11—1547 A.C., Pāppu-Timmaya Mahārāja, son of Āraṇḍu Rāmarāju Timmayadēva Mahārāja, provided for daily offerings and lights before Him and also on single auspicious days and in festivals (No. 101).

Madana-Gōpāla-Perumāḷ is mentioned as having been enshrined in Bhāṣyakārar street (Gōvindarāja's North Māḍa Street) in Tirupati at some time, and Maṭṭa Varadarāja, son of Pottarāju, provided on 5—1—1544 A.C., for an offering of one *appa-paḍi* to Him on *Śrī-Jayānti* (*Kṛṣṇa-Jayānti*) day (No. 11).

Tiruvēṅkaṭa-Gōpāla-Kṛṣṇa and His two Consorts (Rukmiṇi and Satya-bhāma) were installed by the temple accountants in a *maṇḍapam* constructed on the eastern side of the same Bhāṣyakārar-tiruvīdhi and provided on 25—10—1546 A.C., by one of the accountants for night offerings prepared in the kitchen of Gōvindarāja's temple and for oil lights, and for His *tirumañjanam* and offerings on the 13 days of the *Rōhiṇi* star (No. 82). Further, all the 14 accountants arranged for offerings to this Gōpāla-Kṛṣṇa and also to Vēṅkaṭeśvara on 14 special occasions.

Naṇḍyāla Nāraparāja, son of Naṇḍyāla Nārasiṅgarāja, got the two Dvārapālakas of Gōvindarāja's temple sculptured in stone and set them up at the entrance of His sanctum, and, through the grant of two villages on 18—3—1549 A.C., provided for their daily offerings (No. 122).

Āraṇḍu Koṇḍarāja, son of Āraṇḍu Rāmarāja Kōṇēṭirāja, had the idol of Nammāḷvār (one of the 12 *Vaiṣṇava Āḷvārs*) sculptured and installed in the *Rāmānujakūṭam* (free feeding-house, inn) constructed by him in the North Māḍa Street for feeding gratis the *Vaiṣṇava*-Pilgrims visiting the temples daily, granted 10 villages yielding an aggregate yearly income of 5713 *rēkhai-pon* on 2—10—1550 A.C., provided 125 food-offerings daily to Nammāḷvār together with spices, sauces, curd, ghee, oil, *candanam*, betel leaves and nuts, and stipulated for the free distribution of the entire quantity of the 125 offerings daily among the *Vaiṣṇava*-pilgrims resorting to the Rāmānujakūṭam (No. 125).

For the benefit of this Rāmānujakūṭam established by Āraṇḍu Koṇḍarāja, emperor Sadāśivarāya on the *Makara-Saṅkramam* day (winter solstice, on 15th January 1554 A.C.), granted 12 taxes levied in the different provinces of the Vijayanagara empire, and issued his *rāyasam* (royal order) to the rulers of the provinces and heads of the *nāḍus* and also to the *Sthānattār* of Veṅkaṭeśvara's temple authorising them to collect those taxes and utilise them for the above Rāmānujakūṭam. And on 2—7—1554 A.C., the *Sthānattār* engraved this royal mandate on stone in favour of the managers of Koṇḍarāja's Rāmānujakūṭam, undertaking to collect the taxes and to carry on the charity of feeding in it. It is also recorded that emperor Sadāśivarāya presented 200 bulls impressed with the *haṁsa-mudra* (swan mark) for service in the temples in Tirumala and Tirupati and in Nammālvār's Rāmānujakūṭam for conveyance of provisions and other articles (No. 154).

In addition to the dozen taxes granted by Sadāśivarāya, this Rāmānujakūṭam further received a gift of *Prasādam* donated by Āraṇḍu Rāmarājayya, son of Āraṇḍu Bukkarāja Rāmarāja Śrīraṅgarāja. He granted four villages to the temple on 11—11—1554 A.C., with an annual income of 4000 *rēkhai-pon*, provided therefrom for the offering of 200 *veḷḷai-tiruppōnakam* daily to Veṅkaṭeśvara as the first *prasādam* immediately after the *dadhyōdana-avasaram*, and, in lieu of the donor's share of a quarter in these 200 offerings, obtained the agreement of the *Sthānattār* to deliver an equal quantity from the *prasādam* offered to Gōvindarāja daily to the *Nammālvār-Rāmānujakūṭam*, herein stated to have been instituted by this donor Rāmarājayya as the *ubhayam* (charity) of Koṇḍarājayya. Thus this free feeding house received 50 more *poṅgal-taḷiga-prasādam* daily from Gōvindarāja's temple as the charity of 'Āraṇḍu Rāmarājayya' for feeding *Śrīvaiṣṇava*-pilgrims in it (No. 155).

Tāḷḷapāka Tiruveṇḍādar alias Cinnannā, the 4th son of Pedda-Tirumalayyaṅgār, granted Kōṭṭūr village on 13—1—1558 A.C., and stipulated for additional ceremonies and offerings in the *Peṇḍli-Tirunāl* (Vaivāhikōtsavam, marriage-festival) instituted by him on 17th July 1546 A.C. (No. 71) and renewed on 19th February 1554 A.C., (No. 153) through grant of Dēvarāyapalli in substitution for Mallavaram the income of which failed. For the excess sum of 330 *rēkhai-pon* derived from this new grant village, *candanam* for smearing the bodies of the three Processional Images, refined camphor for their faces, musk for upright linear central marks on their faces and rose-water for perfuming their garments and an offering to them of one *dōṣa-paḍi*, while, they were seated in a car in procession on the 5th day of the marriage-festival when the car reached his house, were provided; together with an offering to the *Garuḍa*-flag when raised to the top of the flag-staff; *tirumañjanam* for the three Images and perfumery and offerings when seated at his *mañṣapam* on the day of *Mṛgaśīrṣa* star in *Cittirai* month being the annual birth-star

of his father Periya-Tirumalayaṅgār offering of betel-leaves and nuts at the time of singing their *Saṅkīrtanas* on the 20 days of the summer-festival; offerings to Vēṅkaṭeśa and to Gōvindarāja on specified occasions, including the 2nd 5th, 7th and 9th days during the three *Brahmōtsavams* conducted to Gōvindarāja in the *Vaikāṣi*, *Āni* and *Māṣi* months when He was seated in the front *maṇṭapam* in Tiruvāḷi-Ālvān's shrine constructed by the donor in which he installed the Ālvān; and 2190 *Vellai-tiruppōṇakam* (*Poṅgal*) to this Tiruvāḷi-Ālvān (Sudarśana) image which he got cast and installed in a shrine constructed by him on the western bank of the *Gōvinda Puṣkarīṇi* (tank) in Tirupati, at the rate of 2 food-offerings in the morning, 2 at mid-day and 2 in the night after worship each time, together with *candanam*, betel-leaves and nuts, and gingelly oil for lights, as also *tirumaṇjanam* on each Saturday and other auspicious days (No. 159). He thus appears to be an ardent devotee of Sudarśana.

Tirumalayarāja (Tirumalarāja), son of Āravīḍu Bukkarāja Rāmarāja Śrīraṅgarāja, constructed the *maṇṭapam* known by his name as the *Tirumalarāja-maṇṭapam*, opposite to the flag-staff on the south, and lying at the commencement of the *Saṁpaṅgi-pradakṣiṇam* (the second circumambulatory passage) in Vēṅkaṭeśvara's temple, and on 15—12—1561 A.C., paid 16,500 *paṇam* to the temple as the capital for incurring expenses for food-offerings and festivals and other services from its interest, and arranged for offerings to the Processional Images in his *maṇṭapam* during the 10 *Brahmōtsavams* and other festivals, and on specific days in each month and certain auspicious and holy days in the year; altogether 439 *atirasa-paḍi* offerings on 439 days (No. 168). This *Tirumalarāja-maṇṭapam* must have been an enlarged edifice of the *maṇṭapam* constructed previously by Sāḷuva Narasiṁha.

Ṣoṭṭai Ēṭṭūr Tirumalanambi Śrīnivāsayaṅgār granted some village to the temple on 28—7—1562 A.C., and stipulated for offerings to Vēṅkaṭeśvara on 13 days in each of His 10 *Brahmōtsavams* and other festivals, on the days of different stars occurring in each month and on specified single auspicious days in the year; as also to Gōvindarāja daily with 4 *tiruppōṇakam* together with *candanam*, betel-leaves, nuts and refined camphor, in all 436 *atirasa-paḍi* yearly to Vēṅkaṭeśvara and 1460 *Tiruppōṇakam* to Gōvindarāja (No. 171). This donor Śrīnivāsayaṅgār instituted a new *Brahmōtsavam* for Gōvindarāja, to be conducted for 10 days from the day of the star *Ārdrā* with *aṅkurārpaṇam* to the day of *Viśākha* for *tīrthavāri* (ablutions); but the particular month of its celebration is not furnished. Thus Gōvindarāja had 4 *Brahmōtsavams* performed for Him each year.

The *Sihānattār* (the committee of management) of the temple of Nāyanār Kapilēśvaram-Uḍaiya Nāyanār (Kapilēśvarasvāmi, at the foot of the Hill on the North) in Tirupati executed this record on stone (No. 172) on 30—1—1563

A.C., in favour of Śevvusāni, one of the temple damsels. It is mentioned that the *Prākāra* walls and the kitchen of Kapilēśvara's temple collapsed through a thunder-bolt stroke and on the orders of Rācaviṭṭu-Nāyaka, she reconstructed them and installed an Idol of Vighnēśvara (Vināyaka) in the *Nṛtya-maṇṭapam* (dance-hall) in the temple and paid 200 *paṇam* to serve for worship with flower-garlands and offerings and an evening lamp every day of the newly installed Vighnēśvara (Gaṇapati). This Kapilēśvara's temple, which first came to notice in the 13th Century, appears to have been an independent unit under its own managers or trustees.

Karaṇika Appalayya, son of Kāmarasappayya, instituted a special festival on the *Ratha-Saptami* day, the 7th solar day of the bright fortnight of the *Makara* (*Tai*) month with *aṅkurārpaṇam*, *hōmam*, *tirumañjanam* for Malai-kuniyāniṅṅa-Perumāḷ and His two Nāccimār, offerings to them, procession early in the morning on the *Sūrya-Prabha* (a bright round frame representing the orb of the sun put up as a halo over the Processional Images), another procession and tīrthavāri to Sudarśana at the front *maṇṭapam* of Varāhasvāmi and offerings, again *tirumañjanam* and offerings, and procession again in the night in the *Vaikuṇṭha-Vimānam*. At the same time he also arranged for a *Pallavōtsavam* for Gōvindarāja to take place for 5 days from the day of the star *Uttirattādi* to the day of *Kṛttika* in *Cittirai* month, with ablutions and offerings in the *Tillaikkuvāyittān-maṇṭapam* and processions on the *Śeṣa-vāhanam* on the nights of the first day, in *tirucci* on the second, third, and fourth days and in *Vaikuṇṭha-Vimānam* on the fifth day, the processions passing through four streets only on the first four nights and through eight streets on the fifth night. (No. 173.)

Veṅkaṭattuṅaiṅṅār, son of Malaiyāniṅṅān Bhaṭṭar Appayyan, inaugurated a *paṣu-bandham* festival in Tirupati on 26—11—1545 A.C., together with 8 food-offerings for which he paid 185 *paṇam* as capital (No. 60).

Food-offerings were provided in hundreds of units for Veṅkaṭeśvara on each day and on other days, to the Processional Images during the several festivals and other occasions, and to Gōvindarāja in scores each day, during festivals and on certain auspicious days. After being offered to the Deities, a quarter share in them was usually delivered as *Prasādam* (God's grace) to the donors (the *ubhayadārs*), and the remaining three-quarter share was stated to be distributed, which distribution included specific shares to the 12 *Sthānattār* and servants of the temple, and hence only the balance of the *Prasādam* was actually distributed among the pilgrims visiting the temple. The *Sthānattār* and the entire staff of the temple including menials were not paid salaries in cash, but served solely on the receipt of *prasādam* daily and on the emoluments and wages paid to them for services rendered by them during festivals and other occasions from the interest or income accruing



out of the donors' deposits or villages granted. In the 13th Century when the offerings provided for the Deities were meagre and the offered *prasādam* was inadequate to go round among the whole staff and enable them to maintain themselves with full meals each day, the *Śihānuttār* petitioned Vīra-Nāra-simha Yādavarāya and secured the grant of lands to supply the necessary quantity of rice for additional offerings and their distribution among the staff. Later on, the offerings provided by devotees grew to large quantities and accordingly the *prasādam* distributed to the staff also increased to quantity, and most of it for each person must have been superfluous and they must have sought to form out their surplus quantities. And men came forth to take them on contract.

These lessees, *prasādakkārar-mahāmēdangal* of Tirumala and Tirupati, numbering eleven persons, paid different sums of money totalling 3260 *panam* into the temple-treasury on 6-2-1547 A.C., and arranged for offerings to Viṭṭhalēśvara and Gōvindarāja in Tirupati on different occasions (No. 88).

Tiruvaḍirāja, ruling the Tiruvaḍi-rājyam (Travancore Kingdom) on 14-9-1557 A.C., for the *puṇyam* (merit) of Viṭṭhalarāja, son of Śrīman Mahāmaṇḍalēśvara Rāmarāja Timmayadēva Mahārāja, granted the second half of the village Kuḷayapāṭṭam lying on the bank of the river Tāmraparṇī with an annual income of 350 *rēkhai-pon* from this half portion for offering 12 *tiruppōnakam* to Vēṅkaṭēśvara and 12 *tiruppōnakam* to Gōvindarāja each day. The first half of the village is stated to have been endowed to Śūdik-kodutta Nācciyār in Tirupati for her Mārgali-nīrāṭṭam festival and Friday festival etc. (No. 158). The donor's share of the offered *prasādam* was made over to Śrīnivāsan, son of Tiruvēṅkaṭa Nāmbi Timmayyar of *Vatsa-gōtra* and *Vaikhānasa-sūtra*, a temple priest.

It is not only the affluent persons that provided for offerings to the Deity, but men with limited means also endeavoured to propitiate Him in their humble ways. So did some of the temple damsels. Even the temple guards at the door-way managed to provide offerings to the Processional Images on the 7th days of the 10 *Brahmōtsavams* and to Periya-Perumāl, main Idol of Vēṅkaṭēśvara on the *Ugādi* day, the first day of the lunar year (No. 70).

A few devotees, out of piety and compassion for the travelling pilgrim public, opened some water-sheds at different places in Tirupati, at the foot of the Hill and at a certain village on the east on the way to the Hill, and on Tirumala too. One of the merchants of Tirupati, Nāmi Śeṭṭi, paid a sum of money into the temple-treasury for serving the pilgrims during the *Puraṭṭāṣi-Brahmōtsavam* with large quantities of butter-milk (No. 39) Dēvarāya-Bhaṭṭar, son of Udayagiri Nārasiṅga-Bhaṭṭar, paid 1600 *narpaṇam* to the temple-treasury for maintaining two water-sheds, one at the *maṇṭapam* erected by

him to the west of the *Vyāsarāya-maṇṭapam* in the north-street with monthly salaries to the servers of water in it together with a quantity of *prasādam* daily to them out of that granted to the donor by the *Sthānattār* with an additional payment for extra supply of water during the *Puraṭṭāṣi-Brahmōtsavam* and also payment to potters for the supply of pots; and the second water-shed in a *maṇṭapam* also put up by him in Maṅgalam village on the path-way at the foot of the Hill from the eastern side, with monthly salary to them, together with an yearly payment of one *rēkhai-pon* for the supervisor of the two water-sheds (No. 61). Dāmōdaran, one of the temple-accountants, started a water-shed on Tirumala and provided a share of the offered *prasādam* to the server in it (No. 105). Another water-shed opened in Tirumala was maintained through delivery to the servers in it of a certain portion of the offerings made by Ellappa Nāyaka to Vēṅkaṭeśvara (No. 130).

Poṭlapāḍi Timmarāja and the *Sthānattār* jointly honoured Tiruvēṅkaṭa-māṇikkam, daughter of Tippasāni, and one of the temple damsels, for her services to the temple, by the gift of a *daṇḍikai* (palanquin), a symbol of high privilege, for the alleged reason that Tiruvēṅkaṭamuḍaiyān and Alamēlmaṅga graced her with the name "Tiruvēṅkaṭamāṇikkam," and the *Sthānattār* issued a *dharma-śāsanam* (record of a free gift) for the delivery on her behalf of one full *prasāda-taḷigai* from the Tirumala temple to the cultivator of her flower-garden, known as the Alamēlmaṅgai-Nācciyār flower-garden, and for the delivery at her residence in Tirupati of one full *prasādam* from Gōvinda-rāja's temple every day (No. 74).

Twenty-one residents of Kumāramaṅgalam who were in service in the palace of Tirumalarāja, were transferred by him to Vēṅkaṭeśvara's temple and ordered on 27—7—1552 A.C., to supply each of them every day a small specific quantity of one *uṇi* of ghee to the temple (No. 135).

The following were the several festivals conducted on different dates for Vēṅkaṭeśvara at Tirumala as stipulated for celebration by the donors in Nos. 168 and 171 for the three Processional Images:—

10 *Brahmōtsavams* running for 14 days each with the Processional Images seated each of the 14 days in the *uñjal-maṇṭapam* constructed by Tirumalarāja opposite to the *Dhvajastambham* (flag-staff) in the *Sampāṅgi-Pradakṣiṇam*, the second circumambulatory passage, as a renovation and enlargement of Sāḷuva Narasimha's *maṇṭapam*;

The *Anna-Uñjal-tirunāl* (lightly swinging on the swan-shaped sea-saw of the three Processional Images) for 5 days, instituted by Sāḷuva Narasimha (on 15—6—1473 A.C., No. 50 of Vol. II);

The *Pavitrōtsavam* (purificatory ceremonial festival) for 5 days (instituted by Sāḷuva Mallayadēva Mahārāja on 18—1—1464 A.C., No. 18 of Vol. II);

The *Sahasranāma-Arcana* festival (actually *Aṣṭottara-Sahasranāma*, 1008 appellations through the utterance of which Vēṅkaṭēśvara is invoked in worship), to run for 5 days. Nowadays these 1008 names are recited during the forenoon *Arcana*, worship with flowers and *tulasi* (sacred basil) every day; and probably in the 16th Century it was not in practice, and only *Aṣṭottara-śatanāma*, 108 names, were recited; hence a new festival with 1008 names recitation was inaugurated in that period:

The *Sahasra-Kalaśa-Abhiṣēkam* festival on 1 day only (the ceremonial ablutions of the Processional Images with water filled in 1008 small silver vessels). This is an *ārjita* festival, i.e., conducted by the temple only on payment of the prescribed fee by any devotee, and not only performed as a routine by the temple. The fee for it now is Rs. 2,500/-. No. 171 provides an offering to Vēṅkaṭa-tuṟaivār (Ugra-Śrīnivāsa) on this day:

The *Adhyayanōtsavam* for 25 days (in *Mārgaḷi* month with the recitation of several parts of the *Tamiḷ-Prabandham*;

The *Vasantōtsavam*, the spring-festival for 5 days, instituted by Tirumalarājayya:

The *Damanārōhaṇa-Vasantōtsavam* with the covering of the bodies of the Images with the sweet-smelling *damana* herbs, for 5 days in *Āni*;

The *Uñjal* festival for 9 days;

The *Peṇḍil-tirunāl* or *Vaiyāhika-Utsavam*, marriage-festival for 5 days (instituted by Tālḷapāka Tiruvēṅkatanātha alias Cinnanna on 17—7—1546 A.C., No. 71 of Vol. V):

The *Lakṣmīdēvi* festival for 5 days;

The *Kōḍai-tirunāl*, summer-festival, for 20 days;

The *Float*-festival for 9 days;

The *Pallavōtsavam* for 5 days;

The *Phalōtsavam* for 3 days;

The *Adhyayanōtsavam* for Uḍaiyavar (Rāmānuja) for 6 days.

These 15 festivals, other than the 10 *Brahmōtsavams*, are termed as *Vūṭṣa-tirunāl*, special or extra festivals.

There are *tiṅga-divasam* (monthly days) occurring in each month of the year, on which special worship and offerings were arranged for the different Deities:—

- 12 *Māsa-Saṅkramams* (monthly solstice, the 12 first days of the 12 Tamil months);
- 13 *Amāvāśyas* (new-moon days),
- 13 *Paurṇamis* (full-moon days);
- 25 *Daśamis* (10th lunar days of the bright and dark fortnights);
- 25 *Ekādaśis* (11th lunar days of both the fortnights);
- 25 *Dvādaśis* (12th lunar days of the two fortnights);
- 13 days of each of the stars such as *Rōhiṇi*, *Mṛgaśīrṣa*, *Punarvasu*, *Puṣyami*, *Uttara-Phalguṇi*, *Mūla*, *Pūrvāṣāḍha*, *Uttarāṣāḍha*, and *Śravaṇam*.

Likewise there are *Viśēṣa-divasam*, single religious and festivity days in the year, on which worship and offerings were provided for the Deities, such as *Śrī Jayanti*, *Uri-Aḍi*, *Utthāna-Dvādaśi*, *Aṟpaṣi-Pūrvāṣāḍha*, *Dīpāvaḷi*, *Kārtikai*, *Makara-Saṅkramam*, *Pāḍiyavēṭṭai*, *Tai-Pūṣam*, *Taṇṇīr-Amudu*, *Ugādi*, *Śrī-Rāma-Navami*, *Vaikāṣi-Viṣākhā* and *Māṣi-Makha*.

Besides these days, some devotees made provision for offerings and special worship and even for a festival and procession on the days of their own birth-stars.

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## CHAPTER 22

### ĀRAVIḌU DYNASTY RULERS AND SUBSEQUENT PERIOD

(Vol. VI, Part-I of T.T.D. Inspns.)

**I**NSCRIPTION No. 1 of Vol. VI, Part-I much damaged and incomplete, furnishes the genealogy of Tirumalēndra, i.e., Tirumalarāya Mahārāya, from Āraviḍu Bukka, entitled *Antembavaragaṇḍa*. He had the Boar insign. By his queen Vallāmbikā (Ballāmbikā) he had a son, Rāmarāja.

Rāmarāja's son was Śrīraṅgarāja who was lord of Kalyāṇapura and made many gifts, and who on account of his piety, begot an excellent son Rāmarāja. This Rāmarāja was a master of the sixty four arts, and was entitled <sup>1</sup> Cālikki-Nārāyaṇa, Nānāvarṇa-Śrī Maṇḍalika-gaṇḍa and Rāya-rāhutta-miṇḍa, and married Tirumalāmbikā. Tirumalēndra was Rāmarāja's brother and instituted the *ḍōlā-Mahōtsavam* (swinging festival) for Vēṅkaṭēśvara on 15—12—1561 A.C. He married Vēṅgaḷāmbā and had four sons, Raghu-nātha, Śrīraṅga, Rāmarāja and Vēṅkaṭādrī. Tirumalēndra <sup>2</sup> subdued all kings, including the Tulukkāṇam-Allā the Turkish Sultān.

Only two days earlier than the date of this No. 1 i.e., on 15—12—1561 A.C., this Tirumalayyarāja paid 16,500 *narpaṇam* to the temple and provided for offerings to the Processional Images during the 10 *Brahmōtsavams*, each running for 14 days with 140 *atirasa-paḍi*, 15 other festivals comprising 110 days with 110 *atirasa-paḍi*, 15 monthly stars and *Amāvāsyā* and *Paurṇami* days totalling 217 days with 217 *atirasa-paḍi*; and 11 festive days in a year with 11 *atirasa-paḍi*. But the grand total noted in this No. 168 of Vol. V is only 439 days and 439 *atirasa-paḍi* as against their actual number 478. The 39 days

1. Probably this *biruda*, "Cālukya-Nārāyaṇa" suggests some connection of the Āraviḍu family with the Eastern Cālukyas and the Yādavarāyas. Direct authority of the Eastern Cālukyas does not appear to have extended to Tirupati, but the Yādavarāyas ruled over this region; and it must have been in the time of one of the earliest Yādavarāya rulers that the measure adopted in Gōvindarāja's temple was designated "Cālukya-Nārāyaṇan-Kal" i.e. *marakkāl*.

2. This must be a mere boastful reference, since he was obliged to flee to Penukōṇḍa taking Sadāśivarāya with him, on the death of his elder brother Aḷiya-Rāmarāja in the battle of Tālikōṭa in 1565 A.C.

being the difference would have been merged in some of the festivals. Simultaneously on the same day he inaugurated a *Vasañtōtsavam* for Vēṅkaṭeśvara for 5 days.

Much earlier still on 27—7—1552 A.C., he transferred the services of twenty-one residents of Kumāramāṅgālam village who were supplying ghee to his palace, quite possibly at Candragiri, to Vēṅkaṭeśvara's temple, ordering them to supply the ghee of each one's share to the temple (No. 135 of Vol. V).

Provision was made by Appayyar, son of Komāṇḍūru Appāyayaṅgār, for the propitiation of Vēṅkaṭeśvara and Alamēlumaṅga-Nācciyār on 27—11—1579 A.C., with offerings along with the *avasaram* (offerings) stipulated by Aḷiya-Rāmarāja previously in the time of Sadāśivarāya (No. 2).

In the Śaka year 1504, cyclic year *Citra-bhānu*, on 16—1—1583 A.C., while Śrīraṅgaḍēva Mahārāja was reigning, Tillappa Nāyaka, son of Tammu Nāyaka, residing in Vijayanagara city, provided for offerings at the *maṅṭapam* constructed by him in Tirupati, on the Pāḍiyavēṭṭai day for Gōvindarāja, and for ablutions, offerings and procession on the day of his annual birth-star *Mṛgaśīrṣa* in *Māsi* month, for Gōvindarāja, His two Consorts, Āṇḍāl, Sēnai-Mudaliyār and Rāmānuja being seated in his *maṅṭapam*, and their return to the temple in procession in the night with lighted torches, Gōvindarāja on the horse-vehicle, and the two Nāccimār, Gōḍāḍēvi (Āṇḍāl), Sēnai-Mudaliyār and Rāmānuja in a palanquin (No. 3).

Eṭṭūr Tirumala Kumāra-Tātācārya, son of Ayyāvayaṅgār and grand-son of Tōḷappācārya, granted four villages to the temple with an aggregate annual income of 720 *rākhai-pon* on 25—9—1583 A.C., during the reign of Śrīraṅgaḍēva Mahārāja, provided for two offerings daily in the morning after worship, revived the *Brahmōtsavam* in *Aṟpaṣi* month, which might have ceased to be celebrated at that time, to be conducted for 12 days with numerous offerings each day at different places in the course of the processions, totalling 1512 *tiruppōṇaka* offerings supplemented by scores of *Panyārams* for the Processional Images, and with 6 kinds of *vagai-paḍi* to the Mūla-Mūrti Vēṅkaṭeśvara, the stationary Idol, on the Thursday occurring prior to the commencement of the *Aṟpaṣi-Brahmōtsavam* and also decoration with flower-crown, and further supply of large quantities of perfumery for His *Tirumaijanam* on similar prior Friday with different kinds of offerings (No. 5). Only the swan, *Garuḍa* and elephant vehicles are mentioned for the processions. A peculiar feature in this *Brahmōtsavam*, is that the temple-accountants presented the temple-accounts and were accordingly honoured with the giving of *Candanam* to them as a mark of respect. The donor arranged further for offerings to Malayappa and Kṛṣṇa on the *Uṟi-aḍi* day and to Vēṅkaṭeśvara on the *Uthāna-Dvādaśi* day after hearing the *Kaiśika-Purāṇam*.

While the Processional Images were being hitherto carried on vehicles to the different porticos in the suburbs and other places in and around Tirupati during the several festivals, a resident of Avilāla, a gift village of the temple about a mile to the south of Tirupati, bethought himself of getting the Processional Images to his own village on two or three special days and arranged on 18—10—1584 A.C., for its effectuation, together with *tirumañjanam* and numerous offerings at the *mañṭapam* raised in his garden in the village (No. 6). Till recently a similar transport of Gōvindarāja's Processional Images was made to an adjoining village, Kūpucaṇḍrapēṭa on a full-moon evening and propitiated with several offerings there.

Avasaram Cennappa, son of Narasayya, stipulated on 22—4—1586 A.C., for offerings to Vēṅkaṭeśvara and Alamēlumaṅga-Nācciyār on the three days of raising the *Garuḍa* flag to the top of the flag-staff and on the *Viḍāyārri* day in the *Brahmōtsavam* held in the month of *Āḍi*, and on the day of *Punarvasu* in the same *Āḍi* month, and to the Processional Images, Sēnai-Mudaliyār and *Bhāṣyakār* (Rāmānuja) on the same *Viḍāyārri* day in his *mañṭapam* in Tirumala (No. 7). This *Āḍi-Brahmōtsavam* which was found in the lists of certain inscriptions of Sadāśivarāya's time, probably due to its non-performance, appears to have been revived sometime earlier than the date of this epigraph No. 7, just as the *Arpaṣi-Brahmōtsavam* was revived on 25—9—1583 A.C., in No. 5.

Whereas in Śaka 1510 *Sarvadhāri*, corresponding to 1588 A.C., Śrīraṅga-dēva Mahārāya was reigning (No. 8), we find Vēṅkaṭapatidēva Mahārāya ruling the Vijayanagara kingdom after him in Śaka 1514, *Nandana*, on 14—7—1592 A.C., (No. 9). On this latter date, Timmappa Nāyaka, a merchant of Vijayanagara city, provided for *tirumañjanam*, offerings and processions for Gōvindarāja, Nāccimār, Sēnai-Mudaliyār and Rāmānuja during the twelve days of Rāmānuja's *Adhyayanōtsavam*; for offerings to Gōvindarāja on the first day and the car-festival day in each of His three *Brahmōtsavams* in *Vaikāṣi*, *Āni* and *Āvaṇi* months, and to *Āṇḍāl* while seated on the car during her *Mārgaḷi-Nirāṭṭōtsavam*; for a flower-decoration festival for 4 days in the month of *Cittirai* together with ablutions, offerings and procession to the donor's *mañṭapam*; and for offerings to Gōvindarāja on the days of the *tīrthavāri* (ablutions in the tank, *Āḷvār-tīrtham* or *Kapila-tīrtham*) after the close of His *Brahmōtsavams* in *Vaikāṣi*, *Āni*, *Āvaṇi* and *Māṣi*, on the floating-festival day, and on a day in the summer festival; for ablutions, offerings and procession to Gōvindarāja on the day of the *Tulasī-Māhātmyam*, i.e., on the *Mukkōṭi-Dvādaśi* day in *Mārgaḷi*, and on the 3rd day of the *Vasānta-tirunāl* (spring season festival). During the *Adhyayanōtsavam* of Rāmānuja, at the outer gate of the temple, Gōvindarāja, Nāccimār

and Emperumānār (Rāmānuja) are said to hear the accounts of Gōvindarāja's temple read out to them.

Śilambīdaiyār Śeṭṭi, son of Tambi Śeṭṭi, one of the *vyāpāris* (merchants) among the *nagarattār* (Bēriśeṭṭi residents) of Rāmāpuram, a village situated about a mile and a half to the south of Tirupati, installed Śrī Varadarāja-Perumāḷ and Nāccimār and Tirukkaccinaṁbi in a *maṇṭapam* in the western *Periya-rāja-vīdhi* (big main street) in Tirupati and on 19—4—1596 A.C., while Vēṅkaṭapatidēva Mahārāja was reigning, provided for their offerings daily, on the 13 days of *Śravaṇam* star, considered as being the birth-star of Varadarāja (as that of Vēṅkaṭeśvara) in the year, and on *Śrī Jayānti*, *Dīpāvali*, *Kārtikai*, *Tai-pūṣam* and *Vaikāṣi-Viśākha* days and on the 30 days of *Mārgaḷi*; and to Gōvindarāja at the *maṇṭapam* in the street of the owners of buffaloes preparing ghee on specific days, on His return after *tīrthavāri* at the Āḷvār-(Kapila)-tīrtham at the close of His *Vaikāṣi-Brahmōtsavam*, and before proceeding to the Āḷvār-tīrtham for the floating-festival on the 10th day of His *Kōḍai*-(summer)-festival. On the day of *Vijaya-Daśami* Gōvindarāja was to be taken to the donor's *maṇṭapam* in his native village Rāmāpuram and there propitiated with offerings (No. 12). The western *Rāja-vīdhi* is nowadays called "Bēri Street" as mostly people of the *Bēri-Śeṭṭi* class live in it, and they deem Tirukkaccinaṁbi as a saint (or *Āḷvār*) belonging to their community. The donor, too, might have been a *Bēri-Śeṭṭi*. The float-festival at Kapila-tīrtham referred to have been conducted for Gōvindarāja on the 10th day of the *Kōḍai-tirunāl* seems to have been stopped later on; and at the present time it is held only for Kapileśvara for three days in the bright fortnight of *Mārgaḷi* on the days of *Kṛttika*, *Rōhiṇi* and *Mṛgaśīrṣa* usually occurring in the second fortnight of December.

Bokkasam Kṛṣṇayya of Vijayanagara provided on 31—3—1606 A.C., for offerings to Vēṅkaṭeśvara on particular days in His 11 *Brahmōtsavams* including the one in *Āvaṇi* month; and to Gōvindarāja on the day of the float-festival while seated in the front *maṇṭapam* of the shrine of Hanumān whom he installed on the bank of the Gōvinda-Puṣkariṇī (opposite to the temple and adjacent to the *Dēvasthānam Satram*, which fell into ruins centuries back and was reconstructed by the last *Vicāraṇakarta* of the temples, the late Śrī Mahant Prayāgadās along with the *satram* about fifty years ago), on the 20th day of His *Kōḍai-tirunāl*, and also for Gōvindarāja and Nāccimār at his *maṇṭapam* in *Vaikāṣi* and *Āni Brahmoṭsavams* (No. 13). The float-festival for Gōvindarāja must have been conducted in this Gōvinda-Puṣkariṇī in those days, and not in the Kapila-tīrtham as mentioned, perhaps mistakenly, in No. 12. Nowadays it is held here in this reconstructed tank having been inaugurated by the late *Vicāraṇakarta* (administrator), for 5 days for Kṛṣṇa and Āṇḍāl (Gōḍāḍēvi) on the first night, for Rāma, Sitāḍēvi and Lakṣmaṇa



on the second night, and for Gōvindarāja on the night of the 3rd day agreeing with the full-moon day of the *Makhā* month and on the two succeeding days.

Hanumayyar Aṇṇaṅgār, son of Lakkappa Nāyaka, a military officer of the Vijayanagara army stationed on the \*Mālyavaṇṭa Hill in Vijayanagara city, provided on 28—11—1606 A.C., for 5 sweet food-offerings daily to Vēṅkaṭeṣa and Alamēlmaṅga-Nācciyār at the time of offering the *dadhyōdanam* (curd-mixed-food) in the morning, for the merit of emperor Vēṅkaṭapatidēva Mahārāya and his queep Kṛṣṇāji-amman from the income of the three-quarters of a village, a tank and three irrigation channels, altogether yielding an annual income of 365 *rēkhai-pon*, while reserving the quarter share for the maintenance of the officers and men of the army (No. 14).

Nārāyaṇadāsari Nāyaka installed Raghunātha in a *maṇṭapam* erected by him on the bank of the Gōvinda-Puṣkariṇī and provided in April 1606 A.C., for His offerings daily and on the 13 days of the *Punarvasu* star and for lights in the night, for the free feeding of pilgrims in the *Rāmānujakūṭam* in Tirupati, estimated to cost 50 *rēkhai-pon* per year for offerings to Gōvindarāja on certain days in *Vaikāṣi* and *Āni* *Brahmōtsavams* and other days including the *Mucukunda-Mōkṣam* festival during the *Vaikāṣi-Brahmōtsavam*, for offerings to Cakrattālvān (Sudarśana) abiding in the front tower in Gōvindarāja's temple on the 30 days of the *Mārgaḷi* month, for offerings to Paṭṭabhi-Vēṅkaṭeṣa-P. rumāl installed by him in a *maṇṭapam* daily and on the *Cittirai-Viṣu* day and for offerings to Sūḍikkoḍutta-Nācciyār (Āṇḍāl) on the 5th day of her *Mārgaḷi-Nirāṭṭam*-festival and on two other days (No. 15).

No. 16 is dated in the cyclic year Pramādica, and the Śālivāhana-Śaka year 1535, corresponding to 1613 A.C., while Vēṅkaṭapatidēva Mahārāya was reigning, and mentions off-rings to the *Garuḍa*-painted flag when raised to the top in the 4 *Brahmōtsavams* for Gōvindarāja in *Vaikāṣi*, *Āni*, *Āvaṇi* and *Māṣi* months and on the second day in the summer festival and to Gōvindarāja first and to Tirumaṅgai-Ālvār next on the day of *Kṛttika* star in *Kārtikai* month, being the *Ālvār's* annual birth-star day, and also on the 13 days of *Kṛttika* star in the year; and to Gōvindarāja and Nāccimār while seated in the car *maṇṭapam* after their procession in the car and before proceeding to the temple, Gōvindarāja in a palanquin and the two Nāccimār in a *tirucci*.

\* This stationing of the Vijayanagara army on the Mālyavaṇṭa Hill might have been in vogue in the time prior to the battle of Tālikōṭa in 1565 A.C., in which Aliya-Rāmarāja was killed, and then his younger brother Tirumalarāja, taking emperor Sadāśivārāya with him, fled to Penukoṇḍa, leaving Vijayanagara to its fate of destruction by the Muslim armies. Hence possibly the donor's father Lakkappa Nāyaka might have been an army officer at Mālyavaṇṭa Hill some 50 years anterior to the date of this inscription.

Nōṭṭakkāra Vēṅkaṭayyan, son of Nōṭṭakkāra Kōnappayyan, of *Bhāradh-vāja-gōtra*, *Āśvalāyana-sūtra* and *Ṛik-śākha*, excavated two irrigation channels and from the produce derived from the lands in two villages irrigated by the two channels valued at 200 *rēkhai-pon*, arranged on 4—11—1614 A.C., for *tirumañjanam* and offerings at the *Vasaṅta-maṇṭapam* for Malayappa and His two Nāccimār on the 10th day of the *Cittirai-Brahmōtsavam* as a *Vasaṅta* rite, as well as to Kṛṣṇa; for offerings at the *Tiruvāymoḷi-maṇṭapam* on 132 days at the rate of 12 days from the day of the *Aṅkurārpaṇam* to the day of *Viḍāyāṇi* in each of the 11 *Brahmōtsavams*; and further offerings on the 10th day in each *Brahmōtsavam* at his garden-*maṇṭapam* and also after the night procession on the first day on the silver *Śēṣa-vāhanam* (serpent-vehicle) which he presented, and after the night procession on the third day on the silver *Simha-vāhanam* (lion vehicle) which also be presented, in each of the 11 *Brahmōtsavams*. He also instituted the *Rāmāyaṇa-Paṭṭābhiṣēka* (anointment as per the *Rāmāyaṇa* epic) ceremony on the next day after *Śrī-Rāmanavami*, being the tenth day combined with the star *Puṣyami*, in the bright fortnight of the lunar month *Caitra*, as the *Ubhayam* (service) of Vēṅkaṭamma, wife of Nōṭṭakāra Vēṅkaṭappayyan residing in the village of Cinna-Hottūr near Vijayanagara, on which occasion Malayappa and His two Nāccimār, Śrī Rāma, Sītādēvi and Lakṣmaṇa, Sēnai-Mudaliyār, Rāmānuja, Hanumān, Sugrīva and Aṅgada abiding in the sanctum were required to be given *tirumañjanam*, to be smeared with *candanam*; decorated with refined camphor and musk as the upright face marks and propitiated with curd-mixed food and 6 kinds of *paḍis* (such as *atirasam*, *appam*, *dōṣai*, *iḍḍali*, etc.) all being seated in the *Venṇumālaiyittān-maṇṭapam* (quite possibly the *Tirumāmaṇi-maṇṭapam*, the spacious front portico), and the *Vāyu-Purāṇam* portion perhaps covering the *Paṭṭābhiṣēkam* function was to be read (No. 18).

Śrīman Mahāmaṇḍalēśvara Cinna-Timmarājayya, son of Śiragiri Rājayya who was the son of Bhōgāla Rājayya, stipulated on 4—11—1616 A.C., while Vēṅkaṭarāyadēva Mahārāya was reigning, for the gift of 12 *prasādam* (food-offerings) out of the share of the *prasādam* accruing to the *Sthānattār* (temple-trustees) from the offerings provided by Rāmarājayya (Aḷiya-Rāmarāja) to the donor's agent Tiruvēṅkaṭayyaṅgār of Tirunārāyaṇapuram (Mēlkōṭe in Mysore State) who had settled himself on Tirumala, for the daily feeding of 12 *Śrīvaiṣṇava* pilgrims in the Rāmānujakūṭam at Tirumala; for the daily offerings to Vēṅkaṭēśvara, for offerings to Malayappa and His two Consorts on specified days in the 10 *Brahmōtsavams* while seated in the *Tirumāmaṇi-maṇṭapam* and to the *Garuḍa* flag on 9 days in each *Brahmōtsavam* beginning from the one held in *Puraṭṭāṣi* month; and similarly for offerings to Gōvinda-rāja in Tirupati on certain days in His 4 *Brahmōtsavams* conducted in *Vaikāṣi*, *Āni*, *Āvaṇi* and *Māṣi*, and to the *Garuḍa* flag for 9 days from the first day in each of the 4 *Brahmōtsavams* (No. 19).

Nōṭṭakāra Nārāyaṇa, son of Nōṭṭakāra Vēṅkaṭayya (No. 18) and grandson of Nōṭṭakāra Kōṇappayya, arranged for the performance of the *Vasaṇta-Navami* festival on the last day in each of the 11 *Brahmōtsavams* in Tirumala (probably on the 9th day of the festival after *tīrthavāri* rite in the front *maṇṭapam* of Śrī Varāhasvāmī's temple with the water of the Svāmī-Puṣkariṇī, with which the festival ostensibly comes to an end) after procession of Malayappa in *Pallayāmtulām*, Nāccimār in a palanquin, and Sēnai-Mudaliyār and Rāmānuja in a *tirucci*, all seated in the *Vasaṇta-maṇṭapam* with *tirumañjanam* and various offerings and processions both day and night through the four streets for offerings to the Processional Images on the 3rd day in each (*Brahmōtsavam*), and on each of the 53 Sundays in the year for the merit of the donor's father Vēṅkaṭayya who chose to reside in Tirumala and render service to Vēṅkaṭeśvara, having perhaps retired from the state service (No. 20). The donor's residence is stated to have been Daṇṇāyakamaṅgalam formed by emperor Vēṅkaṭapatidēva Mahārāya. This epigraph is dated in Śaka 1549, *Prabhava*, on 25—5—1627 A.C., while Śrī Vīra-Rāmarāyadēva Mahārāya was ruling the kingdom.

Nos. 25 and 26, a *Telugu* “*Sisamālikā* Verse,” engraved in *Telugu* characters in No. 25 and in *Tam̐l-Grantha* characters in No. 26, dated in Śaka 1550, the cyclic year *Vibhava*, corresponding to 1628 A.C., relate the parentage, wars and exploits, services, gifts and charities of Maṭṭa Kumāra-Anaṅtarāja, son of Maṭṭa Tiruvēṅgaṭarāja and Cennamma. He belonged to the Dēva-Cōḍa family which was the moon to the ocean of the Solar race. His sway extended over the region lying between Vēṅkaṭācala and Ahobala Hills. He had the *birudas* (titles) of *Rājasimha* (the lion among kings), *Maivara-gaṇḍa* (the master of Maivara), *biruda-sāmaja-simha-bhiṣaṇa* (the terror like a lion even to the renowned elephant of a warrior or chief), *gaṇḍara-bāla-pracaṇḍa-vikrama-śāli* (a valiant and fierce chief like the morning sun), *mānini-jana-manō-manmatha* (Cupid to the minds of women-folk, being perhaps very beautiful), *Śrī-Vēṅkaṭeśvara-sēvā-dhurandhara* (intensely devoted to the service of Śrī Vēṅkaṭeśvara), *āśrita-maṇḍāra* (the divine wish-giving tree gratifying the desires of the supplicants) and *ārya-nuta* (one praised by noblemen);

Like Kapardi (Śiva), he fiercely fought out battles at Pālagiri, Animēla, Pīlēru, Cappali and Vēmupalli (Vēmpalli), destroyed the armies of the enemies at Koṭṭagala, Palakaḍa, Guṇḍlūru and Muṣṭūru and also at Kumāḷlakāḷva;

From God Udayācalādhīśvara (Śrī Raṅganāyaka at Udayagiri) he received a *ḍamāyi* (drum) and a *sāmajadhvaja* (elephant banner) (as insignia of royalty) and constructed for that Deity an *ākhēṭa* (sport)-*maṇṭapa* and an *Udyānā* (garden); for Śrī Vīrarāghavasvāmī of Tiruvallūru (near Madras) a *vasaṇta* (spring time festival) *maṇṭapa*; to Vēṅkaṭācalapati (Vēṅkaṭeśvara) he presented

a *svaṛṇa-aśva* (golden horse-vehicle), a (*svaṛṇa*) *siṇdhūra* (golden elephant-vehicle) and a (*svaṛṇa*)-*saṃara-bhūpāla-vāhana* (a golden warring king's chariot), a *padma-piṭha* (lotus shaped seat), a *ratnāḍhya-makuta* (gem-set-crown), and a *naivēdya-bhājana* (plate for food-offerings), and constructed an *unnata*-(high) *kēlī* (sport)-*maṇṭapa*, *sōpāna-mārga* (path-way with a flight of steps), an *agra-gōpura* (tower on the top of the front Hill called the *gāli-gōpura*, the tower on high) and other edificial; with the presentation of *gāṅgēya-gaja-turaṅgama-vāhana-ārṇava* (golden elephant and horse vehicles) he made Gōvindaṛājamūrti *Bhrājīṣṇu*) resplendent; to the blue-necked God of Kālahastigrāma-Srī Kālahasti town-Īśvara desiring them, he presented *Kanaka-mōhana-mayūra-vāhana* (golden siren and golden pea-cock vehicles);

He also installed an image of Vēṅkaṭādhīśvara (Vēṅkaṭeśvara, Lord of Vēṅkaṭa Hill) on the path-way over the Hill;

For the God at Nelaṇḍalūru (Nandalūru, in the Cuddapah district), he constructed the four *gōpuras* (towers on the outer sides of His temple), and a *sarasī-maṇṭapa* (portico in the midst of a tank) and formed a flower-garden;

For Raghunātha (Śrī Rāma) of Oṇṭimitta (near Nandalūru in the Cuddapah district) he constructed the outer *maṇṭapas* adjoining the *prākāra* (surrounding) walls and the two broad *gōpuras* on the south and the north and laid the inner court-yard for circumambulation and organised the *nityōpacāra* (daily worship) pleasing to Him;

He founded the two *agrahāras* (*Brāhmaṇa* villages) of Cennamāmbāpura and Cennamāmbāsamudra;

He installed Cennakēśava God at Siddhavaṭa (near Cuddapah) constructed the *prākāra* and the *gōpura* of the temple and presented ornaments to Him as a pious deed; and to God Siddhavaṭeśvara at the same place he presented a *hātakaṇṭha-vāhana* (golden bull-vehicle) with the desire of His mounting it;

For Cakra-dhara, Viṣṇu holding the Sudarśana-Cakra, at Anantārājapura vara-grāma (the best among villages) Anantārājapura he completed His *gōpura* building service with a firm resolve (*kaimkārya-dikṣita*);

For the kind-looking Kapardi (Śiva), he offered (made) at Sōmaśila (Candragiri) a strong *gōpura*;

He made Prasavācalēśvara God of Puṣpagiri (in Cuddapah district) the recipient of the *prākāra* and *gōpura* of His temple as the enjoyer of the festival each year;

He made Ramāvibhu (Lord of Lakṣmī, Viṣṇu, i.e., Vēṅkaṭeśvara) at Dēvuni-Cuddapah, a suburb, the highly joyful recipient of the *gōpura* attached

to the *prākāra* of His temple; and for Vīrabhadra abiding in Rācaviḍu (now called Rāyacōṭi) (in Cuddapah district) he constructed the famed dual *gōpura*;

He was the charitable establisher of *anna-satras* (gratuitous meal-serving inns) with six kinds of tasty foods to be partaken of with pleasure by pilgrims travelling on foot from Sētu (the bridge over the gulf to pass over to Rāmēśvaram, hence denoting Rāmēśvaram at the south end of India) to *Śītācala* (Badari) on the Himālayas, at Ālvār-tīrtha (Kapila-tīrtha at Tirupati), *Śēṣācala-Kuruva* (path-way over the Śēṣācala, i.e., Vēṅkaṭācala), Siddhavaṭa, Oṇṭimīṭṭa, Prasava-Mahībḥṭ (Puṣpagiri), Oramupāḍu (in Cuddapah district), Duvvūru, Guṇḍlūru, Pormāmīḷla, Nelavanūru, Ūrmīḷla and Anaṅtarājapura;

He pleasingly performed the *tulā-dāna* (weighing himself in scales against *rajata-suvarṇa* (silver and gold) (and distributing them freely), *mahī-dāna* (gift of lands), *gō-dāna* (gift of cows) and *bahu-sahasra-kanyakā-dānādi* (gift in marriage of many thousands of girls and other gifts) to *Brāhmaṇas* whereby they were enabled to perform *yāgas* (sacrifices) and other *dāna-dharma* (gifts and charities) (for the good of mankind);

He was the plunderer of Kaṭakapuri;

He was purified by the bath with the water of the sacred Gaṅgā (Ganges river) brought every year;

He was an *anagha-mūrti* (sinless person);

He rendered some service at the pathway to Cennūrupura, and was the vanquisher and sligher of something of the shape of a tank (*taṭākākāra-vijita-nirākara*);

He was the gem of a son of Maṭṭa Tiruvēṅgaḷarāja. He was the chiefest among kings. He was the pleasing pearl of a son born of Cennamāmbā, the inherer of splendour. He was supreme among men and the unique gift-grantor in the world or the sole pleasant talker; a courageous man; (this) Maṭṭa Kumāra-Ananta;

Beside the lovely and spacious *Śēṣa Hill* he constructed the *Śrīpāda-manṭapa* (the portico with the sacred feet of Viṣṇu engraved on a floor slab) so as to be adored by Brahma, Īśvara, Śanaka and other *Dēvas* (Celestials) and *Maunis* (*Munis*, *Rṣis*, Saints) and to last as long as the Moon and the stars endure.

Just a few yards above this *Śrīpāda-manṭapam*, usually called the *Pādāla-manṭapam*, this Maṭṭa Kumāra-Anantarāja constructed a *gōpuram* on the pathway, popularly known as the *Krotta* (new)-*gōpuram*, as distinct from the bigger \* ruined *gōpuram* previously constructed by Sāluva Narasiṃha in

\* Now it is under renovation. On the old basement of Sāluva Narasiṃha's tower, a new tower is being raised now. — Gopi Krishna

the 15th Century (the upper part of which fell down a few decades ago), and in indication as his construction, two small inscriptions are found engraved on the east base of its inner side, one in *Telugu* (No. 27) and another in *Tamiḻ* (No. 28) making it known that the builder of that *gōpuram* was Maṭṭa Kumāra-Anantarāja.

On the same eastern surface on the inner side, a little high up, are engraved the figures of Kumāra-Anantarāja's parents and in the two inscriptions below them, one in *Telugu* (No. 29) and one in *Tamiḻ* (No. 30), they are named Maṭṭa-Tiruvēṅgalanātha-rāju and his queen Cennamma.

Kumāra-Anantarāja also built the big *gōpuram*, standing a little east of the Gōvindarāja temple in Tirupati, and on its south base on the inner side is an inscription in *Telugu* (No. 31) announcing that the *gōpuram* was constructed as his *ubhayam* (service) by Śrīman Mahāmaṇḍalēśvara Kumāra-Anantarājayya, son of Maṭṭa Tiruvēṅgalanātharājayya Dēvacōḍa Mahārājulayya.

Just opposite to this inscription, on the north surface of this big *gōpuram* on the inner side are two figures cut in relief and below them is the inscription No. 32, naming them as Maṭṭa Tiruvēṅgalanātharāju and his queen Cennamma.

A certain Rāmacandrayya provided on 29—9—1631 A.C., while Śrī Virakumāra-Vēṅkaṭapati-rāyadēva Mahārāja was ruling, for offerings to the Processional Images at Tirumala on the 4th day of the *Puraṭṭāsi-Brahmōtsavam*; to Gōvindarāja and His Nāccimār in Tirupati on the Citrā-Pūrṇima day, on the *Makara-Saṅkramam* day and on the 5th day of the *Vaikāsi-Brahmōtsavam* to Āṇḍāl (Gōḍāḍēvī) on the 5th day of her festival in *Mārgaḷi*; and to Garuḍāḷvār in Gōvindarāja's temple daily (No. 21).

Prativādi-Bhayamkara Aṇṇaṅgarācārya consecrated Śrī-Lakṣmī-Nārāyaṇa-Perumāl and installed Him in a shrine in the South Māḍa-Street in Tirupati, together with Periyāḷvār, paid 25 *rēkhai-pon* as the *bhūdānam* (gift of land) amount at the time, and arranged on 2—1—1636 A.C., during the reign of Vēṅkaṭapati-rāyadēva Mahārāja, for offerings to Gōvindarāja on a day in His *Vaikāsi-Brahmōtsavam*; to Gōvindarāja, Nāccimār, Sēnai-Mudaliyār and Rāmānuja seated in the front *maṇṭapam* in Lakṣmī-Nārāyaṇa-Perumāl's shrine on the day of the annual birth-star *Svāti* of Periyāḷvār; to Gōvindarāja, Nāccimār, Kṛṣṇa and Āṇḍāl at the same *maṇṭapam* on the day of the annual birth-star *Tiru-Āḍi-Pūram* (*Pūrva-Phalguṇi* in *Āḍi*) to Lakṣmī-Nārāyaṇa-Perumāl on the day of the donor's birth-star *Puṣyami* in *Āḍi*; to Āṇḍāl at the above *maṇṭapam* on the 7th day of her *Mārgaḷi-Nirāṭṭam* festival; to Lakṣmī-Nārāyaṇa-Perumāl on 12th day of His *Adhyayanōtsavam* to Periyāḷvār on the 13 days of his birth-star *Svāti* occurring in a year; and to Śrī Rāma, abiding in the shrine of Nāthamuni-Āḷvār in the street in Tirupati named after him,

on the day of *Śrī-Rāma-Navami*. All the stipulated offerings were required to be prepared in the kitchen of Gōvindarāja's temple and carried to Śrī-Lakṣmī-Nārāyaṇa's shrine and Nāthamuni-Ālvār's shrine on the respective days (No. 22).

A certain donor prescribed on 15—6—1638 A.C., during the reign of Śrī Vīra Śrīraṅgadēva Mahārāja for offerings to Malayappa and His Nāccimār seated in his garden-*maṇṭapam* on the 4th day in the 11 *Brahmōtsavams*; and to Gōvindarāja and His two Nāccimār for *tirumañjanam*, offerings and procession on 11 days of the star *Mūla* out of 13 days of its occurrence, two of them being merged in the *Vaikāṣi* and *Āni Brahmōtsavams* (No. 23).

Rājaśrī Śivarāja Rāmacandra Yētāmātarāvu Dabīruśāyi of *Śrīvatsa-gōtra*, *Āśvalāyana-sūtra* and *Ṛik-śākha* deposited a pure gold circular ornament for the neck (*aparañji-baṅgāru-kaṇṭe*) of the weight of 5 *varāhas* and valued at 52. *Śrīraṅgarāja-varāhas* (then known as *gadyāṇas*) on 19—3—1684 A.C., and offering 4 *buddhāṇna* units and 1 *alamkāra* unit to Tiruvēṅgaḷanāthasvāmi after the offering provided by Mahārājaśrī Śūda-Bhānuja-Pantulu; and 1 *taḷiga* (unit of food), 1 pot of *pāyasam* (cooked rice mixed with milk and sweetened), and condiment to Varāhasvāmi daily (No. 24). In this inscription no reigning king is mentioned. Probably the donor was a Mahārāṣṭra Brāhmaṇa in the employ of the State. It is related that the Mahārāṣṭra chief Śivāji conquered the *Konkaṇ* country (the west-coast region) by 1673 A.C., and four years later occupied Kurnool, Jīngee, and Vellore and extended his sway apparently over this tract (Sewell "A Forgotten Empire" page 220) and accordingly he must have appointed the administrators from his retinue. Since the Mahārāṣṭra or Marāṭṭi language was unintelligible in the temple at that time, the local language *Telugu* was perhaps adopted for the inscription. However, later on at the beginning of the 19th Century Marāṭṭi was solely adopted for the records of the temple under the administration of the English East India Company when the revenues of the temple were assigned to it by the Nawāb of Arcot for the maintenance of the Subsidiary Force for his safe-guarding.

On the lotus-base of the old *Dhvajastambham* is a *Telugu* inscription (No. 42) recording "prostrations to 'Śrī Vēṅkaṭapati' (Vēṅkaṭēśvara), this *Dhvajastambham*, flag-staff, is the *ubhayam* (charity, service) of Rājaśrī Siddalūri Rāmāji Mādarsu-Pantulu."

Tippagunṭapalli village was granted by some donor to the temple for making certain offerings to the Deity, estimated to cost 163 *rēkhai-pon* altogether (No. 47).

No. 48, a fragment, notes that Śrīraṅgadēva Mahārāja was ruling. The year is lost.

No. 54 mentions 11 *Brahmōtsavams* and offerings.

No. 56 notes an offering of 1 *tiruppāvaḍai* (a big mass of cooked rice) to Malaikuniya-Ninṇa-Perumāḷ (Processional Image) in the *Tirumāmaṇi-maṇṭapam* (front portico) on the day of *Uḡādi* (first day of the lunar year).

No. 61 refers to offerings to be presented to the Processional Images seated in the stone-car at Tirumala in the *Kōḍai-tirunāl* (summer festival).

No. 90 refers to offerings provided for Gōvindarāja in front of the *Yāgaśālai* (apartment for sacrificial offerings) on the days of the *tīrthavāri* (ablutions) at the end of the two *Brahmōtsavams* of Gōvindarāja in *Vaikāṣi* and *Āni* months, and for Gōvindarāja and His two Consorts at the *Śrī-Pāda-maṇṭapam* at the foot of the Hill.

Provision was made in No. 93 for daily offerings to Gōvindarāja, to Gōvinda-Kṛṣṇan installed by Vēṅkaṭayyan and to Hanumān in Gōvindarāja's temple, and further offerings to Hanumān on the 52 Saturdays in the year.

There appears to have been an agent of Maṭṭa Kumāra-Anantarāja at Tirupati, named Koṇḍayyan (No. 100) to look after the chief's charities and services (noted in Nos. 25 and 26).

No. 113 refers to offerings provided for Vēṅkaṭēśvara on the days of *tīrthavāri*, of *Kanuvu* (next day after *Makara-Saṅkramam*), and of the *Pāḍiya-vēṭṭai* (hunting-festival) (the same *Kanuvu* day), and also to Vēṅkaṭatturaivār (*Ugra-Mūrti*, the Furious) on a certain day.

No. 124 registers the grant of two villages, viz., Viḍu and Vennamapalli by Tāḷlapāka Cinna-Timmayya for propitiating Gōvindarāja with 3 *tilānna* (food mixed with sesame seed powder) offerings daily, yearly total 1095, and Vēṅkaṭēśvara with 6 *rājānna* (Telugu *rājānālu* rice, superior kind of rice) offerings daily, yearly total 2190. The measure mentioned for measuring paddy is herein called *Kōḍai-kaḍamaikkāl*, instead of the usual temple measures known as *Malaikuniya-ninṇān-kāl* (*marakkāl*) of the Tirumala temple and the *Cālukya-Nārāyaṇan-kāl* of the Tirupati Gōvindarāja temple. The cost per *vaiṭṭi* or *puffi* of paddy was 4 *paṇam* at that time.

No. 126 refers to the provision of evening lights and flowers made for *Śrī-Svāmi* (Vēṅkaṭēśvara) by Narasagaṇē for the prosperity of his family.



## CHAPTER 23

### RUIN OVERTAKING THE VIJAYANAGARA EMPIRE BY THE DISASTER IN THE TĀLIKŌṬA BATTLE AND THE CALAMITOUS CONSEQUENCES TO THE PROSPERITY OF VĒṆKAṬESVARA'S TEMPLE.

**D**URING the reign of Sadāśivarāya, his brother-in-law Ajiya-Rāmarāja, the most powerful and influential chief, was his *Pradhāni* (Chief Minister). With the help of his two younger brothers, he had vanquished the Salakam brothers, Pedda-Timmarāja and Cinna-Timmarāja, who wielded supreme authority in the state and who were said to have supported the claim to the throne of Acyutarāya's son Cikka (Cinna)-Vēṅkaṭādri, their nephew, if he were alive at all at the time of the death of their brother-in-law Acyutarāya in 1542 A.C., and placed Sadāśivarāya, the son of Acyutarāya's younger brother Raṅgarāya, on the throne.

As the efficacious *pradhāni* Ajiya-Rāmarāja ruled the empire in the name of Sadāśivarāya, no doubt keeping him in the back-ground, but all the same holding the provincial governors under strict control. He was valiant, courageous and audacious too. He strengthened the army and augmented it. In view of his power and strength, the mutually warring Sultāns of the five states of the dismembered Bahmani kingdom sought his help now and again and he rendered it, but behaved himself with hauteur and insolence and imperiousness towards them and their envoys and desecrated their mosques so that they felt insulted personally and their religion blasphemed. So four of the Sultāns plotted together for a concerted invasion of the Vijayanagara city to destroy him and annihilate the Hindu empire. They gathered large armies and joined together on the plains of Bijāpūr, advanced towards the Kṛṣṇa river and encamped themselves near Tālikōṭa.

Having been fully acquainted with the advance of the invading Sultāns, Rāmarāja despatched his younger brother Tirumalarāja with an army to block the fording of the river by the enemy, his youngest brother Vēṅkaṭādrirāja with another large army, and he himself proceeded with the whole army of the Vijayanagara empire comprising the contingents of all its provinces, without keeping even a small force at the capital to guard it. He was overconfident of success. "He was ninety six years old, but as brave as a man

of thirty." "Remarking that in spite of their brave show the enemy were children and would soon be put to flight," and "he preferred to superintend operations from a litter rather than remain for a long time mounted." "So confident was he of victory that it is said he had ordered his men to bring him the head of Hussain Nizām, but to capture the Ādil Śāh and Ibrahim of Gōlkoṇḍa alive, that he might keep them the rest of their lives in iron cages."

In the midst of the raging battle, Rāma Rāya, thinking to encourage his men descended from his litter and seated himself on a "rich throne set with jewels, under a canopy of crimson velvet.... ordering his treasurer to place heaps of money all around him, so that he might confer rewards on such of his followers as deserved his attention, (together with) ornaments of gold and jewels." The five of the Muhammadan batteries "proved so destructive that 5000 Hindus were left dead on the field.... and 5000 Muhammadan cavalry.... cut their way.... towards the spot where the Rāya had taken post. He had again changed his position and ascended his litter.... when an elephant.... dashed forward towards him, and the litter-bearers let fall their precious burden in terror.... Before he (could) mount a horse, a body of the allies was upon him, and he was seized and taken prisoner." The Commander decapitated him and exhibited his head on a long spear, when, seeing their chief dead, the Hindu forces retreated pell-mell. Probably Vēṅkaṭāḍri also lost his life in the battle.

Tirumalarāya alone survived, and, retreating to Vijayanagara, hastily packed all the treasures and fled to Penukoṇḍa fortress with gold, diamonds and precious stones laden on 550 elephants, carrying the state insignia and the celebrated jewelled throne of the kings, and taking emperor Sadāśivarāya with him.

The defeat and rout of the Vijayanagara forces in the battle of Tālikōṭa, but really waged at Rākṣasa-taṅgiḍi about 30 miles south of Tālikōṭa and 10 miles south of the Kṛṣṇa, on 23rd January 1565 A.C., entailed such disastrous consequences to both the capital city and the Hindu empire that neither of them could recover. For two days after the battle, the Sultāns and their armies rested and refreshed themselves on the battle-field and on the third day reached the forlorn city of Vijayanagara, and for five months wreaked their vengeance on the defenceless city, sacking and slaughtering its helpless myriad dwellers without mercy and destroying temples, palaces and pavilions and demolishing the statues of gods. "The plunder was so great that every private man in the allied army became rich in gold, jewels, effects, tents, arms, horses, and slaves, as the sultāns left every person in possession of what he had acquired, only taking elephants for their own use." "The loot must have been enormous. Couto states that amongst other treasurers was found a diamond as large as a hen's egg, which was kept by

the Ādil Śāh." "With fire and sword, with crowbars and axes, they carried on day after day their work of destruction. Never perhaps in the history of the world has such havoc been wrought, and wrought so suddenly, on so splendid a city; teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next (day) seized, pillaged, and reduced to ruins, amid scenes of savage massacre and horrors begging description." "Such was the fate of this great and magnificent city. It never recovered, but remained for ever a scene of desolation and ruin." (Sewell's "A Forgotten Empire," Ch. XV, Destruction of Vijayanagar pp. 196-208).

The unrelenting ruin of the capital city rebounded soon thereafter on the Hīṇḍu empire itself, wrought stage by stage by the Sultānates of Bijāpūr and Gōlkoṇḍa, till the whole territory was seized and ultimately surrendered to the Mōgal Empire. In 1566 A.C., a year after the disastrous battle of Tālikōṭa, Gōlkoṇḍa armies advanced against Rājamunḍry and finally captured it in 1571-72 A.C. Meanwhile Bijāpūr attacked Āḍōni and took it. In 1573 Ādil Śāh of Bijāpūr proceeded against Dhārwar and Bankapūr and captured them after a year and a half. Then he turned towards Koṅkaṇ and reduced it. Three years later he attacked Bellamkoṇḍa, "and the Rāya in terror retired from Penukoṇḍa to Candragiri." When Śrī Raṅgarāya succeeded Tirumalarāya, the Gōlkoṇḍa Sultān advanced upon Penukoṇḍa and took it together with Śrīraṅgarāya as prisoner in 1578 A.C., but released him later and then occupied the eastern region including Ahōbalaṃ and held it for about half a dozen years. "An inscription of 1584-85 of Śrīraṅga in Ahōbalaṃ states clearly that this misfortune to Ahōbalaṃ was due to the defection of the Maṭla chief who held authority in that region." (Dr. S.K. Aiyangār's "History of Tirupati," Vol. II, P. 337). In 1579 A.C., he also subjugated the fortresses of Vinukoṇḍa and Koṇḍaviḍu, and Kaccerlakōṭa and Khammam, and came to possess large tracts on the south of the Kṛṣṇā river. In 1589 A.C., Muhammad Kuli of Gōlkoṇḍa invaded the Kurnool and Cuddapah districts and occupied Kurnool, Nandyāl, Gaṇḍikōṭa, and other places, and also made raids into the Nellore district. In 1593 the Bijāpūr Sultān marched against Mysore and reduced it. A Vijayanagara viceroy governed Mysore till 1610 after which it became independent under its Rājas. In 1602 the Nāyakas of Tanjore and Madura assumed independence.

Tirumalarāya on fleeing to Penukoṇḍa in the last week of January 1565 with emperor Sadāśivarāya after the inglorious defeat of the Vijayanagara army due to the indiscreet and rash change of commanding positions by his brother Ajiya-Rāmarāja in the Tālikōṭa battle, administered the southern part of the empire in the name of Sadāśivarāya till the latter's death in 1568, when he occupied the throne himself and reigned till 1575. He was succeeded

by his second son Śrīraṅgarāya-II, as emperor of Vijayanagara whose reign lasted till 1586. About 1578, he changed his capital from Penukoṇḍa to Candragiri. He was followed on the throne by his youngest brother Vēṅkata-I who reigned till 1614. He died issueless and so a civil war broke out for the succession. Gobbūri Jaggarāya, the brother of Vēṅkaṭa's queen Bāyamma, upheld his sister's alleged son's claim to the throne, and was supported by Tummā Nāyaka and Māhārāja (probably the chief of Kārvēṭinagar in the Cittoor district). Śrīraṅga-III, the nephew and the nominee of Vēṅkaṭa-I, occupied the throne but he was deposed and confined in the palace by Jaggarāya, who on learning of Śrīraṅga's attempted escape at the instance of Velugōṭi Yācama Nāyaka, having already secretly transported his second son Rāma to the Velugōṭi chief was forced to commit suicide after killing his own queen and two sons and daughters. Yācama Nāyaka sustained the claim of Rāma successfully and installed him on the throne with the support of Raghunātha Nāyaka of Tanjore,—said to have been anointed at Kumbakōṇam as a fugitive prince. Rāma reigned from 1616 to about 1632. He too died issueless and had already nominated Vēṅkaṭa-II and Śrīraṅga-IV in 1622. Vēṅkaṭa-II succeeded Rāma and reigned till 1642, when Śrīraṅga-IV succeeded him in October 1642 and reigned till 1672. Śrīraṅga's name continued to appear in inscriptions till 1681. Thereafter the names of Vēṅkaṭa and Raṅga are said to appear alternately with the names of Mādhava and Rāma intermediately between them in the inscriptions from 1678 to 1793, but then the Hindu empire was non-existent.

From Penukoṇḍa Tirumalarāya repressed the Muslim incursions to the south. But his son Śrīraṅga had to forsake Penukoṇḍa and take his residence in Candragiri, yielding that part of the territory to the enemy. After him, his brother Vēṅkaṭa fought hard against Gōlkoṇḍa forces and kept them beyond the Kṛṣṇa river. The Cittoor, Vellore and Cingleput districts, and perhaps a part of South-Ārcoṭ district, appear to have been under the nominal rule of the Vijayanagara emperors till about the middle of the 17th Century. Vēṅkaṭa-II and Śrīraṅga-IV were obliged to fight frequently against Bijāpūr and Gōlkoṇḍa armies to retain possession of Tirupati and Candragiri together with the adjoining region.

[The provincial governors of the Vijayanagara kingdom assumed independence and were disloyal, such that Śrīraṅga-IV became so distressed as to appeal to the Mogul Emperor Śāh Jahān through his son Auraṅgzeb while the latter was the viceroy of the Dakkan in 1656, for support against his recalcitrant officers, even offering to embrace Moslemism if so insisted on. But the letter of appeal of Śrīraṅga-IV had not reached Śāh Jahān. (Dr. S. K. Aiyangār's "History of Tirupati," Vol. II, pp. 314 and 473.)

**DESCRIPTION IN THE TELUGU POEM "VĒṆKAṬĀCALA-VIHĀRA-  
ŚATAKAMU" OF THE HORRORS AND AGONY SUFFERED BY THE  
PEOPLE OF TIRUPATI AT THE HANDS OF THE SULTĀN OF  
GÖLKOṆḌA AND HIS ARMY**

A *Telugu* poet, as an eye-witness, has most pathetically described the tribulations, hardships, acute suffering, agony, misery, raping, striking, piercing and murdering of men, women and children, undergone at the hands of the Vajīrs and the cavalry of Sultān Abdullā Kutbshāh of Gōlkoṇḍa, and their desecration of Hindu temples and holy places, plundering them and breaking the idols in them in lower Tirupati. The poet's name is \* missing in the poem entitled "Vēṅkaṭācala-Vihāra-Śatakamu," a centum of *Telugu* verses-but only 98 verses are available - in "Sisamālika" metre, the fourth line of each of the 'Tēṭa-gīta' stanza appended to the "Sisamālika" verses uniformly invoking Vēṅkaṭēśvara as "Śatru-saṁhāra-Vēṅkaṭācala-vihāra," meaning "The sporter on the Vēṅkaṭa Hill (who is) the slayer of the enemy." He appears to have been a *Vaiṣṇava-Brāhmaṇa*, as he queries in verse 66 "How can I utter the 'Kartāru-maṅtra' of the Muslims, giving up the 'Gāyatri-maṅtra' and remain sinfully with bare face devoid of the *nāma* and how can I adore the Penugoṇḍa-Babu (Nawāb), discontinuing my prayers to You, the World-Father." In verse 7 he asseverates that, if a *Brāhmaṇa* like himself possessed a weapon like the Disc of Vēṅkaṭēśa, he would surely wield it ferociously to strike, pierce, kill men and horses to fall on each other as corpses and drive the Turks upto Gōlkoṇḍa. In verse 9 he says that "Your *Tamiḷ* ears which so long listened to the psalms of the *Tamiḷ-prabaṇḍha* should not be closed to them, is our anxiety," i.e., they should not be obliged to hear the Muslim lore instead of the *Tamiḷ-pāsurams* of the Ālvārs. In stanza 91 the poet avers that till then he praised only the holy name of Vēṅkaṭēśa sanctified by *Vēdic* flavour and no human being, and asks "What shall I do hence-forward?" In v. 4 he states that Mōḍēguṇṭa, Kāvali, Jaladaṅki, Koḍavalūru and Gaṇḍavaram trembled at the sight of the huge war elephants, innumerable cavalry and the array of fierce sword-handling army men of "Suratāni Abdull" (Sultān Abdullā of Gōlkoṇḍa) some time previously; and in v. 77 he wonders how Nellore town would bear the onset of the terrific soldiers of "Suradhāna Abdullā," while the different sacred temples in it have been profaned, the trees in the gardens have become the sport of the elephants, the holy worshipping places of the devout *Brāhmaṇas* have formed the resting place of the "Saradāru" (Sardār, an army officer), and the "Padmākaramulu" (lotus-ponds) have been contaminated by urination—Kāvali, Kōvūru, Duvvūru, Nellūru, Pālūru, Peḷḷakūru and Rāvūru have been clouded over with dust-winds raised by the straddling of the *Yavana* cavalry (v. 76).

\* Vidvān Vēdam Vēṅkaṭākṛṣṇa Sarma in his "Śataka Vāgīmaya Sarvasvam" (Vol. I P. 124) states that the author of Śatrusaṁhāra Śatakamu alias Vēṅkaṭācala Vihāra Śatakamu was Gōgulapāti Kūrmanāthakavi of 18th Century. — Gopi Krishna

He states that the enemy occupied Nēlaṭūru, Tāllapāka, Mannūru, Ūṭukūru, Ōramupāḍu, Penu-Bālapēṭa, Kōḍūru, Mannēru, Kuruva and Māmuḍūru (Māmaṇḍūru) (v. 55), and Kālahasti (v. 57) and, while crossing the Rājjakāluva, the army raised such huge noise that the hill-caves, reverberated it; and he exhorts Vēṅkaṭēśvara "even though Your fans, vehicles, umbrellas and the golden war-drum are missing, the diamond chain presented by Acyuta-Kṛṣṇarāya (such chains were presented by Kṛṣṇarāya and his two queens) should not be lost; and also You should not sort the coins and other articles deposited in the *Koppera* (*huṇḍi*, receptacle) (v. 50). When the Turks penetrated the temples and broke the idols into pieces, annoy the great religious teachers and lick the *nāmams* (upright caste-marks) and pull the small tuft of hair of their heads, is it possible for You to slay them? In my weakness I implore You. Your sympathetic mind is my fortune (v. 5).

"The *Karṅkhāṇa-gaṇamu* (the men under the commanders) and the superior force under the *Vajīrs* of Gōlkoṇḍa dash the shaven heads of *sanyāsīs* against each other like the dashing of rams in a fight; split the *Brahma-sūtramulu* (sacred threads) of *Sōmayājīs* (persons who performed *Yajña* or sacrifice) and tie them as strings to their bows; mount the artificial horse-vehicles of the temple and goad them with huge cries; molest women of the *Kōmaṭi* (merchant) class, demanding money, ransom; in such a sad plight of the townsmen of Lower Tirupati, Your elder brother Tilla-Gōvindarāja is sleeping, and is unable to bestir Himself (v. 15). Tilla-Gōvindarāja is much aged and is an ancient Being and lacks strength of arm to wield the Disc; and on account of poverty of food, he pledged it; His *ṣārgṇa* (bow) became rusty by non-usage; His sword was bored by beetles; His *Kaumōdaki* (club) and *Pāñcājanya* (*ṣaṅkha*, chank) assumed depressions and hollows; and his servants became self-seekers and left Him, declaring that they did not want His unsalaried service. When He is thus enfeebled, is He capable of leading a campaign against the powerful *Yavana* provincial chiefs? (v. 21) (Perhaps this indicates the adverse condition of Gōvindarāja's temple at the time).

"The rusted brass and copper articles have been made into cannon balls, the *Sālagrāmams* procurable from the Gaṇḍakī river for worship are used as bullets, the granite stone sculptured by the stone-mason has become a stepping stone; whether You noted these acts or not, such are the misdeeds of the Turks (v. 16).

"Somehow for the last three days, the different goddesses have not worn their highly valued jewels. Do You not know that this non-usage of their jewels is due to the fear of the Turks? Drive them past the hill-pass (v. 17).

"The Turkish chiefs, in their haughtiness, insobriety, and drunk with not only liquor but also blood, struck the *Jīyāṅgāru* and he cried bitterly rushed

into the temple, the lifted doors have become garlands and decorated their necks, when the Ālvārs ran away; seeing them, the *Nam̐bi* (*Arcaka* who performs worship) slyly moved to the cellar where a scorpion stung him and he stood silently there alone; and the *Pārupatyadāru* of the temple (manager) hid himself among the rows of women. They are using abusive language against all learned and pious men, and are pillaging the town. Can we blame Tilla-Gōvindarājulu who is incapable of decapitating them? (vv. 22-23).

"We can tolerate if *Caṇḍālas* (vicious outcaste men) ascend Your sacred Hill, if *Mālas* slash the pure water of the Kōṇēri (Puṣkariṇī) and if the lowest class of people enter the temple which confers *Mōkṣam* (heavenly bliss, beatitude) on all classes of people; but it is unbearable to hear the news of their robbing the jewels adorning the bodies of the gods (v. 25). How did You endure when they entered Your inner apartment, Your sanctum, and robbed You of Your valuable things? Are You not a scion of the warrior royal family? Do you lack *vikramam* (manliness, valour) (v. 27).

"Can You not destroy the cavalry without feeling aversion to the desecration of the hill-side and save the 'Jirṇa-Karṇāṭa-Lakṣmī' (the prosperity of the crumbled Karṇāṭa or Vijayanagara Kingdom) (v. 29) and cut off the heads with Your Disc of the *Vajīrs* who are committing atrocities by piercing and stabbing men whereby blood gushes from the victims and flows in streams, and drive them upto the tank of Pērūru village (about 3 miles to the west of Tirupati on the roadside) (v. 30). The western horsemen spurred their horses up the Hill, and are firing volleys from their cannon and destroying men, appearing like the *Yavana-Kālāntaka* (the Muslim Death-God) executing His work before the destined time; why do You not slay them, drive them down the Hill, vanquish them and wed the goddess of Victory? (v. 32). They are stripping the gold plate off the entrance door under the tower in Your temple. Why do You not likewise peel their skin? The pleasant groves are filled with tombs, and no carriers of water for temple worship are present in the streets; only pots of arrack are seen, but no *kamaṇḍalams* (water-holder like a kettle) are to be found in the *Maṭhas* (monasteries), only vile language is heard, but not the holy scripture-reading in the houses; no daily worship and festivals are performed in temples, but only the neighing of the horses occurs; why do You forbear, without slaughtering the *Paṭhān* cavalry, while flesh is exposed in sandalwood groves in lines to dry, while all dirt is washed in the Varāha-Puṣkariṇī, and while *Namāju* feasts performed at the doorways of the *Vaikhānasas* (vv. 38 and 39). People forsook their homes and ran in different ways to save themselves; women entered thickets dishevelled, some penetrated tunnels, deprived of their ornaments, separated from their husbands and abandoning their children (v. 62).

“How do You forbear when the Turks slaughter cows, You who protected the cows (as Kṛṣṇa); when they ravish married women, You who saved the honour of Draupadī when they torment *Brāhmaṇas* and break the village gods and goddesses, You who sheltered *Brāhmaṇas* and gods? (v. 67).

“When the Turks assaulted Siddhavatam and massacred people and defaced Goddess Kāmākṣī, God Siddhalinga evacuated His body, and Cenna Kēśava-svāmi of the same place drowned Himself in the Pennā river, and other gods fled; and only Raghūdvaha (Śrī Rāma) of Oṇṭimittā stood in the place (v. 69).

“Sētu-baṇḍha-Rāmēśvarasvāmi sank into the sand on the sea-shore; Jambukēśvara took to *tapas* (asceticism), eating fruits alone and getting His hair braided; Cidambarēśvara (Naṭarāja) became evanescent due to the tremendous strength of the arm of *Bhasmāsura*; Mallikārjuna (of Śrīśailam) concealed Himself solitarily in the terrible forests; Madhura Cokkayya (Cokkanāthasvāmi of Madura) resorted to pleasure-seeking; Raṅganātha (of Śrīraṅgam) sleeps night and day; but You do not come down from the Hill. Are You inefficient to slaughter the Turks? (v. 61).

“Our Maṅgaḷagirisāmi (Pānakāla-Narasimhasvāmi of Maṅgaḷagiri) is incessantly engaged in drinking potfulls of *Pānakam* (jaggery-dissolved water) without interval; Ahōbalādhyaḱṣa Hari (Ahōbala Narasimhasvāmi) is constantly sporting with Lacci (Lakṣmīdēvi) and cannot be diverted; Puruṣōttama is ever inclined to consume *prasādams* (holy food) and lacks thought. Dharmapurī-guhāsthāna-pati (Lord of Dharmapurī cave) revels in self-contemplation and these Deities already adopted *Islamism*, but You, being a solitary Southerner in the *Muslim* country, how can You put up with it (v. 74). Do the peaks of Your Hill intercept if the Turkish-army encircle Your Hill and thrash You? Is there any protector to You, if they fall on You and wrest the sabre from Your hand? Are there any guards to ward You, if they violently attempt to rob You of Your jewels? Will Your cry for help avail if they forcibly enter Your temple, reach Your *bilamu* (hole, cellar) and crush it? Alas! how can the sufferers of the south thrive without Your grace? (v.79).

[The puranic hole or cell in which Veṅkaṭeśvara is said to have lived for aeons until king Toṇḍamān found Him and built a temple for Him, seems to be referred to in the word (*bilam*) and as if such a hole still existed below His sanctum where He could hide Himself and His jewels and treasure. This hole seems to have been also referred to as ‘*gonḍi*’ in verse 23 in which the *Naribi* was said to have been stung by a scorpion, and again as ‘*bilamu*’ (in v.84) wherein Veṅkaṭeśa is stated to be crouching without coming out.]



"The sturdy *Vajirs* have begun to torment the *Srivaishnavas* by tying together their small tufts of hair, to beat the men of the *Mulikināḍu* community with sticks, to strike the *Brāhmaṇas* of the Goḍlavēṭi-mahāgrahāra driven into a crowd, and to abuse the *Drāviḍa* people (Tamilians) in mean words. How pitiable it is that You sulk and crouch in Your hole without coming out! (v.84).

"Only the fame of valour continues as the holder of the Disc, but You are incapable of assailing the Turks, only the glamour of *Lacci* (*Lakṣmī*, Goddess of wealth) being Your better half, but You are disinclined to forego even one pie of interest on money vowed to You; only the word (people's idea) of Your being the Supreme God; but You cannot bestow thousand and sixes on Your suppliants, (Rs. 1116 is generally considered as a high gift; and the 1006 mentioned by the poet here is probably meant to indicate 1116 only), only the celebrity of being gold-garmented, but Your food is of unpounded rice only; You do not allow your plates to be cleaned; so stingily You have accumulated money. If You intend paying this money to the Turks as ransom will Your *bhaktas* (devotees) trust You? (v.89). I entrust You, as Your well-wisher, not to pay money to the mean-minded people (v.90).

"The food-offerings of *Kāvēri-Raṅga* (*Śrī Raṅganātha* of *Śrīraṅgam* on the *Kāvēri* island), the *Garuḍa-sēva* of *Kaṇci-Varadappa*, the splendour of *Penugoṇḍa-Rāmabhadra*, the strut of *Gaṇḍikōṭa-Mādhava*, the prosperity of *Udayādri*-(*Udayagiri*)-*Raghuvīra*, the greatness of *Kaṇḍapa-Vēṅkaṭarāya* (*Vēṅkaṭēśvara* of *Cuddapah*), the renown of *Kālahastīśvara*, and the glamour of *Mallikārjuna* (of *Śrīśailam*), have all vanished; You alone enjoy prosperity to this day without foregoing it like the others (v.92). On what hill will You reside, when the stones of Your Hill are pulled out to construct *gōrīlu* (tombs); what flowers will you insert into Your hair when flower-trees in Your garden are eradicated and *gañjāyi* seeds are sown in it; what food will You partake when Your food-offerings are served to the *fakīrs*, (Muslim mendicants) what jewels will You wear, when all Your jewels are distributed among the horse-men? Thus making a few of the cavalry slightly rich, will one remain so neglectful? Reckon Your strength and quickly slay the *pāra-ṣikulu* (*Persians*) (v.93).

"All formal restraints on the behaviour of men have vanished, and the Turks have violently surrounded *Tirupati* and are looting it (v.94). Should You not strike the Turks who spoiled Your food-offerings, converted the thousand-pillared *manṭapam* space into stables, made a *gōri* (tomb, sepulchre) of Your temple for *Bābayya* (a high Muslim officer) filled the *garbhagṛhamulu* (sanctums) with filth, broke the idols, brayed the sacred jewels,

threw kitchen articles into disorder, struck the *Nambis*, hewed the bodies of the *Jīyyaṅgārs*, desecrated the surrounding *tirumāl̥ghalu* (mansions of big men), and are robbing the people (v.95).

“When previously the violent army consisting of *manujarākṣasas* (men in appearance but *rākṣasas*, hideous in action) of Vijayāpurī (Bijāpūr) invaded the southern kingdoms, subjugated them and appropriated them, Rājagōpāla-mūrti fled, showing His back to the base *Yavana* (Muslim); Kaṭci Varadappa (Varadarāja) began to tremble in fear of losing the diamond in His stomach-pit, the puiṣne Ceṅgalvarāya (Narasimhasvāmi) God of Ghaṭikācala (Śōliṅgar) does not get down the hill; God of Śrīmuṣṇam went under-ground, and the Deity of Tirukōvalūru was shattered to pieces (v.70).

“The feasts on Daśami, Ekādaśi and Dvādaśi (the 10th, 11th and 12th days of the lunar fortnights) stopped, and the *Rajā* (Muslim) feasts became prominent; the prosperity of Viṣṇu and Śiva centres ceased, and the offering of gifts to *Bābayya* increased; the pleasing offices of religious teachers dwindled and the veneration of the *fakīrs* doubled; *Vēda-Śāstras* and other wholesome learning became rare, and *Allā-śāstras* (Muslim scripture) grew in celebrity. Alas! Did You transfer the renowned sacred divine lore to the Turks on account of Your weakness? (v. 81).

“If you do not destroy the Turks, I shall not keep quiet. I will expose acts of secrecy of Your earlier life. I have not forgotten them. Your misdeeds of having stolen and swallowed butter, of having outraged the modesty of the married cowherdesses in Rēpalle, of the sin of having killed Pūtana who came to suckle You like a mother, and of Your haughtiness in having incited Your brother Balarāma to strike with the harrow, Yamunā river without regard to Her old age (v.80).

“Do not call Yourself ‘Śrīhari,’ but designate Yourself ‘Mṛtyujāhalli;’ not ‘Perumāḷlu’ but ‘Khōdā’, not ‘Viṣṇu’ but ‘Kartāru’; not ‘Kṛṣṇa’ but ‘Bābayya’; as the ‘Dakkinul’ (*Dakkānis*), Turks, ‘Pārasīlu’ (Persians), ‘Tānakīl’ (men of tāṇa or ṭhāṇa, military posts) will insult, abuse, stripe and cudgel You. I have thus represented to You gratefully since I ate Your food and enjoyed other benefits fully; and I have no other thought. Without being frightened by these horrible sights, try to escape early in good time (v.85).

“The *Mlēc̥ca* soldiers are revelling in drunken routs, creating hubbub and nuisance, and displaying glittering swords; You are forbearing without destroying them, while they infuse terror in men. Are such deeds agreeable to you? (v.96).

"If You, who assumed the various *Avatāras* of the Fish, Boar, Lion, the Three Rāmas and so on, do not strike, pierce, cut, split and drive away the violent *Vajīrs*, they will vanquish You (v.83).

"If You at least induce fatal stomach pain in the superior horses, let fall on the ground the huge mountain-like elephants by some mysterious device, suppress the cavalry men's pride and pile up their tombs, thrash hard with sticks the backs of the enemy *Vajīrs* so as to swell, will not the crowds of the Turks cowardly retreat hastily to Gōlkoṇḍa, Ḍhilli (Ḍelhi), Āgara (Āgrā), Vijāpurī (Bijāpūr), and other places ejaculating 'Sāheb Sallāmu, Khūb', (Sir, good-bye to you)! (v.97).

In the end, the author apologises to Vēnkaṭeśvara, remorsefully submitting, "Arrogantly I called You a coward, You, a supreme warrior; merciless, the ever-solicitous protector of *bhaktas*; vigourless, the all-pervasive universal power of different forms inhering even in the smallest atom and the pores of hair; inactive, the illuminer with self-effulgent and self-resplendent light; in my distressed mood I blamed You with intent to exhort You for the good of the world to destroy the assailing Turks; I repentantly implore You to bear with my thousand offences" (v.98).

It is evident from the narration by this anonymous poet of the atrocities committed by the Muslim armies of Sultān Abdullā Kutb Ṣāh of Gōlkoṇḍa in the central region of the decrepit Vijayanagara empire comprising both lower and upper Tirupatis, and by the armies of Bijāpūr in the southern region, the Hindu population suffered grievously; vast numbers having lost their homes, property, families of hundreds, wives, children and other relatives and their own lives, and seeking refuge in woods and forests and other ungenial places. It was a tremendously tragical and heart rending situation for the victims. Hindu religion must have been undermined along with the desecration and plunder of temples and breaking of idols.

This horrid situation might have been wantonly created by Sultān Abdullā, his *Vajīrs* and his army, giving full free vent to their interred savagery, so as to terrify and cow the people at the time of their invasion and for sometime onwards, until the people and the region were brought under complete subjection. Thereafter they would have mitigated the severity of their mortifying malicious acts, and the people too would have grown accustomed to the peculiar conditions of their new depressed life.

It was Mīr Jumla, who as the minister of Gōlkoṇḍa, first conquered this region; and when he defected to Aurangzeb while he was the viceroy of the Dakkan under his father Ṣāh Jahān in 1656 A.C., it was declared as part of the Mogul empire. Thereafter Sultān Abdullā began to reconquer it and have full

possession of it until his death in 1672 A.C. Hence this invasion of Abdullā of the Tirupati region must have taken place sometime after 1656 and before 1668 when the English East India Company sent an envoy to the Gōlkoṇḍa viceroy at Tirupati to get its charter confirmed. Possibly it might have occurred about 1664–65 A.C. There is no mention of Mīr Jumla's name at all in the poem, but only Sultān Abdullā's name is mentioned twice.

The Tirupati region after its subjugation was administered by Gōlkoṇḍa viceroys with their head quarters in Tirupati itself, until the Gōlkoṇḍa Sultānate was extinguished in 1688 by Aurāṅgzeb.

During the reign of Vēṅkaṭapatrīyā-II, his brothers-in-law, two brothers of his queen, Dāmerla Vēṅkaṭappa Nāyaka and Ayyappa Nāyaka, were very influential. Vēṅkaṭappa Nāyaka was the minister and governor of Wandiwash with a large revenue, while Ayyappa Nāyaka held a subordinate post at Poonamalli. On the advice of Vēṅkaṭappa Nāyaka, emperor Vēṅkaṭapatrīyā-II from his residence at Candragiri, granted a charter in March 1639 to the English factor Francis Day to establish a factory at Madras. It was confirmed by Śrīraṅga-IV in 1645.

In 1636 Śāh Jahān, emperor of Delhi, invaded the Dakkan, extinguished the power of Ahmādnagar, and made a treaty with Bijāpūr, by which Bijāpūr was left free to subjugate as much territory from Vijayanagara's shrunken estate as possible. Gōlkoṇḍa was likewise free in this respect. Bijāpūr took Vellore and Gōlkoṇḍa seized Candragiri, Jinjee (Ceñjee) fell to Bijāpūr in 1649. From 1638 Gōlkoṇḍa began its conquest of the southern part of the Vijayanagara state through its powerful minister Mīr Jumla, who in 1656 defected to Aurāṅgzeb while he was the viceroy of the Dakkan under his father Śāh Jahān. Śāh Jahān declared the territory conquered by Mīr Jumla as belonging to the Mogul empire, and conferred it on Mīr Jumla himself as his fief, but Gōlkoṇḍa reconquered it and continued in possession of it even in 1672 and later until the Gōlkoṇḍa state was crushed by emperor Aurāṅgzeb about 1686–88, after the Mogul emperor put an end to Bijāpūr in 1686. Thus both the Dakkan and Carnāṭic formed part of the Mogul empire.

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#### GENERAL NOTE

Readers who are not familiar with the South Indian History may read the following names (wherever they may occur) as noted against each for easy understanding : —

Cuddapah — Kaṭapa

Conjivaram — Kañjivaram, Kañci, Kāñcīpuram

Carnāṭic — Karnāṭik

Ārcoṭ — Ārkoṭ

— Gopi Krishna

Meantime in 1668 while the central region was held by Gōlkoṇḍa, the English East India Company at Madras sent an envoy to the Gōlkoṇḍa viceroy at Tirupati who directed him to proceed to Gōlkoṇḍa and meet the chief Neknam Khān first to get its charter confirmed and then see Mīr Jumla afterwards. Again in 1680 the Company sent an envoy to meet the then Gōlkoṇḍa minister Akkanna; he met the minister's brother Mādanna there who advised him to go to Tirupati to contact Akkanna. Therefrom it is obvious that Tirupati which flourished as a famous centre of pilgrimage, became also the centre of political and even military administration during this period.

**SIVĀJI AND MARĀṬṬĀS**— Almost at the same time a new Hindu power arose in western India in the latter half of the 17th Century. This was the Mahārāṣṭra State under the famous undaunted leader Śivāji. His grandfather Mallōji Bhōnslē was a captain of horse and acquired some *jāgīrs* at Poona and other places from the Sultān of Ahmadnagar, which he left to his son Śājee. About the time of Śāh Jahān's treaty with the Sultān of Bijāpūr in 1636, Śājee entered service under Bijāpūr and was sent on an expedition into the Carnāṭic. The then Vijayanagara emperor Śrīraṅga-IV opposed him and defeated him at Guḍiyāttam (in Vellore district) in 1638 but Śājee went round, and through Salem advanced to Vellore and captured Jīñjee. In view of his successful expedition, the Sultān of Bijāpūr rewarded Śājee with the conferment of some valuable *jāgīrs* near Bangalore. Then he endowed his son Śivāji with his Poona *jāgīr*, and later on secured some more in south India, which were taken possession of by Śivāji's half-brother Venkājī. The audacious Śivāji immediately began his plundering raids into the Bijāpūr territory, whereon the Sultān seized his father Śājee as a hostage for the good conduct of Śivāji and held him captive in Bijāpūr for four years. After his father's release from captivity, Śivāji extended his power and conquests rapidly and in 1674 acquired the status of a king.

Śivāji resolved in 1676 to wrest the southern *jāgīrs* from his brother Venkājī who held them as a vassal of the Bijāpūr Sultān, and accordingly entered into an agreement with the Sultān of Gōlkoṇḍa to be allowed to conquer Bijāpūr's southern provinces for Gōlkoṇḍa, which on its part undertook to guard his kingdom in the north. At this time the widowed queen of Śrī-Raṅgarāya-IV and her two children are said to have applied to Śivāji for their sustenance, and "Śivāji made a grant for the maintenance of the royal family," (Dr. S. K. Aiyangār's "History of Tirupati," Vol. II, p.314). Śivāji marched into the Cittoor district through the Kallūr pass, burning villages and destroying crops, passed through Tirupati and Kālahasti and Conjivaram, and captured Vellore, Āraṇi and Jīñjee, when he was suddenly called for aid by the Sultān of Gōlkoṇḍa. He therefore, went back, leaving a small

force under Saṅtāi who was defeated by Veṅkāji. Veṅkāji retained Tanjore and other regions, promising to pay Śivāji half the revenue of his holdings.

It is not known whether Śivāji raided Vēṅkaṭēśvara's temple during his passage through Tirupati and whether he plundered it.

Śivāji died in 1680 and his son Sāmbhāji succeeded him as the Mahārāṣṭra ruler.

In 1686 emperor Aurangzeb transferred himself from Rājapūṭāṇa to the Dakkan. First he attacked Bijāpūr and destroyed it. He warred against the Marāṭṭās, seized Sāmbhāji and put him to death. Then he extinguished Gōlkoṇḍa, and the Carnāṭic thereupon became the possession of the Mogul empire, forming an appendage of the Dakkan.

On the death of Sāmbhāji, his infant son Sāhu was raised to the throne with his uncle Rājārām as regent. The Moguls seized Sāhu, and Rājārām usurped the throne and occupied Jinjee. Zulfikar Khān took it after a siege of eight years, and Rājārām fled to Vellore and from there to Satāra.

The conquest of the southern country by Aurangzeb was merely a military occupation, as revolts and battles followed and the country was ravaged, while disorder and dismemberment took place in north India. After twenty years of disappointing military struggles in south India, he returned to Dīlkh where he died in 1707. Thereafter the Mogul empire was in turmoil.

At this time Asaf Jah was appointed viceroy or Subādār of the Dakkan with the title of Nizām-ul-Mulk, but within a year he was removed and Hussain Āli was posted in his place. The Marāṭṭās obstructed him from proceeding to take charge and obliged him to acknowledge Sāhu as an independent sovereign and to assign to them the right to collect the "chouth" or the fourth, and also the tenth, of the revenues of the *Dakkan-Subās* and of the southern states of Tanjore, Mysore and Tirucirāpalli. On the assassination of Hussain Āli, Asaf Jah set himself as the *Subādār* of the Dakkan at Hyderabad, with the Carnāṭic as his subordinate province under a Nawāb at Arcot.

In 1740 the Mahārāṭṭas invaded the Carnāṭic under Raghōji Bhōnsle and descended into the Cittoor district by the Kallūr pass, and defeated and killed Nawāb Dost Āli and his son in the battle at Dāmalceruvu. Then Dost Āli's another son, Safdar Āli, sued for peace from Vellore fortress and Raghōji Bhōnsle agreed to retire on payment of a crore of rupees. It must have been at this time of his invasion in 1740 when he was in the Cittoor district and very near Tirupati that Raghōji Bhōnsle took the opportunity to visit Vēṅkaṭēśvara's temple, pay his obeisance to Him and present valuable jewels to Him.

They were—

One string of pearls with a pendant of a flat ruby inlaid in a flat emerald, etched, valued at about 33,000 rupees;

One string of pearls with a pendant of etched flat emerald, about Rs. 28,000;

One set of 17 pearl strings with 20 pearls in each string, about Rs. 28,000;

One Kalikiturāyi, a jewel of precious stones curved at the top to be attached to the crown about Rs. 8,500; and

One pearl garland of 5 strings of 20 sets with a pendant of diamonds on the obverse and rubies on the reverse, about Rs. 45,000/-

The valuations were made more than thirty-five years ago. These jewels are preserved in a separate box called “Raghōjvāri peṭṭe,” and they are taken out for adornment on special occasions.

*DAKKAN AND CARNĀṬIC WARS*—Henceforward the Carnāṭic and the Dakkan became scenes of intrigues, murders, strifes and wars between the Nizāms of Hyderabad and the Nawābs of the Carnāṭic with the French and the English taking sides, and between the English and Haidar Āli and his son Tipu Sultān upto 1800, interspersed by marauding campaigns of the Mahārāṭṭas

With the possession of the Carnāṭic by the Nawāb of Ārcoṭ, the Tirupati region including Vēṅkaṭēśvara's temple fell within his jurisdiction, and naturally he would have appropriated the income of the temple as he later on found it accessible to assign it to the English. His wars of aggression against Candā Sāheb of Tirucinapoly and his son Rājā Sāheb depleted his treasury, and, at the end of the wars, when he was firmly established on the throne of Ārcoṭ by the English, he was constrained to make over the revenue of the temple in about 1748 to them, as also that of certain districts under him.

“In September 1751, Madame Dupleix sent an Amaldār of her own Rājagōpāla Paṇḍit to whom Vāsudevācār (the renter of the temple appointed by the English Company) declined to hand over the office and turned him out.”

In 1753 “Narasīṅga Rāo marched against Tirupati (as) against Morāri Rāo's invasion.”

Two Marāṭṭā officers, Rāghavācāri and Bālakṛṣṇaśāstri who were sent by the Peṣwā to supervise the collection of the Chauth in the Carnāṭic, advanced through Karakambādi upon Tirupati. The renter fought against them and in the fight Rāghavācāri was shot dead. The Marāṭṭā army commander Balwant Rāo was prevented from ascending the Hill with his army to

worship Vēṅkaṭēśvara. The renter allowed him to go with his personal following only. Balwant Rāo did so, after issuing strict orders to the army not to ravage the country, and visited the temple in 1757.

After the defeat of Rājā Sāheb's army at Kāvēripākam, some of the adventurers who served him, took to pillaging the country for lack of employment. Muhammad Kamāl, the most audacious among them, after first carrying on his operations in Nellore, advanced to Tirupati in 1753 to raid the temple. The English sent a small force from Madras to protect the renter. Kamāl's elephant was killed, and he was captured and executed.

Next in 1756, Nazibullā, one of the brothers of the Nawāb of Āroṭ, Muhammad Āli, rebelled against him, occupied one of the Nawāb's forts and attempted to capture the temple in August 1757, when the English sent a contingent from Madras, he desisted from his attack of the temple, but waylaid many pilgrims proceeding to the temple for the annual festival in September–October and diverted them.

A large Marāṭṭā force under commander Gōpāl Rāo engaged itself first in plundering the Cuddapah district, then passed into the Cittoor district through the Kallūr pass and marched to attack the temple in 1759. He "ascended the Hill and took possession of the pagoda in March, hoping to realise the income which would be received during the festival in April. Before that feast, the main portion of his force was recalled by Bālāji Rāo (*Peṣwā*), and the small detachment, which was left under the command of Nārāyaṇa Śāstri was easily dispossessed of by Abdual Wahāb from Candragiri. The latter was unwilling to risk the chance of being chastised by the English. He therefore, reported his success to the Madras Government, and submitted a humble request that he might be allowed to farm the revenues (of the temple). His prayer was rejected, and the existing renter was confirmed." ("North Aroṭ" District Manual by A. F. Cox, revised by H. A. Stuart 1895, p. 73).

On his defeat by Wahāb, Nārāyaṇaśāstri went to the *Pōḷigār* of Karakambāḍi lying to the east of Tirupati, whose duty was to guard the temple with his men, obtained his help and reoccupied the temple in August. A contingent of 200 sepoys and 15 Europeans was sent from Madras to dislodge him, but on its arrival in Tirupati it was found to contain only 80 caste Hindus who could ascend the Hill and enter the temple. These men alone were sent and in the furious fight which took place, a large number of men were killed both within and without the temple, and the surviving sepoys were forced to retreat. The English Commander, Major Calliaud, hit upon a diversion by attacking and burning Karakambāḍi, when its *pōḷigār* was killed. Then an assault was made on the temple and the dispirited Maḥārāṭṭas retreated with Nārāyaṇa Śāstri. The renter was reinstated.



Abdul Wahāb, brother of the Nawāb of Ārcot, disappointed at not being allowed "to farm the revenues" of the temple by the English, attempted an attack on Lower Tirupati, but abandoned it on the rumour of the advance of an English force, occupied the fort of Candragiri and bided his time for a good chance. At that time in October 1758, the French Commandar Colonel Bussy, coming from Hyderabad to join Count de-Lally in an attack on Madras stopped at Tirupati, seized the English Company's renter and threatened him to hand over the temple revenue to himself. Then both the brothers of Nawāb Muhammad Āli, Nazibullā from Nellore and Abdul Wahāb from Candragiri, joined Bussy and followed his army. Being disappointed, Wahāb returned to the fort of Candragiri.

In 1763 Nizām Āli, the Subādār of the Dakkan, invaded the Carnāṭic, and on appeal from the Nawāb of the Carnāṭic, Muhammad Āli, the English sent a force. The two armies met on the plain of Tirupati, "but the whole of the Nizām's host decamped in the darkness of the night and passed Kālahasti in their precipitate flight towards Nellore "

During the second Mysore war, Haidar Āli invaded the Carnāṭic and in the course of his campaigns took possession of the Cittoor fort. The *Pōligār* of Cittoor and the Zamindārs of Kālahasti, Kārvēṭṭinagar and Vēṅkaṭagiri supported Haidar Āli. In 1780 Abdul Wahāb, the brother of Nawāb Muhammad Āli, who was holding the fort of Candragiri, handed it over to Haidar Āli. But Haidar Āli was too conscientious and regardful of religiosity to make a raid on the Tirupati temple from Candragiri. In the words of Wilks, "Hydar's more than half Hindu propensities had induced him to grant unqualified indemnity to the sacred temple of Tirupati, only 9 miles distant from Chandergherry, to the extent of not even interfering with the payment of a tribute to Mohammad Āli for similar indemnity." This impression of Wilks of Haidar Āli's conduct towards the Tirupati temple quoted by Dr. S. K. Aiyyaṅār in his "History of Tirupati," Vol. II, pp. 534-35, was interpreted by him on p. 552 of the same volume that "It was only Hyder Āli who seems to have been a shining exception, when as Wilks states it, he left the temple entirely to itself with its revenues and payments as they were," indicating that Haidar Āli did not interfere with the administration of the temple. Sri V. N. Śrīnivāsa Rāo in his "Tirupati Śrī Vēṅkaṭeśvara-Bālāji," p. 164 endorses this interpretation by remarking that "It must be stated to the credit of Hyder Āli, that he did not interfere with the temple or its revenues but allowed its institutions to continue as before," and adds "From the list of *Amuldārs* furnished elsewhere, we see that one 'Anikala Narasia' managed the temple on behalf of Hyder for two years from 1782 to 84," while on page 182 under Note IV (a)-List of

*Amuldārs*, Mackenzie Vol. XXV, p. 76-ff. as item 15, it is noted "During the disturbances of Hyder Āunikala Narasīa managed from *Plava* to *Soobacrot* under the Bahader" . . . . 2 years, 1781-1783." This clearly shows that Haidar Āli, though he did not interfere with the affairs of the temple and behave himself as an iconoclast, held possession of it through an Amuldār or manager and appropriated its revenue of about a lakh of pagōḍas each year.

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## CHAPTER 24

### ACQUISITION AND ADMINISTRATION OF VĒṆKAṬĒŚVARA'S TEMPLE BY THE ENGLISH EAST INDIA COMPANY

**I**N the course of the Carnāṭic wars which commenced in 1744, the English Company acquired portions of the Carnāṭic from the Nawāb of Ārcot, together with the assignment in 1748 of the revenue from VĒṆKAṬĒŚVARA's temple; and on the close of the fourth Mysore War in 1799 and after the deaths of Nawāb Muhammad Āli in 1795 and his son in 1801, the Company made an agreement with Muhammad Āli's second son Azīm-ul-umara in July 1801, "by which he handed over the whole of his authority over the Carnāṭic land, accepted a stipendiary allowance of one-fifth of its estimated revenue for the support of himself and his family."

Thus with the acquisition of the Carnāṭic, the English Company became its possessors and masters together with the temples comprised in the territory. The lands and villages granted to VĒṆKAṬĒŚVARA by the Hindu rulers, their subordinates and private donors from the 7th Century onwards upto the middle of the 16th Century, till the end of the reign of Sadāśivarāya, would have formed an integral part of the Company's possessions, without having been differentiated and distinguished as the villages belonging to the temple as its property. This would have been an universal case of appropriation by the Company of villages relating to all temples in South India endowed to them by the heretofore indigenous kings and others. Its adverse effects would have been the stoppage of the numerous festivals instituted for VĒṆKAṬĒŚVARA including the 11 *Brahmōtsavams* and some other festivals, the almost daily festivals and the hundreds of daily food-offerings of different varieties provided by donors, due to the non-receipt of produce from the previously endowed villages and lands.

"From a manuscript in the Mackenzie collections, entitled 'Kyfeat of the boundaries of Tripetty' which contains a quaint map, showing the limits of the temple estate, prior to the Muhammadan conquest," Śrī V. N. Śrīnivāsa Rāo in ch.II of his book, p. 168, draws an outline of the Tirupati estate comprising villages owned by the temple which seems to have been contained between the Zamīndārīs of VĒṆKAṬAGIRI, KĀLAHASTI and KĀRVĒTINAGAR

on the east and the south, and fully occupying the Candragiri taluk towards the west and part of the Cuddapah district on the north. This estate is said to have contained 187 villages, out of which only one village was in the actual possession of the temple, 2 villages in the possession of the *Pedda-(Senior)-Jiṅṅār*, 2 of the *Cinna-(Junior)-Jiṅṅār*, 16 of the 4 families of the *Nambis (Arcakas)*, 13 "assigned to Ācārya-puruṣas, Head *gollar*, *agrahārams* and Śrōtriya villages granted on favourable rent, Cirtanūr and Malūr," 4 of two Mahants, and 3 of "other Ināmdārs," totalling 40 villages, while 124 villages were in the occupation of *Pālēgārs (Pōḷigārs)* and *Zamindārs* and the scion of the Maṭṭa family of chieftains, 5 villages in the occupation of the Karakambādi *Pālēgār*, resident of the village, but doing duty as "Pālēgār of Tirupati," 5 villages of Kṛṣṇāpuram *Pālēgār*, also on duty as "Pōḷigār of Tirupati" (there is a stone-*maṇṭapam* adjoining the old 'Municipal office building in Tirupati known as the "Kṛṣṇāpuram *ṭhāṇa*," in which probably his guards were stationed in those days at the west end of the town on watch and ward) 9 of Māmaṇḍūr *Pālēgār*, 1 of Mogarāla *Pālēgār*, 16 of Kālahasti *Zamindār*, 36 of Kārvēṭinagar *Zamindār*, 34 of Nāgapaṭṭa *Pālēgār*, and 18 of Maṭṭa chief (Ibid., pp. 170—171). These *Pālēgārs* and *Zamindārs* were assigned the villages to maintain watchmen and guard the temple and the town from any kind of attack. On the path-way to the Hill from Tirupati there is a spot called the "Māmaṇḍūri-miṭṭa" (high-ground) which was probably the guard-station of the Māmaṇḍūr *Pālēgār* in addition to his primary station at Māmaṇḍūr itself.

It is not known when the 187 villages of the Tirupati estate were distributed among the permanent servants of the temple and among the guarding agents. There is no reference to it in the inscriptions at all.

In addition to these 187 villages of the Tirupati estate lying around it on the four sides, there were scores of villages granted to the temple by kings, chiefs, noblemen and others in the different provinces of the Vijayanagara empire on various occasions during its prosperity and prominence; but there could be no account of them in the Mackenzie collection. They would have formed an integral part of the territory of the Nawāb of Ārcoṭ from 1748 and later on the English Company from 1801.

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1 At present A.P. State Co-op. Bank is housed in the old Municipal Office. Adjoining it, a small image of Hanumān is being worshipped in the Kṛṣṇāpuram *ṭhāṇa*. Very recently five beautiful idols were installed in that stone *maṇṭapam* viz., Ādinārāyaṇa, Anantaṇārāyaṇa, Acyutaṇārāyaṇa, Viranārāyaṇa and Vēṅkaṭanārāyaṇa.

2. Māmaṇḍūri-miṭṭa, otherwise called the 7th mile, is in the half way of both the foot-path and old ghat-road to Tirumala. A police out-post is located there even now to guard the pilgrims. A plastered Prasanna Āṇḍjanēya (18') was erected there very recently along with the Garuḍa in Alipiri i.e., on 23-8-1980. — Gopi Krishna

A short informative note is excerpted by Śrī V.N. Śrīnivāsa Rāo on p.173 of his book, stating that, in the cyclic year *Bhāva*, Śrīnivāsācāri, an *Amulḍār* of Vēṅkaṭēśvara's temple who functioned in his capacity as the manager for over 30 years from 1744 to 1762, 1763 to 1764 and from 1769 to 1781, acquired a piece of land in Tirucānūr, formed it into a *Śrōtriyam* (village inhabited by *Brāhmaṇas*) divided it into 26 shares and granted them to 26 *Brāhmaṇas* with libations of water. The *Bhāva* year would have corresponded to 1755. Later on in *Hēvīlāmbi* (1778 A.C.) "The famous Brāhmin governor of the Subhā, of Ārcoṭ and revenue minister under Muhammad Āli 'Rājā' Bhirbul Rāyōji collected the amount of the cavallies of the above mentioned villages and built an *Agrahāra* of 26 houses round the sacred pool, Padmasarōvar, of 26 vritties, which he granted to the Brāhmins as Dhara-Datt."

[In the *Padma-Purāṇa* of the Vēṅkaṭācala-Māhātmyam and in certain inscriptions, too, 108 *Brāhmaṇa* families, created by Sage Śuka, are mentioned and three heads of the families were represented on the committee of management, the *Sthānattār* of Vēṅkaṭēśvara's temple. The reason and the occasion for the fresh formation of an *agrahāram* of 26 *Brāhmaṇas* and the grant of 26 shares of the land are not furnished. Perhaps it was to resuscitate the dwindled survivors of the 108 families after the Muhammadan ravages or to add 26 families to the old 108 families in the village.]

**SAVĀL-JAVĀB-PATṬI:**—After taking charge of the temples the English Government at Madras appears to have instituted an enquiry into the assets and liabilities, income and expenditure, food-offerings of each day and special occasions, religious services and festivals, service holders of permanent and hereditary nature and their emoluments and obligations, and other kindred matters, and also relating to the origin, history, religious persuasion of the temple, and the different deities contained in it, and a survey of all major, minor and subsidiary temples in Tirumala, Tirupati and Tirucānūr. A questionnaire was prepared and the answers to them were furnished by the different functionaries of the temples and these were compiled into the "Savāl-Javāb-Patṭi."

The questionnaire called for information, after due enquiry, on 14 points relating to the various temples under its administration situated at Tirumala, in Tirupati and in Tirucānūr, such as (1) whether the *dharmam* (services) carried in each of the temples was in pursuance of any grant by the *Sarkār* (the English Company Government); or (2) through endowments or payments by private donors, temple servants, *Zamīndārs* or *Pālīgārs*; (3) how this income or contribution was being collected; (4) whether any staff was entertained for the collection and what expenses were incurred therefor; (5) whether there

was possibility of improving the particular institution; (6) whether the temple or shrine was built of stone or of mortar or of both and the extent of each in the case of the *prākāra* walls, the *garbha-gṛham* (sanctum sanctorum), *antarālam* (flooring), *mukha-maṇḍapam* (front portico), *kalyāṇa-maṇḍapam* (marriage apartment), *mahā-maṇḍapam* (bigger outer portico) and the other *maṇḍapams*; (7) the different categories of the temple staff, their respective duties or services in the worship of the Deity in that temple, how many times a day the *pūja* was being performed and for what length of time; (8) what punishment was meted out for default in their duties; (9) its income and expenditure in detail; (10) there were some government servants on the staff of the temple and they were amenable to the discipline of the manager to whom the questions were addressed for replies; so, the information called for in this question was whether the men of the *Dharmakarta* (executor of the charities) pilfered the articles supplied to the temple by him and whether any deficiency occurred in them for offerings; (11) whether the income derived by the *Dharmakarta* was being paid to any members of the staff, and under what authority or document; for a charity required to be protected and perpetuated; and not to be damaged: accordingly the income of each one should be applied to its specific purpose; (12) under whose management the temple then was, who built it, in what capacity the then *Dharmakarta* functioned, under whose authority its income and expenses were ordered, what the actual income and expenditure were and whether the charities were being conducted in accordance with the original terms; (13) whether the *dharmam* is in the hands of others than the progenys of the originator, or inaugurated by men in service; if either the outsiders or the descendants enjoy the share of the *paḍitaram* (articles for offerings) and *paḍi* (*vaḍa*, *laḍḍu*, cake and such baked or boiled in ghee edibles), to ascertain how they happened to enjoy them and under what authority; and (14) if any temples and *satrams* (free food-serving houses or merely rest-houses) existed in the Tirupati Taluk not being managed by anybody at all, a list of them should be furnished.

This questionnaire was issued in Fasli 1227, i.e., sometime in 1818-19 A.C., and the answers to the questions with the 14 auxiliary points relating to 19 religious institutions were compiled in Fasli 1228 on 14th August 1819 A.C., by Alabdu Gōviṇḍa Rāo, *Seristadār* of the Taluk Office. He had called for particulars from the several individuals connected with the institutions, consolidated them and made his report together with certain tabular statements. At that time Tirupati appears to have been the head quarters of the Taluk and Cittoor of the District.

In Fasli, 1211 (1801—2 A.C.) a “*Kaṁkarya-paṭṭi*” (a list of hereditary permanent servants and of a few temporary men like those on muster roll)

with the names of the incumbents, their services and their emoluments, was got prepared for once, perhaps immediately after the temples along with the region were assigned to the English East India Company in July 1801 A.C., by the Nawāb of Ārcot. Subsequently in Fash 1230 (1820—21 A.C.) a similar *Kaṁkarya-paṭṭi* was compiled and signed by A Raṅgā Rāo, *Seristadār*: R. Subbā Rāo, Tahsildār and another on 2nd October 1820 A.C.

Simultaneously with the "Savāl Javāb Paṭṭi" prepared on 14th August 1819 A.C., was also got compiled the "paimāyiṣi" account of the Deities of images enshrined in the several temples and shrines in Tirumala, Tirupati and Tirucānūr, and of the various temple buildings and pavilions together with their measurements, signed by the local *Karṇams* (village accountants) and by the then *Seristadār* Alabdu Gōvinḍa Rāo on 14th August 1819 A.C.

Besides these compilations, a "Diṭṭam Book" prescribing the quantities of provisions for offerings to the Deities and *Āḷvārs* each day at different times, on special occasions in the week, fortnight, month and year, together with the quantity and the order of distribution was also composed at that time. This became the standard for later times, even upto the present day. A fourth record, the Bruce's code, relating to the administration of the temple was also prepared

## SAVĀL-JAVĀB-PATṬI

1. **VENKATEŚVARA'S TEMPLE:**— Relevant to the "Savāl-Javāb-Paṭṭi," Śrī Vēṅkaṭeśvara's Dēvasthānam was taken up as the foremost temple and the replies were furnished as related to it. Its income as the cost of provisions sanctioned and cash payment prescribed by the Sarkār (English Company Government) was 7997 *pūli-varāhās*, 3 *mailis* and 6 *kāsus*, plus 6074 *pūli-varāhās*, 9 *mailis* and 49 *kāsus* being income to the service-holders from lands granted to them, plus 2935-41-12 being the *dharmam* or charities conducted by private donors, temple-servants, merchants of the *Ṣeṭṭi* community, *Zamīndārs* and outsiders, totalling *pūli* 17007, *maili* 8 and *kāsus* 67.

The income of the temple from *Kānuka* (donations) and *ārjitam* (prescribed fees collected for food-offerings, festivals, vehicular processions and other services) on behalf of the *Sarkār* (perhaps through its agent or farmer) is stated to have been 34458 *pūli*, 16 *maili* and 77 *kāsus*, and from *Inām* lands leased out to temple-servants was 6074 *pūli*, 9 *maili*, 49 *kāsus*, totalling 40532 *pūli*, 26 *maili* and 46 *kāsus*; and from the agents of the *dharmams* was 2935 *pūli*; 41 *maili* and 12 *kāsus*; aggregating 43468 *pūli*, 22 *maili* and 58 *kāsus*. From the first total, it is seen that 80 *kāsus* made 1 *maili*, and from the aggregate that 45 *maili* were equivalent to 1 *pūli-varāhā*.

There was no separate staff for the collection of this income. Pilgrims visiting the temple offered their gifts directly, and these were credited to the *ciṭṭā* (account book ledger). The agents of Mātabaru Śaik Sāhēb who had collected donations paid them to the temple under particular categories as per the desire of the *ghasthas* (family men who donated the money); and, after deducting their expenses for collection, the net amount was credited to the *ciṭṭā*.

There was also the *dharmam* conducted by Raghōji Bhōnsle and others of the northern country. From the stipulated amount of 14,000 Nārāyaṇapēṭa rupees, equivalent to 3500 *pūli-varāhās*, *pūli* 1146-11-20 (Rs. 4585) had to be debited towards ornaments to Śrīvāru, i.e., Vēṅkaṭeśvara, and *pūli* 511-11-20 (Rs. 2045) towards expenses of gardener's salaries, 2 men waving fly-whisks before God, for camphor, free feeding, for offerings to subsidiary Deities, for *Arcana* with recitation of 1008 names of the God and presents to the chief personage and to the *ghasthas* bringing the money; and for offerings daily, fortnightly and during the *Brahmotsavam* for different offerings, vehicles, flowers, oil for lamps, ablutions and other charges. The net balance was stated to have been 1507 *pūli* and 10 *kāsus*.

Charities were also conducted through other *Dharmakartas*.

In the reply to item no. 5 it was reported that the whole taluk of Vela-garala was an *Inām* area to the temple, that the income from it was not being received, that no information was available regarding *Ināms* available in other taluks, and as they had to be brought to account, it was suggested that the Tahsildārs of the Taluks might be ordered to collect the amounts and to remit them to the *Pārupatyadār* with their specific purpose so as to enable the *Pārupatyadār* to carry on the charity.

Another suggestion also was made therein that, as the *Pārupatyadār* was the single executive officer on Tirumala, and that, if he fell sick, there should be an assistant to him to discharge his duties, and that, therefore, an assistant might be sanctioned.

A third suggestion was offered, too. It was stated that while the temple authorities petitioned to Pūrṇayya Sāhēb, the *Mahisūr-karta* for the assignment of a flower-garden for supply of flowers for the worship of Śrīvāṇ (Vēṅkaṭeśvara), during his visit in Fasli 1227, (1818-19A.C.) he ordered the allotment of a garden and that two gardeners were engaged; and sanction was sought for their salary, whereby another garden also could be laid for adequate supply of flowers for worship.

The answer to the 6th question noted that the temple was built of stone and that the measurements of the sanctum floor and the *maṇṭapam* and the *prākāra* (surrounding wall) were recorded in the *Paimāyiṣi* account.



The answer under item 7 furnished the designation and names of the personnel attached to the temple and their pertinent duties. The entire staff comprised 92 servants, both major, minor and temporary incumbents.

The keys of the *Baṅgāru-vākili*, the golden front door of the sanctum between the two *Dvārapālakas*, and of the jewellery boxes were in the custody of the *Jiyaṅgār*, (as they are even today), while the keys of the lattice door inside and of the boxes of jewels of daily wear for the Deities in charge of the *Arcaka* were with the *Arcaka*. The doors of the temple were opened at 8 o'clock in the morning. A little time before that hour a temple peon would go to fetch the *Jiyaṅgār* from his *maṭha* to the temple together with the keys, and another peon to the *Arcaka* to fetch him. The *Pārupatyadār* and other functionaries in the sanctum were present at the door at the time. When the *Baṅgāru-Vākili* was unlocked, the *Arcaka*, the *Ekāṅgi* and the *Golla* (servant of the cowherd class) would go in; shutting the door behind them, set right the *akhaṇḍa* light (of the lamp pan filled with ghee), open the lattice door and then open the front door, when the *Jiyaṅgār* would enter, hand over the small plate with lighted camphor to the *Arcaka* who waved it before *Vēṅkaṭeśvara*. Meanwhile the *Suprabhātam* (prayer waking the God in the morning) was stated to be sung by the member of the *Tāḷlapāka Annamācārya's* descendants. By 9 a.m. the *Tōmāla-Sēva* and other *pūjas* were over, and the first *Naivēdyam*, with the ringing of the big bell, for the first time was offered, followed by further *pūja* and the second *Naivēdyam* with the food-offerings of the *dharmams* and the final *hārati* (waving lighted camphor). Then at the close of the day's worship and offerings, the pilgrims were let in for the *Darśanam* (view, sight) of God.

But after the enumeration of the personnel of the temple and the sketching of their duties under question No. 7, it is again stated, at the end of it, as the account of the *pūja* of *Śrīvāru*, that the first *pūja*, i.e., of the morning, should commence: at 9 o'clock and within that hour the *Tōmāla-Sēva* should be finished; that the *Naivēdyam* of *mātra*, *dadhyo-danam*, *bakālābhāt*, *cappiḍi-prasādam* i.e., *śuddha-annam* (cooked rice alone) should be offered by 10 a.m. and thereupon the pilgrims should be let in for *Darśanam* upto 12 noon. Then the second *pūja* for the noon should be done by 1 o'clock followed by the offerings for the second time, denoted as the "second bell," (while the first morning offerings were called the "first bell,") with *alaṅkāram-annam* (more cooked rice), *sūpam* and *rasam* (red gram and soup) and *pāyasam* (cooked rice mixed with milk and sugar). Again in the night by 8.30 p.m. the *Tōmāla-Sēva* should be over and at 9 p.m. the offering of rice-cakes, *moḷagu-ḍgiram* (cooked rice sprinkled with pepper, and salt added to taste and mixed with ghee), *paramānnam* (cooked rice mixed with jaggery of sugar-cane) known as *tiruvīsam*, and *śuddha-annam* should be

provided to the Deity; then the pilgrims should be afforded *Darṣanam*; and by 10 p.m. the *mañcapu-sēva* (service of putting the Image to bed) should be over. For all the services and functions in the temple, the respective functionaries should be present and render their services. This shows that in the day *Darṣanam* time was after the first *Naivēdyam* only once between 10 a.m. and 12 noon.

Then a big cup would be placed at the entrance to the sanctum and the *Pārupatyadār* would stand at the *Baṅgāru-Vākili*, accost the pilgrims who brought larger sums of *kānuka* (presents), seat them, receive the money, count it, tie it up in a cloth bundle, seal it, and send the pilgrims with the sealed bundle into the sanctum for *Darṣanam* with the help of a peon to see that the sealed bundle of money was put into the cup placed near the sanctum. After *Darṣanam* those pilgrims who offered the *kānuka* would be given God's *prasādam*, such as *vaḍa* (cake of black gram). At the end of the *Darṣanam* time, all the sealed bundles of money and jewels and separate coins put into the cup by pilgrims would be brought into *Raṅga maṇṭapam* outside the *Baṅgāru-vākili* and entered in the registers of the *Pārupatyadār* and of the *Jiyaṅgār* and tied into bundles, and seals of the temple, *Jiyaṅgār* and the *Pārupatyadār* would be affixed to them, and the *ārjitam* (income) statement would be prepared, and signed by the *Pārupatyadār* and the accounts clerk of the *Jiyaṅgār*. Then the *kopperagi* or *huṇḍi* (receptacle for offerings) would be tied up, the guards at it instructed to look after it carefully and thereafter the *Pārupatyadār* would go home, when the lattice door would be locked by the *Arcaka* and he would also go home.

At 8 p.m. the *Arcaka* and the *Jiyaṅgār* would go to the temple along with the temple peons and perform the night *pūja* within 9 o'clock together with *Naivēdyam*. Then pilgrims would be let in for *Darṣanam*. At the close of the *Darṣanam*, would take place the *Mañcapu-sēva* (service of putting the Deity to bed on a cot) by 10 p.m. Thereafter the inner lattice door would be locked by the *Arcaka* and he would go home; and the *Baṅgāru-vākili* would also be closed and locked, and over the lock the different seals would be affixed.

In the temple the *Jiyaṅgār*, or his assistant the *Ekāṅgi* was required to light the camphor and hand over the *hārati* plate to the *Arcaka* for waving it before the Deity, and also flowers, garlands, cloths and other articles for decoration of God.

The *Pārupatyadār* would receive the *kānukas* from pilgrims in the night. *Darṣanam* time also and secure them by adopting the same procedure as in the noon.

Of the 7 *Ācārya-puruṣas*, the member of the Tōlappācāri's family conducted *Vēda-pārāyaṇam* during the *pūja* in the temple daily and during processions of the Deities and brought 3 vessels of water from the *Ākāṣa-gaṅga-tīrtha* through his agent and received the *tīrtham* first among the seven, carried on the recitation of the *Mañtra-puṣpam* and the *Sahasra-nāma* during *Arcaṇa* and the other six *Ācārya-puruṣas* recited the *prabandham*.

The *Sāma-Vēda* reciter not only recited the *Sāma-Vēda* daily but also supplied the *Yajñōpavīta* (sacred thread) triad on each Friday for the wear of *Vēṅkaṭēśvara*, as stipulated by certain pilgrims. This presentation of the *Yajñōpavīta* and its wearing was inaugurated by Tāllapāka Pedda-Tirumalā-*cārya* in March 1532 A.C., (Vol. IV, No. 14).

The peon of the *palle* community with the *Pārūpatyadār* would go on errand at the bidding of the *Pārūpatyadār*. Another peon, working in the *Ugrāṇam* (provision stores) collected the cocoanuts and betel-leaves offered by pilgrims, sold them at the market rate and credited the sale proceeds to the *Sarkār* (Government account). He was on guard with weapons during the processions of the Deities.

The *Golla-cārvākāru* attended on the Tahsildar together with 20 men along with the officer's peons, untied the sealed sacks containing *kāmukas* and other articles received from Tirumala at the time of their *parakāmaṇi* (sorting and verification) and kept ready merchants for the purpose; and after the *parakāmaṇi*, he retied the articles in the sacks, sealed the sacks and placed them in the boxes. Further, during the processions of *Gōvindarāja* and *Rāmasvāmi* (Śrī Rāma) and on their proceeding for *pārvēṣa* and *tīrthavāri* (hunting and ablutions) he mounted guard, perhaps along with his men, bearing arms.

The elephant stall contained 14 men, with one *dārōga* (supervisor), 4 *māhuts* (drivers), 4 *gaḍēkārs* (lance-bearers), and 5 fodder-suppliers; the horse stable had only 3 horse keepers; and the fodder-suppliers to the cattle were only 3 men. The number of animals is not mentioned, but from the number of men employed, it would appear that 4 elephants and 3 horses were maintained and they were kept in Tirupati, and taken out in the processions of the Deities for ostentation. In times of festivals in Tirumala, they were moved there for processional splendour.

As the answer to question no. 8, regarding default, it was stated that no action was taken against persons who absented themselves on account of illness, that a slight punishment, such as a fine, was inflicted on persons for minor faults, and that cases of serious offences were reported to the *Huzūr* and were dealt with according to their orders.

Under item 12 of the questionnaire the answer was made that the *Vēṅkaṭēśvara Dēvasthānam* was a very ancient institution, *anādi*; that originally He appeared to Brahma and Brahma performed His *pūja*; then He manifested Himself before *Toṇḍamān Cakravarti* (emperor) who accordingly built His temple; and that, therefore, the income and expenditure of those times could not be known. Later on in the *Śālivāhana-Śaka* year 939 cyclic year *Piṅgaḷa*, was born the great personage *Bhāṣyakāra* (Śrī Rāmānuja), and he, in his day regularised the *Kaṭṭa* (service of worship and offerings of food) in all the *divyadēśas* (divine centres of Viṣṇu worship). He arrived at this place also, assumed the position of its *Dharmakarta*, constructed the *gōpuram* (tower), *prākāram* (high surrounding wall) and other structures, and used to conduct the *dharmam*, so was it said. It was also stated that the present *Jīyaṅgār* was in the succession of his disciples, and his income was being separately noted. It was further mentioned that the expenditure incurred under different heads from the days of the Nawāb was scrutinised and the *tasadik* (routine expenditure) was prescribed and that it was being carried on accordingly.

2. GÖVINDARĀJA'S TEMPLE:—Next it dealt with Gōvindarāja's temple as the second temple of importance. Its income as prescribed by the *Sarkār* towards cost of provisions and extra cash was 563 *pūli*, 28 *maili*, and 40 *kāsus* and from land lease and *kānuka* lease was 26 *pūli*, 2 *maili*, and 66 *kāsus*, totalling 589 *pūli*, 31 *maili*, and 26 *kāsus*; and the receipts from the *dharmāla* agents, temple servants, merchants and others were 131 *pūli*, 35 *maili* and 14 *kāsus*; and this last item, together with the *kānuka* and *ārjitam* (fees collected for food-offerings and vehicular processions) leased out monthly being 900 *pūli*, showed an apparent aggregate income of 1057 *pūli-varāhās* and 38 *maili*.

The revenue from *kānukas* offered by pilgrims from various places and *ārjitam* from them for offerings was being farmed each year, and the farmers were paying their lease amounts to the *Sarkār* through its staff.

The agents for the *dharmams* were supplying provisions for offerings on the stipulated days in the festivals and thus discharged their trust.

No salary was paid to the *Mēḷam* (piper troupe) and the *Golla* (cowherd class) servants, but they were being paid by the lessee of the temple *kānuka*. Hence the pipers rendered service only during festival days and in the evenings on ordinary days, and not at all times of *pūja* in the temple. So it was proposed that pay might be sanctioned and included in the *tasadik* (approved list of expenditure) such that the pipers might be enabled to play music in the temple at all the times of the *pūja*.

In this temple the *vimānam* (dome), the *gōpurams* (towers) and other edifices are said to have been built of bricks and mortar. The temple contained

two adjoining enclosures, the inner one and the outer one, of which the outer one had many *maṇṭapams* (stone-pavilions). All these were included in the *paimāyīṣi* account.

Out of the four *Arcaka* families functioning in Vēṅkaṭēśvara's temple, two families alone had the right of *pūja* in Gōvindarāja's temple by turns. The two *Jīyaṅgārs*, the senior and the junior, as also their assistants, the *Ēkāṅgis*, had duties in this temple also, as well as the seven *Ācārya-puruṣas* (religious and spiritual teachers). The category of honorary, unsalaried and hereditary servants of the temple comprised the above three classes of individuals, the person reciting the *Sahasra-nāma* (one thousand and eight appellations of the Deity during *Arcana* worship), the *Adhyāpaka* (reciter of the *prabandham*), the *Jyōṣi* (astrologer), the *Purōhita* (priest), the *Golla-cārvākār* (head of the cowherd-class servants), the *Palle-cārvākār* (head of the palle-class servants), the *Kaikāla* (weaver-class servant), the *Kāmāṭi* (wood-worker), the *jīnigiri* (painter) and the *Darji* (tailor, stitcher), the *Bokkasam-Sabha* man (incharge of cloths, bed, cot and other things) and the *Tēvākula* man (cook); and they numbered 27 persons.

The salaried men were only eight and included one *Mudra-maṇiṣi* (stamper of impressions of *Cakra* and *San̄kha* on fore-arms, supervisor-manager), one Umbrella-holder, one *Sātāni* (*Śāttāda-Śrivaishṇava*) tying flower-garlands, two Gaurugōllu men (blowing horns), one Flower-supplier, and two *Tiruvīdhi*-men (sweepers).

Most of the functionaries under the first category were the registered servants of Vēṅkaṭēśvara's temple and rendered service in it also.

The charges of the maintenance of the elephants and horses and their *māhuts*, grooms and others though generally stationed in Tirupati, were met by Vēṅkaṭēśvara's temple.

One man of the *Palle-cārvākār* stood guard at the entrance door under the *gōpuram* (tower). The *Golla*, peon was required to help the lessee of *Kānuka* in collecting the money-offerings from the pilgrims. During processions of the Deities in the major festivals the peons of the *Golla-cārvākār* and the peon of the *Palle-cārvākār* accompanied the processions, bearing arms. The tailor decorated the car in the festival with the cloths, repaired them when necessary and kept them safe in his custody. The painter painted the wooden images of the *sārathi* (driver of the chariot), the lions and the horses. The *kāmāṭi* (carpenter) executed minor repairs to the car and conducted it safely in procession during festivals.

The *pūja* routine in Gōvindarāja's temple was the same as in Vēṅkaṭēśvara's temple, but the timings were in advance. When the temple servants called

at their residence, the *Arcaka* and the *Jiyanṅār* with one *Ēkāṅgi*, followed them with the keys to the temple at 7 a.m. and in the presence of the *Mudra-maṇiṣi* and others, the outer door of the sanctum was unlocked with the key brought by the *Jiyanṅār*, and the inner door was unlocked by the *Arcaka*, and the *Ēkāṅgi* and the *Kaikāla* peon entered along with the *Arcaka*, set right the lamp and examined all articles inside to see if they were safe. Then the *Jiyanṅār* entered. The *pūja*, comprising *Tōmālasēva* and *Arcana*, followed by *Naivēdyam*, was completed, within 9 a.m. Then the pilgrims were let in for *Darśanam* when the lessee would collect the *kānuka* from them and deposit it in a small box. This *Darśanam* time extended upto 12 noon when the midday *pūja* would be performed; and the food-offerings arranged for by the pilgrims through the lessee would be made to the Deity, and handed over to him for delivery to the concerned pilgrims. Then the *Arcaka* would lock the inner door and go home, and the *Jiyanṅār* and others also go to their places. At 7 o'clock in the night, the entire staff would be present and the night *pūja*, *naivēdyam*, *darśanam* for pilgrims and bedding to the Deity were finished by 10 p.m. The *Jiyanṅār* had the front door locked with the key in his hold and took the key to his *Maṭha*.

In this temple, the shrine of "Yādava-Perumāḷḷu" otherwise called *Pārthasārathi* (Charioteer of Arjuna's car in the *Mahābhāratha* war, *Śrī-Kṛṣṇa*) was constructed in the days of the *Rāyalu* (an emperor of Vijayanagara). Later on, *Bhāṣyakāra* (the *Vaiṣṇava* religious teacher Rāmānuja) got the Idol of *Gōvindarājasvāmi* from Citrakūṭa alias Cidambaram, built the shrine and its adjuncts and installed it. As greater spiritual faith was exhibited towards *Gōvindarājasvāmi*, *pūja* continued to Him. The reason for non-performance of *pūja* to *Pārthasārathi* was that, being made of plaster. It was slightly deformed.

3. SĀLA-NĀCCİYĀR'S SHRINE:—The third Deity taken into account was *Sāla-Nāncāramma*. The allowance to Her from the *Sarkār* towards provisions was 18 *pūli*-2 *maili*-54 *kāsus* and cash payment was 6 *varāhās*, total *varāhas* 24-2-54; and the *dharmam* of the *Ubhayadārs* (donors) was *pūli* 8-26-41. The individual presents by pilgrims of one rupee and above to this shrine were appropriated by the lessee of *Gōvindarājasvāmi*'s temple, and any sum below one rupee pertained to the *Paricāraka* (one of the cooks rendering service in this shrine). The *Ubhayadārs* supplied provisions for offerings in the festivals. This shrine was built of stone and partly of plaster. The clerk of the *Arcaka* of the *Gōvindarājasvāmi* temple performed *pūja* to this Deity between 7 a.m. and 10 a.m. Half a seer of cooked rice was offered *Naivēdyam* at the two times. During the festival in it for 7 days, the entire staff of *Gōvindarāja*'s temple co-operated for its performance.

This Idol of Śrī Mahālakṣmī with four arms, originally installed in a shrine to the north of the Yādava-Permāḷḷu temple and facing south during the days of the *Rāyalu*, was removed from that place and re-installed in the *śāla* (a portion of a building, at the south-west end of the *mukha-maṇṭapam*) after *Bhāṣya-kāra* consecrated Gōvindarājasvāmi; hence She came to be known as *Śāla-Nāncāramma* (*Śāla-Nācciyār*).

4. **ŚŪḌIKKOḌUTTA-NĀCCİYĀR'S SHRINE**:—The next shrine of delineation was that of *Śūḍi-koḍutta-Nāncāramma* (*Nācciyār*) as the fourth institute. The *Sarkār* allowance for it towards the cost of provisions was *pūli* 39-16-19 and the lumpsum *kānuka* was 32 *pūli*; and the amount for the *ubhayams* was *pūli* 18-5-62; the total income thereby was *pūli* 50-5-62. As in the case of the *Śāla-Nāncāramma*'s shrine, in this shrine also the *kānuka* offered by pilgrims of one rupee and above was received and credited by the farmer of the *kānuka* of Gōvindarājasvāmi's temple; and sums of less than a rupee went to the share of the *Arcaka*. This shrine was built of stone and partly of mortar. The clerk of the *Arcaka* attended to both *pūja* and *paricārakam*. *Pūja* was conducted between 10 a.m. and 12 noon in the day and from 7 p.m. to 10 p.m. in the night. Both day and night half a measure of cooked rice was offered in this shrine from the offerings prescribed for Gōvindarājasvāmi's temple. This shrine was said to have been constructed in the time of the *Bhāṣyakāra*.

5. **ŚRĪ KŌDAṆḌA RĀMA'S TEMPLE**:—The fifth institution described was Śrī Kōdaṇḍa Rāmasvāmi's temple in Tirupati. The *Sarkār* allowance as the cost of provisions was *pūli* 145-38-0 and receipts from land lease and major *kānuka* were *pūli* 80-4-2; and receipts from *ubhayams* from agents of *dharmams* were *pūli* 71-8-42, total income being *pūli* 151-12-44. Out of the *Kānuka* realised in this temple, the temple *Od'gam-vāru* (service renderers) appropriated a part and the balance was utilised for fuel. The *phāski* (*paṣika*, morsel of the offered food) to be issued by the temple cooks, being in vogue in the temples in Tirumala and Tirupati and in Gōvindarājasvāmi's temple, was farmed by the cooks (*tēvākulavāru*) and they paid the lease amount to Guṇḍappa and Veṅkaṭarāo, the *Dharmakartas* of this temple. Further, in accordance with the arrangement made by the local men and outsiders, by men bringing provisions and by merchants in Fasli 1199 (1790-91 A.C.) and approved and ordered by the Nawāb Sāhīb and given effect to by *Mustajāru* (executive officer, administrator) Raghunāthācāri, the *phāski* was being continued. This lease amount having been collected on behalf of the *Dharmakartas* Guṇḍappa and Veṅkaṭarāo, was being partly paid as salary to the temple staff and the balance was being expended for the temple. A separate account was maintained for it; and it did not come into the account of income and expenditure of the *Sarkār*.

This was an ancient temple. It was built of stone and the *vimānam* and the *gōpuram* were built of mortar. Pipers were a desideratum.

Its staff comprised an *Arcaka*, a clerk of the *Bokkasam* people, and a cook, two *golla* men and a gardener. The *Arcaka* performed *pūja* from 7 a.m. to 9 a.m. and offered the *Naivēdyam* of *mātra* and *dadhyōdanam*, and then performed the midday *pūja* from 10 a.m. to 12 noon followed by *Naivēdyam*, then the night *pūja* from 7 p.m. to 9 p.m. offering *Naivēdyam* of *alam-kāram* and *puli-ōgiram* and then arranged the *mañcapu-sēva* (service of putting the Deity to bed on a cot), thus bringing the day's service to an end, *tīrumānam*. The *Bokkasam* clerk supplied water for *Abhiṣēkam* (ablutions), prepared the *candanam* (sandal paste) and cleaned the vessels for the *pūja*. The cook prepared the food-offerings. The *Golla* brought all provisions to the temple, and also guarded the temple. The gardener supplied flowers for the *pūja*.

Janamējayarāja of the lunar race established the temple and the Deity. Ayōdhya-Rāmānujayaṅgār constructed the *prākāram* and the *gōpuram* in the time of the *Rāyalu*. In Fasli 1226 (1817-18 A.C.) a new *Vimānam* (dome over the sanctum) constructed and *Kumbhābhiṣēkam* (ablutions with vesselfuls of water) was performed for its consecration.

6. ŚRĪ KṚṢṆASVĀMI'S SHRINE IN TIRUCĀNŪR:—The sixth temple considered was that of Śrī Kṛṣṇasvāmi of Cirutānūr. The allowance from the *Sarkār* as the cost of provisions was *pūli* 32-25-57; and towards *ubhayams* from donors was *pūli* 3-15-55. This shrine was built of stone and it was brought to account as an auxiliary of Śrī Padmāvati-Dēvasthānam.

The *Arcaka*, the cook, the servant bringing provisions, the *Dharmakarta* and Kṛṣṇāpuram *Pāḷēgār's talāri* (watch-man) of Śrī Padmāvati's temple functioned in this shrine also. The *Arcaka* performed the morning, noon and night *pūja* first in this shrine, and then to Padmāvati. The cooks prepared the *Naivēdyam* for Śrī Kṛṣṇa along with that for Śrī Padmāvati, and His *Naivēdyam* was first offered and Padmāvati's *Naivēdyam* was offered next.

This shrine is an ancient one. When Śuka-Mahaṛṣi was performing *tapas* on the bank of the Svarṇamukhī river, Śrī Kṛṣṇa and His borthor Bala-bhadrāsavāmi (Balarāma) in Their pilgrimage arrived at the place; he retained Them there and worshipped them, and created 108 men out of his mind and deputed them for the *pūja* of this Kṛṣṇa's shrine and for service of Śrīvāru (Veṅkaṭeśvara in Tirumala). Their family men rendered *pūja* in Kṛṣṇa's shrine. To these *pūjāris* belonged Cirutānūru as an *agrahāram* and a certain Śrīnivāsācārlu among them formed an *agrahāram* for others too. The builder of this shrine was not known.



7. ŚRĪ PADMĀVATĪ'S TEMPLE, TIRUCĀNŪR:—The seventh temple dealt with was that of Śrī Padmāvatī in Cīrutānūr (the popular name of Tiru-cuka-nūr, Śrī Śuka-Puri). The allowance for provisions at their cost was *pūli* 80-17-19, amount of land lease was 66-23-26, and lease amount of *kānuka* was *pūli* 57-8-60, total amount being *pūli* 204-4-25; and the income from agents of *dharmams* was *pūli* 368-*maḷi* 35-*kāṣus* 9. The amount of *kānuka* offered by local people and outsiders was being utilised for *dīpārādhana* (daily lamp-lights) and for *pūja* and other items on successive Fridays.

The pipers of the temple were not paid any salary, and were not endowed with any *Ṇām* (tax concession or tax-free) lands, but were given a little *prasādam* (food offered to the Deity) which did not suffice for their sustenance. Therefore they did not render service during the *pūja* at the three times of the day. Piping during the *pūja* at the three times each day was a requisite. Moreover this place was a great religious centre where daily worship, and special weekly, monthly and annual festivals and rites were conducted. Hence, if pay was sanctioned for the pipers, everything would go on well.

There were two *Dharmakartas* in this temple and they received the provisions and issued them to the cooks for preparing the food-offerings. There were an *Arcaka* and a *Bokkasam* man and a cook. Besides these persons, there were also the employee of the Kṛṣṇapuram *Pālēgār*, who brought the *sāmāns* (provisions) from Tirupati, cleaned them and issued them to the cooks; the pipers and the village accountant.

The *Arcaka* performed the morning *pūja* from 8 a.m. to 10 a.m. the noon *pūja* from 11 a.m. to 12 noon, and the night *pūja* from 8 p.m. to 10 p.m. inclusive of the bedding of the Deity. There were special worship on Fridays (apparently *abhiṣēkam*, ablutions) and a procession of the Deity.

This temple was constructed in the time of Toṇḍamān-Cakravartī. About 55 years ago in the cyclic year *Tāraṇa* (about 1764 A.C.), the army of Nizām Daula made an incursion into this village, demolished this temple and deformed the main Idol. Then in the next year *pārthiva* (1765 A.C.) the managers of the temple, with the permission of the *Mustajāru* (administrator) Vaidyula Tirumalarāvu, approached *Dubāsh* Vāca Nārāyaṇapiḷḷa in Cennapaṭṇam (Madras) and they reconstructed the *prākāra* (shrine), prepared a new main Idol and installed it, and got back the old Processional Image and other Images secreted in the Nammālvār's temple in Tiruci (Tirucinopoli), more probably Tirupati, and replaced them in the temple.

8. SŪRYA-NĀRĀYAṆASVĀMĪ'S SHRINE, TIRUCĀNŪR :— The eighth shrine described was that of Śrī Sūrya-Nārāyaṇasvāmi in Cīrutānūru.

There was no grant to this shrine from the *Sarkār*. Provision for ration was *pūli* 6-33-60 and lease amount from land was *pūli* 3-28-10, totalling *pūli* 10-16-70. The *Inām* land was enjoyed by *Arcaka* Paṭṭu-Tātācāri of Kōḍaṇḍa-Rāmasvāmi's temple in Tirupati and his clerk performed *pūja* to this Deity for one time only.

This was an ancient institute. When Tirumala Veṅkaṭeśvara performed *tapas* at the Padma-sarōvara (pond) in contemplation of Padmāvati (Goddess) a golden lotus sprouted from the pond; and to enable its buds to bloom, sunlight was needed and Sūrya-Nārāyaṇasvāmi (Sun-God) emanated. It was built of stone.

9. KAPILĒŚVARASVĀMI'S TEMPLE, TIRUPATI :— The ninth shrine delineated was that of Kapilēśvarasvāmi.

The allowance for it from the *Sarkār* was *pūli* 50-11-20, and there was no contribution from *dharmams*. There was no *Dharmakarta* for it.

Its *Garbha-grham* (sanctum), Raṅga-maṇṭapam and other parts were built of stone. The *pradakṣiṇam* (circuit around the sanctum), *mahādvāram* (big gateway) and pillars were of wood.

An *Arcaka* and his clerk functioned in the temple. The guarding of the temple was the responsibility of the *Karakambāḍi Pālēgār*. One *pūja* was being performed.

The Deity, Kapilēśvarasvāmi, revealed Himself to Kapila-Mahāmuni. He was self-revealed. It was an ancient temple. It was not known who built it before the time of Toṇḍamān-Cakravarti.

10. HANUMAṆTARĀYASVĀMI'S SHRINE, TIRUPATI :— The shrine was that of Hanumaṇtarāyasvāmi (*Āñjanēya*) on the way to the Kapila-tīrtham.

*Mustajāru* Śrīnivāsācāri had the Idol sculptured for installation at Vēdāntapuram Agrahāram. There was no *pūja* to It at that place, and further the village suffered from a fire accident; hence the villagers brought it from their village and stationed it on the way to the Kapila-tīrtham. At first a *Bairāgi* (*Virāgi*, a vagrant recluse of north India) was performing Its *pūja*. A *gujārāti* of Madras came for the *Darśanam* of Veṅkaṭeśvara forty years ago (about 1780 A.C.). He built the shrine with wooden pillars; and in Fasli 1209 (1801 A.C.) Sāmi Śeṭṭi, the clerk of the *Mustajāru* at that time, sanctioned the ration, and the English Company, on its assumption of management, approved it, and it was in force, viz., *pūli* 20-4-13.

11. SAṆJĪVARĀYASVĀMI'S SHRINE, TIRUPATI :— The eleventh shrine noticed was that of Saṅjīvarāyasvāmi (*Āñjanēya* as having brought the

*Sanjīva* hill with the life-giving herb) standing in the north-row <sup>1</sup> opposite to *Śrī Hathirāmji Maṭha* in the High Road or Gāndhi Road in Tirupati. The Idol was originally kept in the same vacant *maṇṭapam* without *pūja*. In Fasli 1204 (1795 A.C.) Amīr Kēsari Singh consecrated it and procured sanction for its ration which was approved and continued by the English Company.

12. MAṆAVĀḤAMAHĀMUNI'S SHRINE, TIRUPATI:—The twelfth shrine was that of Maṇavāḥa-Mahāmuni, situated to the east of Gōvindarāja-svāmi's temple, beside the north entrance.

*Sarkār* allowance for it was *pūli* 2-22-8 and lease amount was *pūli* 3-3-41; its other income was *pūli* 34-1-29; making a total of *pūli* 37-4-70.

Its sanctum and *maṇṭapam* were built of stone, and its circuit and kitchen were built of bricks and its pillars were of mud. Its *pūja* was conducted only one time a day.

Its *Dharmakarta* was *Ācārya-Puruṣa* Viravalli Appalācārlu who was succeeded by Viravalli Aṅgaṅa Varadayya. About 400 years ago he built a shrine in his *Inām* land, beside the shrine of Sindhūra (red powder-smeared)-Hanumaṅtarāyasvāmi (Āṅjanēya), (may be the one at Bhavāni Nagar) on the way to Kapila-tīrtham, and consecrated him. As the suburb at that place became destroyed, his descendant Kōnappācāri brought it 200 years back and installed it in a shrine constructed in a *maṇṭapam* outside of the second *prākāra* of Gōvindarājasvāmi's temple in the Sannidhi street.

13. NAMMĀḤAVĀR'S SHRINE, TIRUPATI:—The thirteenth shrine, dealt with was that of <sup>2</sup> Nammāḥvār situated in the north row of the north street of Gōvindarāja's temple at Tirupati. The allowance to it from the *Sarkār* was *pūli* 13-2-0. It was built of stone. There was no *Dharmakarta* for it. One time *pūja* in the day was performed and a lamp was lit in the night. This temple was constructed by Kōṇeri Mahārāya.

14. VEDĀNTA-DESIKA'S SHRINE, TIRUPATI:—The fourteenth shrine related to Vēdānta Dēśika. Its allowance from the *Sarkār* was *pūli* 9-28-8, and land lease amount was *pūli* 8-33-60, and the money for the *ubhayams* was *pūli* 4-13-8. Its *Dharmakarta* Tātācāri performed *pūja* once in the day. The *maṇṭapam* for *āsthānam* (levee) when Gōvindarājasvāmi was brought

1. There is another Āṅjanēya's shrine also, adjoining this, to the west of T. T. D. "VAKULA" building.

2. This Nammāḥvār's shrine with its surrounding *maṇṭapams* is a mini-campus. At first it was used as Rāmānujakūṭam. Then it served as High School, Oriental College, Hostel, Oriental High School, Convent School etc., and now it is being converted into T.T.D. Museum along with the 1000 pillared *maṇṭapam* hall at Tirumala (26-12-1980).

and placed in it, was a big one. About 400 years back the great-grandfather of the then *pūjāri*, Māḍabūṣi Vīrarāghavācāri, built the sanctum with wooden pillars, paved its floor and installed Dēśika and performed his *pūja* by means of donations. Then about 100 years ago *Brahmatañtrasvāmi* constructed a spacious *maṇṭapam* in front of it on the north side and added a four pillared *maṇṭapam* in front of it. About 60 years ago *Mustajāru Śrī-nivāsācārlu* constructed the sanctum and its walls and paved the floor and sanctioned the allowance to it from the *Sarkār*. The *pūjāri* at the time of this record, Śeṣādri Ayyaṅgār on behalf of Māḍabūṣi Tāmarapu Tātācārlu, laid the circuit round the sanctum with pillars. This shrine had *Inām* land for *ubhayams*.

15. Uḷ-ĀḷVĀR'S SHRINE:— The fifteenth shrine was that of Uḷ-Āḷvār in Gōvindarājasvāmi temple. The allowance for it was for oil for the lamp of *pūli* 0-40-24. The clerk of the *Arcaka* of Gōvindarājasvāmi temple performed *pūja* in it once in the day and again in the night. The *Paricārakas* were Kaṇḍāla Appaḷācāri and Gōvindācāri and served by turns. Four round tablets of cooked rice were offered in the day and night from Gōvindarājasvāmi's temple. The Processional Image of this Āḷvār was kept in the south side of the circuit around Gōvindarājasvāmi's sanctum (*pradakṣiṇam*).

15. (a) THREE MUDAL ĀḷVĀRS:—The shrine of Peri-Āḷvār, Toṇḍarappāḍi-Āḷvār and Tiruppāṇi-Āḷvār was considered as a subsidiary one. The service to these three Āḷvārs pertained to Kaṇḍāla Appaḷācāri and others, together with the service in the shrine at *Alipiri* (*Aḍipāḍi*, the lowest step in the flight of steps leading to Tirumala) of Peri-Āḷvār. These were ancient shrines. About 300 years ago Rāmasvāmi Mahārāyalu built the shrine and the *gōpuram* (tower) and the *prākāram* (surrounding wall). About 150 years back, when a Lāla came here, the great-grandfather by name Appaḷācāri of this *paricāraka* Appaḷācāri brought the images of the two Āḷvārs, Peri-Āḷvār and Toṇḍarappāḍi-Āḷvār to Gōvindarāja-Paṭṭaṇa (Tirupati). The image of Tiruppāṇi-Āḷvār was seized by the *pañcamas* (*Harījans*), while the main idol remained in the old shrine. Slight disfigurement happened to Tiruppāṇi-Āḷvār and Toṇḍarappāḍi-Āḷvār, and there was no *pūja* for a long time to the main idols. Gōvindācāri, with the permission of the *Sarkār*, installed them in the south *maṇṭapam* in Gōvindarājasvāmi temple, provided wooden doorways and arranged for their offerings and lamp lighting.

15. (b) TIRUMAṅGAIYĀḷVĀR'S SHRINE:—The next ancillary shrine dealt with was that of Tirumaṅgai-Āḷvār situated to the east of the road to Kapila-tīrtham. It was in ruins. Its management was that of the Cinna-Jyaṅgār. It was said to have been constructed by Kṛṣṇarāyalu. There

were no residential quarters near it, and, therefore, about 50 years ago the Processional Image was brought and kept with peri-Ālvār and others; and, in combination with them, it received *pūja*, *naivēdyam* and *dīpārādhana*. The main idol was disfigured.

15. (c) KULAŚEKHARĀLVĀR'S SHRINE:— Then the shrine of Kulaśekhara-Ālvār was noticed also as an ancillary shrine. It was said to have stood to the \* west of the road to Kapila-tīrtham, having been built by Ayōdhya-Rāmānuja Jiyaṅgāru. It was managed by the elders. This shrine, too, having been far from the town and having been ruined, its Processional Image was brought and placed in the shrine of Peri-Ālvār. *Bōyis* (forest-dwellers) were rendering service in the shrine. *Pūja* was conducted to it along with the other images.

16. TIRUMALA NĀMBI'S SHRINE:— The shrine of Tirumalanāmbi in Gōvindarājasvāmi's temple was next treated as the sixteenth one. Its allowance from the *Sarkār* was *pūli* 1-38-67 and the amount for *ubhayam* on behalf of Tōlappācāri was *pūli* 25-12-49. The service in it related to Tōlappācāri and the *pūja* was done by the clerk of the *Arcaka* of Gōvindarājasvāmi temple once in the day and again at night. Round tablets of cooked rice were provided for him from Gōvindarājasvāmi's temple.

17. KŪRATTĀLVĀR'S SHRINE:— Then Kūrattālvār's shrine was dealt with as the seventeenth institute. Its ration amount from the *Sarkār* was *pūli* 3-39-0, and from lease of lands it was *pūli* 23-12-53, total *pūli* 27-6-53. The *Arcaka*'s clerk performed *pūja* in it once in the day and again in the night, and Kūrattālvār Anaṅtācāri rendered other service in it; and during both times of worship, four tablets of cooked food were offered. During the reign of Vēṅkaṭapatirāyalu, his *guru* (religious teacher) Doḍḍācārya Bhaṭṭaru, a descendant of Kūrattālvār, constructed a shrine and installed an idol of the Ālvār in his own *Agrahāram* with the assistance of his relations and also installed the idol of Tirumaḷiṣey-Ālvār in the *Agrahāram* known as Bhakti-sāra-puram which later on became ruined. Then in the time of *Mustajāru* Raghunāthācārlu, when Sayidu Mahammadu Khān visited this place, Kṛṣṇa-mācāri of the Bhaṭṭar's family handed the *śāsanam* (writ, probably an order for transference) to his son-in-law Māḍabūṣi Gōvindācāri, who in the cyclic year *Kilaka*, transported the two idols to a *maṇṭapam* in Gōvindarājasvāmi's temple and consecrated them.

18. BHĀṢYAKĀR'S SHRINE:— Bhāṣyakāra's (Rāmānuja's) shrine was the eighteenth one next considered. Its allowance from the *Sarkār* and

\* It might be the place where an elementary school is being run in the NGO's colony, K T. Road. The existing *maṇṭapam* might have been the abode of the Ālvār.

by *ubhayams* was *pūli* 38-4-32. The *pūja* in it was conducted by the *Arcaka* in the noon and in the night with the offering of four tablets of cooked rice, and other service in it was rendered by Veṅgāpuram (Vaṅgīpuram?) Rāghavācāri on behalf of its honorary *Dharmakarta* Pedda-Jīyyaṅgāru; and the *pari-cāraka* was the recipient of the offered rice tablets. The shrine was constructed by Kaṭiya-Yādavarāyālu, and Bhāṣyakāra's relation and disciple Embāru installed Bhāṣyakāra in it.

19. TIRUMAṅGAIYĀLVĀR'S SHRINE:— The nineteenth shrine next described was that of \*Tirumaṅgai Ālvāru. Its allowance from the *Sarkār* was *pūli* 4-14-61 and through *ubhayams* the amount was *pūli* 5-33-32, the total being *pūli* 10-3-13. The *Arcaka's* *gumāstā* (clerk) performed the *pūja* in the noon and in the night and offered four tablets of cooked rice. The Kaṇḍāla family man did other service in the shrine on behalf of its *Dharmakarta*, Cinna-Jīyyaṅgār, and received the rice tablets after offering, as his share. This shrine stood to the east of the road to the Kapila-tīrtham and was in ruins. It was said that it was constructed by Kṛṣṇarāyālu. Being ruined and solitary without human habitat nearby, the Processional Image was brought and lodged in the Peri-Ālvār's shrine, wherein, along with the other Ālvār's images, *pūja* was performed to it. The main idol was disfigured.

It was noted at the end of the document that the total number of Dēvaśthānams dealt with was nineteen, since those of Peri-Ālvār and the two others, of Tirumaṅgai-Ālvār and of Kulaśēkhara-Ālvār, were grouped under the fifteenth shrine of Uḷ-Ālvār, probably for the reason that these shrines were ruined and their main idols were maimed and their Processional Images were lodged in Peri-Ālvār's shrine, which is situated at the entrance to Gōvindarāja's temple on the north-side, adjoining its second *prākāra* wall on the east.

### PAIMĀYIŚĪ ACCOUNT

The Paimāyiśī account of the different temples and other buildings, also prepared in Fasli 1227 by the *Karṇams* of the respective places in the *Mahārāṣṭra* language, and signed by them and by the *Seristadār* of the Taluk Office, Alabdu Gōvindarāvu on 14th August 1819 A.C., furnished the denominations, measurements and utility of the various apartments and structures in the different temples at that time.

1. VEṅKAṬEŚVARA'S TEMPLE:—In Veṅkaṭeśvara's temple in Tirumala, it notices the *Garbha-grāham* (sanctum sanctorum) with the *Vimānam* (dome) over it, the *Antarālam* (walls or roof) and the *Mukha-manṭapam* (front

\* This deserted shrine even now stands beside the T. T. D. Administrative Office on the K. T. Road. It is dealt as 15 (b) and again as 19 separately.

portico) as item No. 1, then the *mañcapu-sēva-grham* (the apartment in which the cot is suspended from the ceiling for the bed of the Deity), next the *Śrī Rāmācandraśvāmi-sannidhi* (the high pial where Śrī Rāma was stationed), adjoining it on the east *Mukha-antarālo-maṇṭapam* (front terraced or walled portico) and lastly the *Raṅga-maṇṭapam* (a pavilion for public show of functions and services to the Deity, the unwallled *mahāmaṇi-maṇṭapam*) with an inner circuit (to *pradakṣiṇam*) commencing at south-east and passing around the sanctum from the *ḍōlu-maṇṭapam* (for the play of the drummer and pipers) and ending on the north-side with the shrine of *Sēna-Mudaliyār* and the adjoining exit *maṇṭapam*. All these together form the central shrine.

To the south east of this group, stands the *Svayam-pākaśāla* or *Mēl-pōṭu* (kitchen); from this westwards upto the *Kalyāṇa-maṇṭapam* (pavilion for the performance of the marriage of the Deity) is a passage with a line of 10 stone pillars in front and three rooms behind, one for the lamp-lighter, next the *Yāgaśāla* (Sacrificial room for oblations to the Fire-God); and the third in charge of Mehtāji Sāhukār. The *Kalyāṇa-maṇṭapam* is said to comprise a thin sculptured double-pillared *Simhāsana* (seating)-*maṇṭapam*, a small shrine for lodging Malayappasvāmi (Processional Image) during the *Brahmōtsavam*, and a small *Garbha-grham* behind it. All these stand on a high platform to the south of the *Vimāna-Pradakṣiṇam* (corridor around the central shrine with the *Vimāna* (dome) over the sanctum).

The platform on the western side of this corridor is said to contain rooms (1) for Raghōji Bhonsle's *pallaki* (palanquin) and *Vāhanālu* (vehicles), (2) for the *vāhanālu* of the Naḍigaḍḍam family men, (3) Surapuram state's *Vāhanams* and other things, (4) Veṅkaṭagiri Rāja's *prasādam* distribution, (5) in Pāḍagala family's charge, and (6) room for extraction of civet oil.

On the platform to the north of the *Vimāna-Pradakṣiṇam* were rooms occupied serially by the cooks, the Mysore state for provisions, the Maṭṭla chief's people, the *Kaikāla* servant, *Vagapaḍi* (offered *paṇyārams*), Tāḷlapākam musicians inscribed copper-plates, *Sabha-ara* for keeping the Deities' cloths', Bhāṣyakāra's shrine, *mañcapu-ara* (room for keeping the Deity's cot), the *Kāmuka-ara* (room for keeping donations from the pilgrims), and the *Bokkasam* people's *paṇyāram* room, the sandal-grinding room, temple-*prasādam*-keeping room, and to its south at the east end the shrine of Yōga-Narasimhasvāmi.

At the south-east corner between the inner door-way under the smaller tower and the kitchen stands Varadarājasvāmi's shrine.

In the second circuit, the *Sampañgi-Pradakṣiṇam* around the inner *prākāra* commencing from the guards-gate at the entrance under the bigger front tower, it first refers to the statues of Acyutarāyalu and Kṛṣṇarāyalu beside the

east prakara wall, then on the south-side it locates the room for torches and the room for keeping Mysore state's vehicles, next Raṅganāyaka's kitchen and His shrine with a *Vimānam* of plaster over it and a *Siṃhāsana-maṇṭapam* of four slender posts in front of it, adjoining it on the west the *Piṇḍiśāla* (rice flouring room), then an unenclosed *maṇṭapam*; on the west side the store-room with a small shallow well of oozing water called *Virajā-nadi* at its entrance; on the north side the *paṇyāram* preparing kitchen, the *Yamunōttara* where flower-garlands are tied and last the *Suvarṇa* (golden) *maṇṭapam* with four storeys. To the west of this is noted the *Rajita* (silver)-*maṇṭapam*. In the midst of the *Suvarṇa-maṇṭapam* adjoining the entrance gate is the *maṇṭapam* in the north portion of which the three forged statues of Kṛṣṇarāya and his two queens are noted to have been installed and in the southern portion the statues of Acyutarāya and his queen.

The *darvāja* (entrance gate) is noted to be 33 feet from east to west, 21 feet from north to south and 15 feet high, with the *gōpuram* of three tiers of plaster surmounted by *Kalaśams*, (small ornamental vases) of 33 feet in length from east to west, 21 feet in breadth from north to south and 51 feet in height.

It mentions the *Tirumalarāya-maṇṭapam* as containing 54 pillars and built in three stages, comprising the upper most *Siṃhāsana-maṇṭapam* (for seating the Processional Images) of black stone of 6×6 square feet with a *Vimānam* of plaster supported by four small pillars; the lower second *maṇṭapam* with 30 pillars and measuring 33 feet from east to west in width and 39 feet in length from north to south; and the third lowest one with 16 pillars and in extent 24 feet high, 33 feet long from north to south, and 30 feet broad from east to west; and its pillars are beautifully sculptured.

It then refers to the *Dhavja-stambham-maṇṭapam* in front of the *Tirumaḷarāya-maṇṭapam* with the gilded flag-staff and the *Bali-pīṭham*.

To the north of it is mentioned a brick *maṇṭapam* of four pillars with cast images of Tōṇḍramallu and others installed in it (Tōḍaramalla).

Between this Tōṇḍramallulu's (the family) *maṇṭapam* and the *pūla-bāvi* (the well into which the flowers and garlands on removal after decoration are deposited so as not to be worn by any body) it specifies, on the east side, adjoining the *Suvarṇa-maṇṭapam*, the *Rajita-maṇṭapam*, and behind the Tōḍaramallu-*maṇṭapam*, the four pillared *maṇṭapam* of 9×9 square feet containing the image of Veṅkaṭapatirāju.

2. GÖVINDARĀJĀ'S TEMPLE:— In treating of Śrī Gōvindarāja-svāmi's temple in Tirupati, the *Paimāyīṣi* account states that the temple is a stone structure and faces east: that its sanctum measures 15 feet east to west 21 feet north to south, and 12 feet high; that the figure of Śrī Gōvindarāja-



svāmi is in a lying posture resting on the *Śēṣa-talpa* (bed formed of the body of the serpent Ādi-Śēṣa) with its septenate (seven parts) hood covered with gilded copper plate extended over His head as shelter; that it was formed by embedding the stone image brought from Citrakūṭam (Cidambaram) and also a *Sālagrāma* (the small black stone, procured from the river Gaṇḍakī wherein are produced these stones in various shapes, and those with good and auspicious marks are worshipped as the embodiments of Viṣṇu) and by plaster from head to foot, and overlaid with silver plate from the pit of the stomach to the feet; that above His pit was sculptured a figure of Catur-mukha (four faced Brahma); and that there are a stone image of Śrī Dēvī (Lakṣmi) facing east, at His feet on the north side; a stone image of Bhū-Dēvī (Goddess of Earth) on the north side facing south; and two stone images of the *Rākṣasas* Madhu and Kaiṭabha in a standing position at the north-east corner of His feet. In its deambulatory (*pradakṣiṇam*, circuit) at the north-east corner Sēna-Mudaliyār's shrine is said to be situated and the *Kānuka* room at the south-east corner.

Adjoining Śrī Gōvindarājā's shrine on the south is noted the shrine of Tiruvandi-Yādavapuramāḷ (cowherd Kṛṣṇa), which is an ancient one but has no *pūja*. Two idols of Kṛṣṇa and His Consort are shrouded in it.

It is further related that in Gōvindarājā's shrine are lodged the Processional Images of Saṅjivārāyasvāmi enshrined in the east street opposite to the temple and in the north street, i.e., the High Road, near the Bazaar street, and Paṭṭābhi-(anointed, crowned)-Rāmasvāmi (Śrī Rāma) and His brother Lakṣmaṇa brought from the *Pēṭa-guḍi* (the suburban temple of Tirumaṅgai-Āḷvār alias Jīyāṅgār guḍi, on the road to the Kapila-tīrtham).

The *pradakṣiṇam* for these two joint shrines is said to be 66 feet long from east to west, 34½ feet long from north to south, and 12 feet wide, with 30 pillars.

To the south-east of the *Raṅga-maṇṭapam* the kitchen is noted to be situated; to the west of it the flouring room; on its west side the shrine of Mēṅjān-Vēṅkaṭēṣvara of a stone image to the west of this shrine the room containing the images of the four Āḷvārs, viz., Pedda (peri) Āḷvār, Tirumaṅga-Āḷvār, Kulāṣekhara-Āḷvār and Toṇḍarapaḍi-Āḷvār, together with the images of Kōḍaṇḍa Rāmasvāmi (Śrī Rāma holding the bow), His Consort Sītādēvī and His brother Lakṣmaṇa; next to it the Yāgāsāla and by its side the *Kalyāṇa-maṇṭapam* with a Vimānam for the presiding Deity underneath, with a shrine of Vēṅkaṭēṣvarasvāmi in front in the east and a shrine on the south of Nammāḷvār together with Gajēndra-Varadarāja (Viṣṇu who graciously released the elephant-lord from the clutches of the crocodile) along with Lakṣmī both mounted on the *Garuḍa*-vehicle.

On the east abutting the *prākāra* wall a long *maṇḍapam* of the *aṅkaṇam*, about 5 or 6 feet wide space, containing the room of the *Bokkasam* people at the north-east corner, next to it the *Kānuka* room of the lessee of the *Kānuka*, then the room of the *palle* people keeping their articles, to its south and opposite to the *Bali-pīṭham* the shrine of Saṅjīvarāyasvāmi, and over its *mukha-maṇḍapam* in a chamber of  $6 \times 6 \times 8$  cubic feet is enshrined the statue like the figure of \*Akkanna made of bricks and mortar. (He was the chief-minister of the last Gōlkoṇḍa Sultān Abdul Hasan Qutb Śāh from about 1675 to 1687 A.C., with his brother Mādanna as the Governor of Candragiri-Tirupati).

The first *prākāra* wall is stated to enclose all the above structures, its length on the east (similarly on the west) being 234 feet, and on the north (as well on the south) being 183 feet, and height of the granite stone portion being 22 feet and of the coping with brick and mortar of 2 feet, total height being 24 feet, with a thickness of 3 feet; and the inner gateway in the east-wall and opposite to the Tiruvandi-Yādavaperumāl's shrine is said to be 24 feet towards east, 27 feet towards north and  $10\frac{1}{2}$  feet high with a surmounted *gōpuram* of 24 feet in height.

Outside the second enclosure to the north of the outer entrance is stated to have stood the Pārupatyadāru *maṇḍapam* of 18 feet eastward and  $22\frac{1}{2}$  feet northward. Probably the office of the Pārupatyadār of Vēṅkaṭeśvara's temple was held in this *maṇḍapam* at that time.

Adjoining the outer (second) *prākāra* wall on the east and to the south of the outer gateway is situated *Lakṣmīdēvi-maṇḍapam* facing east with a pial of  $7\frac{1}{2}$  feet in length and with steps to get up, of  $19\frac{1}{2}$  feet towards east and 33 feet towards north, enclosing 8 *aṅkaṇams* (spaces) with 8 pillars, the thickness of the stone wall on the west and south being 4 feet and height being 10 feet.

To this main edifice were added a *maṇḍapam* on a 4 feet raised pial with 5 pillars of 9 feet to the east, 33 feet to the north and 13 feet high on the eastern side; and a pial of  $7\frac{1}{2}$  feet in height in the last *aṅkaṇam* on the northern side; by Daḷavāyi Anaṭappa as his *dharmam*.

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\* The statue of Akkanna was being removed and placed in the north-west corner of the northern corridor for public view, after minor repairs with cement. The statue stands with folded hands offering *praṇāma* wearing beads and *yajñōpavīta*. With bare body he appears more like an Ājvār than a Chief Minister. The chamber had been dismantled along with the statue at the time of consecration of Śrī Pārthasārathy-svāmi's temple on 6-3-1977. The original appearance of Akkanna disappeared due to repairs. Heretofore there was one ancient statue of an Ājvār here, removed from its original place of erection in the sanctum sanctorum of Śrī Pārthasārathys' and it is missing now, stated to have been transferred to some other place and in view of his being in Śrī Kṛṣṇa's presence he might be *peri-Ājvār*. — Gopi Krishna

To the south of it stand two 4 pillared *maṇṭapams* and to the east of them the *maṇṭapam* known as the *Gōvardhanagiri-maṇṭapam* was constructed by Madhura Vēṇamma.

Then it mentions the two 4 pillared high *maṇṭapams* to the east of the outer *gōpuram* of the second *prākāra* of the temple, of  $10 \times 10 \times 25$  cubic feet with hooks in the ceiling for suspending chains for a swing for the Deities and with a *Vimānam* over it of  $7\frac{1}{2}$  feet height, adjoining the artificial spring well (fountain) there.

A little further to the east in the central street stands the big *gōpuram* constructed as the *dharmam* of the Maṭṭa chiefs. Its lower portion with the passage through it built of stone measures 54 feet to the east, 72 feet to the north, 28 feet high and the passage 13 feet wide. Over it, is the tower of 7 storeys with 2 square doorways in each storey, one on the east side and one on the west side. It was constructed of brick and mortar, and its height is 110 feet. It is slightly \*damaged at the south-east corner.

Next it describes the shrines and other constructions in the outer or second enclosure of Gōvindarāja's temple. In the south row in order, adjoining the east *prākāra* wall of the inner enclosure are noted the shrine of Tirumalanāmbi; to its east the shrine of Bhāṣyakāra (Rāmānuja); adjacent to it the shrine of Kūrattālvār also containing the stationary idol of Tirumuṣi-Ālvār; to the east of it the spacious *maṇṭapam* with the *garbhagṛham* (sanctum), measuring  $130\frac{1}{2}$  feet to the east 69 feet to the north and 12 feet high, containing 14 *bāvulu* (cellars) for holding ghee and oil.

In the north row are the old flour room; to its east the shrine of Madhura-kavi-Ālvār, with a well in front; then *maṇṭapams* on the three sides of a flower-garden; next to the east the *maṇṭapam* adjoining the outer *gōpuram* and facing west with a ground floor *maṇṭapam* and 8 pillars and of 15 feet in extent towards east and 26 feet towards north, and an upper first floor *maṇṭapam* of 12 *aṅkaṇams* with the figure of the Disc engraved on the stone of the abutting *gōpuram*, worshipped as Cakrattālvār, measuring 24 feet to the east, 24 feet to the north and 8 feet high, with 20 pillars and provided with a flight of steps.

The adjoining outer *gōpuram* in the east *prākāra* wall of the second enclosure measures 33 feet northwards, 27 feet eastwards and 17 feet high with a doorway on the floor and the tower above of brick and mortar of 33 feet in height; The second *prākāra* walls are 215 feet eastwards, 181 feet northwards and 24 feet high.

3. KŌDAṆḌARĀMA'S TEMPLE :— Then it deals with Śrī Kōdaṇḍa Rāmasvāmy's temple in the northern part of Tirupati. It is of the

\* Entirely renovated three years back.

— Gopi Krishna

style of *saṅga-baṇḍi*, i.e., built of stone, and faces west. Its *pūjāri* at that time was Paṭṭu Tātācāri. Its *garbha-grham* is erected with stone, on a platform of two feet in height into a square chamber of 24 × 24 feet and 10 feet high, with a *Vimānam* above it of 20 feet in height. It enshrines 3 main stationary stone idols of Kōḍaṇḍa Rāmasvāmi, Sītādēvī and Lakṣmaṇa and 8 Processional Images. On the floor to the west of it are kept four copper images of Viṣvaksēna, Āṇjanēya, Nammālvār and Bhāṣyakāra. In the snapana-(ablutions) *maṇṭapam* on the south side facing north is the shrine of Bhāṣyakāra with two images of stone, one bigger and one smaller, in which are preserved the three Processional Images of Śrī Veṅkaṭeśvara and the Ubhaya-Nāccārlu, His two Divine Consorts and the \**Cakram* belonging to the temple in Maṅgāpuram situated in the region of the Pākāla-Pālayam; and opposite to it on the other side is the shrine of Sēnādhipati (Viṣvaksēna) facing south.

Adjoining the *Snapana-maṇṭapam* on the west is the *Āsthāna-maṇṭapam*. A *prākāra* wall of granite stone surrounds the temple, being 345 feet eastwards, 174 feet northwards and 13½ feet high of the stone portion with a coping of 1½ feet of brick and mortar, making a total height of 15 feet. In front of the shrine in the middle of the west prakara wall is a *Mahā-dvāram* (main entrance gate) of stone, being 24 feet eastwards, 30 feet northwards and 11 feet high, and the gateway 15 feet wide with the *gōpuram* above it of three storeys rising to a height of 29 feet.

4. NAMMĀLVĀR'S SHRINE:—Then it takes up the shrine of Nammālvār in the north street beside Gōvindarāja's temple. It is situated in the north row facing south and was built of stone. Its sanctum contains the stationary idol of Nammālvār, his Processional Image and his adoring image of Śrīnivāsamūrti (Veṅkaṭeśvara), and Tiruppāṇālvār and his adoring images of Kṛṣṇa, Rukmiṇī and Satyabhāmā. To the south of the sanctum is the *Āsthāna-maṇṭapam* with the *Raṅga-maṇṭapam* in its midst, of 48 feet eastwards, 63 feet northwards and 10 feet high. It is stated that the Taluk Office was held in this *maṇṭapam* then. The building is enclosed by a *prākāra* wall of stone of 114 feet eastward, 285 feet northward, 17 feet high and 3 feet thick.

5. GAṅGAI-KOṇḍĀN-MANṬAPAM:—It mentions the Gaṅgunḍrā-maṇṭapam in the Rāmacandrāpuram Street in Tirupati as being used for Śrī Gōvindarājasvāmi. The name of the pavilion is probably a corruption of the *biruda Gaṅgai-koṇḍān* of Rājendra Cōla—I. It has the halting place for a short while of Gōvindarājasvāmi during His procession in the festivals. In some inscriptions the northern part of the town around Kōḍaṇḍa-Rāmasvāmi's temple was designated as Rāmacandrāpuram. In this account it is seen that the limits of this suburb extended upto this *maṇṭapam* after which the street is called Gaṅgunḍrā-maṇṭapam street.

\* May be of Prasanna Veṅkaṭeśvara at Maṅgalaṃpēṭa.

6. AN ĀLVĀR AND KṚṢṢṢA:— It also refers to a shrine of an Ālvār located to the west of the *Māla-Vāḍa* and a shrine of Cenna-Kṛṣṣasvāmi to the south of the *Māḍiga-Vāḍa* (two Harijan colonies).

7. KAPILĒṢVARA'S SHRINE:— In its account of Kapilēśvarasvāmi's shrine, it gives the measurements of His sanctum as being  $6\frac{1}{2} \times 7\frac{1}{2} \times 7$  cubic feet with the self-emanated and an artificial *Liṅgam* requiring to be firmly implanted with the cementing paste. To the south of the sanctum is a secret room of  $9 \times 5\frac{1}{2} \times 6$  cubic feet, containing the Processional Image of the Goddess, and the way to it is from the Goddess's sanctum adjoining it on the south, but it is shut up with a heavy granite slab and smaller slabs over it and with bricks and mortar above them. Adjacent to the secret chamber on the west in the space of one *aṅkaṇam* is self-revealed Kapilēśvara. Underneath is an anthill of 3 feet in height and over it are a wooden *Kāmadhēnu* (divine wish-giving cow), its calf and Kapila-Mahāmuni facing north as their protector. To its south is the shrine of the Goddess Kāmākṣi-amma. In front of them is the *Mukha-maṇṭapam* with the *Naṇḍi* (bull) facing Kapilēśvara, the Umā-Mahēśvara image on the north and Sūrya-Nārāyaṇa image and a small Vināyaka image on the south, all the three facing west. In the north passage for circumambulation is located Caṇḍikēśvara. The *Dvārapālakās* stand in the outside *aṅkaṇam*; in its north chamber is Viśvēśvara facing south and in an almyra in the south room are three stone images of Ṣaṅ-mukha-svāmi (Guha, Skaṇḍa Subrahmaṇyasvāmi, Kumārasvāmi) and His two Consorts Valli and Dēvayāna; and in the *maṇṭapam* is a *Liṅgam* with a *pāṇavaṭṭam* (a round receptacle for bath-water, milk, and other liquids with an outlet) and a small *Naṇḍi*. To its west is the pial of mortar with the *Dhvaja-stambham* (flag-staff) standing in it.

To the south of the *Mukha-maṇṭapam* lies the *Raṅga-maṇṭapam*, containing the Idol of Dakṣiṇāmūrti and an image of *Nāga* (snake) adjacent to its north wall.

On the east the kitchen is located. To its south in the open space a big *Naṇḍi* of stone reclines facing north. In it are also shrines of Kālabhairava facing west together with His *bhakta* (devotee) Garuṇa, of Sahasra-Liṅgēśvarasvāmi with a *Naṇḍi* in front, and of Kāṣi-Viśvēśvarasvāmi, Vighnēśvara and Kālabhairava with a *Naṇḍi* in front.

8. VĒṆUGŌPĀLASVĀMI:— In a *maṇṭapam* to the south of the Kapila-tīrtham is the shrine of Vēṇu-Gōpālasvāmi, his nose having been maimed, along with Rukmiṇi and Satyabhāmā on either side of Him, and with two *Dvārapālakas* outside.

9. RAṅGA-MANṬAPAM AND LAKṢMĪ NĀRĀYAṆASVĀMI:— To its north stands the *Raṅga-maṇṭapam* of the Kapila-tīrtham,  $6 \times 6$  *aṅkaṇams*

square of 50 × 50 × 16 cubic feet with 49 stone pillars, with the shrine of the stone Idol of Lakṣmī-Nārāyaṇasvāmi incorporating Lakṣmī in Himself; His nose is a little damaged.

10. LAKṢMĪ-NARASIMHASVĀMI IN THE CAVE:— To the west of the west bank of the Kapila-tīrtham in a cave is enshrined Lakṣmī-Narasimhasvāmi's stone idol facing east, with slight damage to the frame. Steps are laid to descend into the cave.

11. NAMMĀLVĀR'S SHRINE:— The shrine of \*Nammālvār, at the entrance to the Kapila-tīrtham with his stationary stone idol, is noted to contain the images of Nammālvār, Kūratālvār, Bhāṣyakāra and Nādhāmuni-Ālvār and a small stone image of Śrīnivāsamūrti (Veṅkaṭēśvara); and the Processional Image of Nammālvār to have been transported to Gōvindarāja-svāmi's temple. For want of a door, its entrance was closed with a stone slab.

12. ALIPIRI PĀDĀLA-MAṆṬAPAM AND PĀRUVĒṬA-MAṆṬA-PAM:— The account also refers to the stone *maṇṭapam* at *Alipiri* (*Aḍipadi*, the lowest step in the flight of steps uphill) at the foot of the Hill and to the south of the big *gōpuram* (which was ruined later on) in which the feet of Veṅkaṭēśvara are engraved in relief on a granite slab on the floor, hence known as the *Śrīvāri-Pādāla-maṇṭapam* and to the *pārvēṭa-maṇṭapam* to the east of Tirupati beside the road to Rēṇiṇṇuṭṭa about a mile off.

13. ŚRĪ PADMĀVATĪ'S TEMPLE IN TIRUCĀNŪR:— In *Ciratānūru* (Tiruccukanūr, Tirucānūr) the account describes the temple of Goddess Padmāvatī-amma. It was built of stone and it faces east. Its sanctum measures 10 feet east to west, 7 feet north to south and 8 feet high, with a *Vimānam* over it of 18 feet in height. It enshrines the main stationary stone idol of much beauty of the Goddess in a sitting *padmāsana* (with folded cross legs), Her Processional Image of like nature, Her another image for bedding on cot, an image of Śrīnivāsamūrti, an image of Aḷaga=(Aḷaga-beautiful) Tiruvēṅgaḍasvāmi (Veṅkaṭēśvara) with His two Divine Consorts Śrīdēvī and Bhūdēvī on a pedestal under a prabha (arch), an image of Tirumaṅga-Ālvār, and the three images of Kṛṣṇasvāmi, Rukmiṇī and Satyabhāmā. In the *pradakṣiṇam* around the sanctum are lodged in a chamber on the north side a main stone idol of Emperumānār (Rāmānuja) and his Processional Image, both facing south; and in the room on the south side a main stone idol of *Sēnādhipati*, and images of Nammālvār and Garuḍālvār (*Garuḍa* vehicle). Adjoining the *Pradakṣiṇa-maṇṭapam* on the east is the *Āsthāna-maṇṭapam* of 25 feet eastward, 36 feet northward and 11 feet high, stationing a decayed nurse vehicle covered with gilded copper plate. To its east is planted the *Dhvaja-stambham* of wood of 54 feet in height with the *Bali-pīṭham* to its east,

\*This is also a deserted shrine and no idols are found here. Also there is another deserted temple of Śrī Rāmānuja on the big granite rock called Pērūru baṇḍa near Tirupati.—G. K.

and a wooden shed is put up over them. To the east of this stands the *Raṅga-maṇṭapam* with 16 stone pillars on a pial 4 feet high of an extent of  $24 \times 24 \times 8$  cubic feet.

14. **KṚṢṆASVĀMI'S SHRINE:**— To the south of the shrine of the Goddess with an interspace of one yard stands Śrī Kṛṣṇasvāmi's shrine built of stone. Its *garbha-gr̥ham* measures  $6 \times 6 \times 9$  cubic feet. Above its *Āsthāna-maṇṭapam* is hung a big bell. The sanctum enshrines the stationary stone idols of Kṛṣṇasvāmi (Śrī Kṛṣṇa) with two arms, in *padmāsana* facing east, Balabhadrasvāmi (Kṛṣṇa's elder brother Balarāma) with two arms, in *padmāsana*, of stone facing north, 3 standing Processional Images of Vēṇu-Gōpālasvāmi (cowherd Kṛṣṇa holding the flute to His mouth), Rukmiṇī and Satya-bhāmā and *Cakram* (the Disc, Viṣṇu's *Sudarśana-Cakram*).

15. **AḶAGHU-TIRUVĒṆKAṬANĀTHA'S SHRINE:**—To the further south beside Kṛṣṇasvāmi shrine stands the shrine of Aḷaghu-Tiruvēṅgaḍa-nāthasvāmi (beautiful Vēṅkaṭeśvara) of stone <sup>1</sup> without *pūja*. The shrine is in good condition. Its sanctum is  $7 \times 7 \times 9$  cubic feet. It enshrines the main idol of Aḷaga-Tiruvēṅgaḷanāthasvāmi and is provided with a *pradakṣiṇam*, with an *Āsthāna-maṇṭapam* to the east and a *Raṅga-maṇṭapam* further east containing a shrine of *Garuḍa* at the east end.

Opposite to Kṛṣṇasvāmi's shrine stands the *Mahādvāra-maṇṭapam* built of stone with a tower over it of brick and mortar in <sup>2</sup> decay. It is 13 feet eastward, 24 feet northward and 15 feet high. It has stone door-jambs and wooden doors and an ordinary tower over it of brick and mortar.

The *prākāra* wall of the entire temple measures 210 feet eastward, 156 feet northward, and 11 feet high and is said to have been built of brick and mortar. At the present time it is seen to have been built of small blocks of granite stone; and little higher.

In the middle of the *Padma-sarassu* is the *Nirālī-maṇṭapam*. In the month of *Tai* (January) the *Zamindār* of Kārvēṇinagar used to perform the *Teppōtsavam* (float festival) in the pond. The lower portion of the *maṇṭapam* is 7 feet deep from the foundation under the water and on this elevated floor was built the *maṇṭapam* of  $12 \times 12 \times 10$  cubic feet in extent with 4 pillars supporting the *Vimānam* of 10 feet in height.

On the east bank of this *Sarassu* (pond) is the *Tīrthavāri-maṇṭapam* in which the Goddess is seated on the 9th day of Her annual festival in the *Tamīl* month of *Kārtiki* for *tīrthavāri* and given ablutions.

1. Śrī Sundararāja svāmi is being worshipped there. Refer page No. 108 *ante*.

2. Now it is in excellent condition after renovation.

16. SŪRYA-NĀRĀYAṆASVĀMI AND VEṅKAṬEŚVARA:— To the east of the pond are the shrines of Sūrya-Nārāyaṇasvāmi with 4 arms, and of Veṅkaṭeśvara, both facing west. The latter is  $39 \times 24 \times 12$  cubic feet with 24 pillars, and is in good condition; and it is believed to have been the spot where Śrīvāru (Veṅkaṭeśvara) performed *tapas* (penance) to get back Lakṣmī who had left him.

17. VARADARĀJASVĀMI:— To the east of the village is said to have stood a big temple of Varadarājasvāmi of masonry facing west, without *pūja* to His big idol, enclosing the shrine of Goddess Peruṇḍēvamma facing east. The stones of its kitchen were used for building the temple of Goddess Padmāvati.

### KAIṆKARYA—PAṬṬI

Two *Kaiṅkarya-paṭṭis* were prepared, one in Fasli 1211 (1801 A.C.,) and another in Fasli 1230 (1820 A.C.,). The earlier one of Fasli 1211 incorporated the statements (*kaifiyat*) furnished by each service-holder, as to the kind of service he did, the emoluments in cash and kind he received, the lands and villages he held possession of and other relevant particulars. It enumerates the particular villages enjoyed by the four families of the *Arcakas*, the two *Jīyaṅgārs* and the four *Ēkāṅgis*, the Sarkār *Arcaka* the *Arcaka* of Śrī Rāma's temple, the seven families of *Ācāryapuruṣās*, the *Bokkasam Sabha* persons, the *Tāḷḷapākam* family, the *Golla-cārvākār*, the *Palle-cārvākār*, Mahant Jānakidās, Dayārām Mahant of the *Balakīrām Maṭham*, the *Karṇams* of Tirupati and Maṅgāpuram, Karakambāḍi Pālēgār, Kṛṣṇapuram Pālēgār and Māmaṇḍūr Pālēgār. In addition to the income from villages and lands, the individuals of hereditary tenure of temple service from the *Arcakas* to the *Tāḷḷapākam* family received honorarium and *prasādam*. The *Jīyaṅgārs* and *Ācāryapuruṣās* were required to feed Vaiṣṇava guests during festivals and also perform *ubhayams* in the temples and *Āḷvār*s shrines on special occasions, and the latter also to teach students; and these obligations were to be discharged besides their routine daily duty of reciting the *prabandham* in the temples of Veṅkaṭeśvara and Gōvindarāja. The *Bokkasam-Sabha* men are not mentioned to have held any villages or lands.

The paid servants of the temple comprised the *Uttara-pārupatyadār* and 17 others. But there is no mention of the *Pārupatyadār* in both the *paṭṭis*.

The *Kaiṅkarya-paṭṭi* of Fasli 1230 only recounts the *Kaiṅkaryams* (services) of the several persons, without referring to their lands and villages and emoluments.



The duties of the three *Pāṭegārs* were to go on rounds in Tirupati upto Kapilēśvara's temple, establish guard-posts on the different routes to Tirupati, look after the safety of the pilgrims to the temple and of the *Kānukas* they brought.

In a catechetical pamphlet a certain A.Sa-Rāmācāryulu has noted that Major Munro, Governor of Madras, desiring to visit the temple to have the *Darśanam* of Vēṅkaṭēśvara, came to Tirupati one day, halted for the night, intending to ascend the Hill the next morning. That night Vēṅkaṭēśvara appeared to him in a dream in the guise of one of the *Ācāryapuruṣās*, advised him not to go up the Hill, he being a non-Hindu, but return to Madras. He did accordingly. This exhibits Munro's faith in Vēṅkaṭēśvara which afterwards took shape as a food-offering provided by him to the Deity through the grant of some land. This offering continues to be made to Him during the first bell after the morning *pūja*.

In the above catechism in answer to the question No. 20 it is stated that food-offerings were provided 60 times each day for which 432 villages near Tirupati had been granted by kings and others in olden days. With the endowment of about 170 villages to the temple functionaries and the wardens of the marches around the Tirupati taluk, the remaining 250 and odd villages must have gone into the formation of the different taluks of the Cittoor and Cuddapah districts. Besides these 432 villages, scores of villages were granted to the temple by kings, chiefs, noblemen and private donors upto the time of the battle of Tālikōṭa in 1565; and these lying in South India upto Travancore and forming part of the regions conquered by the Sultāns of Bijāpūr and Gōlkoṇḍa, then appropriated by the Nawābs of the Carnāṭic at Ārcot and ultimately handed over to the English East India Company must have by that time lost the vestiges of *Ināms* or grants with the boundary stones marked with the *Sudarśana-Cakra* or the Disc emblem, and must have formed regular parts of the taluks in the southern districts. And the result was the stoppage of the offerings to God 60 times a day and limiting them to 3 times with greatly reduced quantities, once in the forenoon, a second time at noon and the third time at night, as per the *diṭṭam* or the schedule of rations.

Further, the income of the temple from *Kānuka* and *Ārjitam* was assigned to the English Company by the Nawāb of Ārcot as early as 1786 A.C. and the Company farmed it to renters and enjoyed this revenue upto 1843 A.C.

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## CHAPTER 95

### RELINQUISHMENT OF TEMPLE ADMINISTRATION BY THE BRITISH THROUGH ITS TRANSFER TO MAHANTS LEADING TO PROSPERITY

**T**HE Court of Directors in England of the English East India Company strongly resented the participation of the Company's officers and men in the idolatry conducted in Hindu temples by reason of its management of these religious institutions, but apparently to placate the religious sentiments of the people through seeming non-interference in them, ordered its relinquishment of their administration. This order came into effect in 1842-43 A.C., in the early years of the reign of Queen Victoria.

Accordingly Śrī Vēṅkaṭeśvara's temple together with the auxiliary temples of Śrī Gōvindarāja, Śrī Kōḍaṇḍa-Rāma and Śrī Kapilēśvara in Tirupati and of Śrī Padmāvati in Tirucānūr was handed over in September 1843 A.C., to the charge of the then Mahant Śrī Sēvādāsa of Śrī *Hathirāmji Maṭha* in Tirupati, designated the *Vicāraṇakarta* (Administrator) of the temples, after the execution of a *muccilika* (agreement) dated: 21-4-1843 A.C., to carry on the management through successor-disciples, but without any capital to run the administration and to carry on the routine worship and offerings in the several temples. After strong representations a sum of Rs. 5,000 was placed in his hands for the purpose.

It was believed that, out of the annual revenue collected from the temple by the Company through farming its income upto 1843 there remained a balance of 40 lakhs of rupees with it in 1843 A. C. The late Śrī A.S. Kṛṣṇa Rāo, an Advocate of Nellore, who was a member of the Madras Legislature, raised this point a number of times in the Legislative Council in the twenties of this Century and pleaded for the restitution of the amount to the Tirupati Dēvasthānam. The Government of Madras after giving some vague replies for a time, ultimately denied having any account at all relating to it.

From 1843 to 1933 A.C. six generations of Mahants exercised authority as the *Vicāraṇakartas* of the Dēvasthānams. The temple inscriptions relate a few services rendered by three of them. The first *Mahant-Vicāraṇakarta*

Sēvādāsa renovated the Svāmi-Puṣkariṇī enclosing the two major pools, the *Śrī Varāha-Tīrtha* and the *Śrinivāsa-Tīrtha* which comprise the *Mārkaṇḍēya*, *Agni*, *Yāma* (pertaining to *Yama*, the God of death or *Agastya-Rṣi*), *Vasiṣṭha* (*Rṣi*) *Varuṇa* (God of rain), *Vāyu* (God of wind), *Kubēra* (God of wealth), *Gālava* (*Rṣi*) and *Sarasvatī* (Goddess of learning) tīrthas (sacred pools), in all 9 tīrthas, in the cyclic year *Saumya*, Śaka Year 1771 on Thursday 31st August 1849 A.C. (No. 130 Vol. VI, Part-I). Then he also renewed the float festival for Śrinivāsa (Vēṅkaṭēśvara) and Śrī Alamēlmaṅgā (Padmāvati, Lakṣmī) together.

This inscription composed in Saṁskṛt prose is written in Telugu characters, and a copy of it No. 131 is inscribed in Dēvanāgarī characters.

The next *Vicāraṇakarta*, Śrī Mahant Dharmadāsa, the disciple of Śrī Mahant Sēvādāsa renovated the steps of Kapila-tīrtham and the *maṇṭapams* on its east and west banks in Śaka 1787, Raktākṣi, on 10-2-1865 A.C. (No.133), He is recorded in a Telugu Sīsamālika verse in No. 134 to have constructed the outer entrance *gōpuram* of Śrī Vēṅkaṭēśvara's temple, known as *paḍikāvali*-(guards men on duty) *gōpuram* together with some *maṇṭapams* near it, in the cyclic year *Bahudhānya* on 11-9-1878 A.C.

In the regime of the sixth and the last *Vicāraṇakarta*, Śrī Mahant Prayāga-dāsa, his brother disciple Rāma-lakṣmaṇadāsa fixed the golden vase over the *Vimāna* of Śrī Vēṅkaṭēśvara's sanctum in the *Kaliyuga* year 5010, cyclic year *Kilaka*, on 30-9-1908 A.C. (No. 135).

#### GŌPĀLĀCĀRLU'S ACCOUNT OF SERVICES OF DIFFERENT MAHANT-VICĀRAṆAKARTĀS

The late Śrī M. P. Gōpālācāriar of Tirupati, popularly known as Nalla-Gōpālācārlu, a pensioner of the Dēvasthānam, had compiled a list of services rendered by the successive *Vicāraṇakartās*.

He noted as the *Kaiṅkaryams* (services) of the first *Vicāraṇakarta* Śrī Mahant Sēvādāsa of having provided a gold *Pitāmbaram* (covering) down to the feet, a gold *Yajñōpavītam* (sacred thread), golden *Padma-pīṭham* (the pedestal of the shape of the lotus flower), gemset ear ornaments, *Nāgābharaṇam* (ornament of the shape of the hooded serpent for the upper arms) and a plate of diamonds tied below the crown, for use of the main stationary Idol of Vēṅkaṭēśvara; a *Vairamuḍi* (round head-ornament) of pearls for Vēṅkaṭēśvara's Processional Image, as also a pearl-set crown and gilded silver coverings for the hands and legs, and a *Rājamuḍi* (head-ornament covering the tied hair) of pearls for each of His two Consorts; a lattice door overlaid with silver-plate at the inmost door-sill called the *Kulaśēkhara-paḍi* at the sanctum, providing four silver chains for the bedding cot and silver seats with lions' heads

on either side for the Processional Images, renovated the inner or *Mukkōṭi-prāḍakṣiṇam* and arranged for the procession of the Processional Images decorated with *Vajra-kavacam* (diamond-set gold covering) on the *Mukkōṭi-Ekādaśi* day through that circuit, but later on stopped it, fearing risk of stampede of visitors in the narrow passage. He repaired the Svāmi-Puṣkariṇī and through an under-ground channel arranged for the supply of water to it from the *Pāta-kōṇēru* (Acyutarāya's pool on the west). He prepared a silver-plated *tirucci* with *makara-tōraṇam*, the bigger serpent vehicle and gilded it, constructed a new Brahma's car and a new big car in Tirumala, and repaired the fallen southern part of the big *gōpuram* to the east of Gōvindarāja's temple in Tirupati. In Tirucānūr he built the *Mukhamanṭapam* of the Goddess and gilded the silver coverings of Her hands.

The disciple of Śrī Mahant Sēvādāsa, Śrī Mahant Dharmadāsa, assumed charge as *Vicāraṇakarta* in 1864. He provided gold *Kirīṭam* and coverings for the hands, golden foot coverings, two necklaces of gold coins (*Śāṇāra-Kāsulu*), prepared the big *Makara-kaṇṭhi* of gold imbedded with gems preserved in the temple treasury, valued at 2 lakhs of rupees, a round tablet set with diamonds and rubies around a big emerald of the size of the palm fixed in the *Kirīṭam* (crown), and covered the door-jambs and the wooden doors with the *Daśavatāra* (ten incarnations) figures with gilded copper plate, hence known as the *Baṅgāru-Vākili* (golden doorway).

For the processional Malayappa, he re-made the *Kaliki-turāyi* (attached to the coronet) belonging to the jewels presented by Rāghōji Bhōṁsle, contrived strings of pearls from stock in the treasury pieced together with gold wire, with the pendant of emeralds and diamonds presented by Mūppanāru-rāṇi, made a new gold plated *Makara-tōraṇam* with *Gaṇḍharvas* on either side, a *Sarvabhūpāla* vehicle covered with gold plate, a *Sūrya prabha* vehicle with silver-plate, the bigger and the smaller *Garuḍa-vāhanams*, *Hanumaṇṭa-vāhanam*, horse-vehicle, and *Kalpavṛkṣa-vāhanam*, all covered with silver plate.

He repaired the thousand-pillared *manṭapam* and converted it into rooms for lodging pilgrims and the two *gōpurams* and parts of the *prākāra* walls, and some *manṭapams* in the temple at Tirumala. While repairing the *yāgaśāla* at the *Kalyāṇa-manṭapam*, it is said that five small sealed vessels of gold coins were found, relating to emperor Vēṅkaṭapati, Gajapati (Orissa ruler), Umā-Mahēśvara (impressed with Pārvatī and Śiva), *Gaṇḍabheruṇḍa* (eagle stamped), *Ikkēri-varahālu* (gold coins of South Kanara) and *Śāṇāra-kāsulu*, of the value of nearly two lakhs of rupees. They were taken possession of by the Government as treasure-trove and kept in the District Court. After proving from the authority of the *Vaikhānasa-Āgama-Śāstra* (code of rituals of the Vaikhānasa mode of worship), the five coinful vessels were got back by the Dēvasthānam and were stored in its treasury.

In Tirupati he repaired the sanctum (*jaḍi-baṇḍhanam*,) strongly refixing Śrī Gōvindarāja in position, got gold ear-ornaments prepared for Gōvindarāja and His two Consorts as also gold crowns for Them. He had the stone granary in the Śāla-Nāncāru shrine removed, constructed *maṇṭapams* from the entrance watchmen's gateway upto Bhāṣyakār's shrine, newly made a new shrine for Kūrattālvār, installed an image of *Bhaṭṭar* in it, and converted the flower-garden in the north row into a room for keeping *vāhanams* (vehicles). He prepared the bigger and the smaller *Śēṣa-vāhanams*, *Garuḍa-vāhanam*, *Hanumaṇṭa-vāhanam*, *Haṁsa-vāhanam* (swan), horse-vehicle and the *Bhōgi-tēru* (car used for procession on the day of *Bhōgi* festival in January for Gōvindarāja with Āṇḍāl.)

In Śrī Rāma's temple in Tirupati, he performed the *jaḍi-baṇḍhanam* (implanting firmly) of the three main Idols, set up the *Dhvaja-stambham* (flag staff) with gilded round plates, made gilded silver *Kirīṭams* (coronets) for Śrī Rāma, Sītamma and Lakṣmaṇasvāmi and for Sēnādhipati, together with *Dhanurbāṇams* (bows and arrows) for Rāma and Lakṣmaṇa and a big silver bow for the main Idol of Rāma, and constructed a stone *maṇṭapam* in the temple behind the watch-gate and another *maṇṭapam* beside the car.

At the Ālvār-tīrtham (Kapilātīrtham), he got repaired the *maṇṭapams* on either side of it, the *Vēṇu-Gōpālasvāmi maṇṭapam*, the *maṇṭapam* in front of Lakṣmī-Nārāyaṇasvāmi, the *maṇṭapam* of Narasimhasvāmi in the cave on the western bank and renovated the fallen parts of Kapilēśvara's temple.

In Tirucānūr, he built the *prākāram* and the *gōpuram*, excavated and constructed the Puṣkarīṇī and the *maṇṭapam* in the Friday garden with the well, performed *jaḍi-baṇḍhanam* for the Goddess Padmāvatī and prepared a gemset *Kirīṭam* alias plated gold jewel with small gold bells for Her plaited hair, and other ornaments, and also the gold covering for Her hands with gold lotuses. He made a new car, built the kitchen and the rooms to its west, the *vāhana-maṇṭapam*, and also constructed the Sūrya-Nārāyaṇa's shrine and installed Him in it.

After Śrī Mahant Dharmadāsa, his disciple Śrī Mahant Bhāṣavāṇḍāsa became the *Vicāraṇakarta* in 1880 A.C.

In Tirumala he set up the *Dhvaja-stambham*, repaired some of the *maṇṭapams* and also some of the jewels, laid a telephone to the temple from the Tirupati office, repaired the fresh-water tank and laid under-ground pipes to get water from it to the street taps, and built the *Bungalow* to the south of the tank of the sojourn of the governor and high officials.

In Tirupati he built rooms in the *Puṣpa-tōṭa* (flower-garden), constructed the High School building, established the *Saṁskṛta-pāṭhaśāla* (school), and arranged for distribution of the offered *prasādam* to pilgrims.

He lent some lakhs of rupces, in addition to the loan given by his *guru* Dharmadāsa to the *Rājā* (chief) of the Kārvēṭinagar Zamīndārī on the usufructuary mortgage of the Tiruttani tāluk, and also to the *Rājā* of Śrīkālahasti on similar usufructuary mortgage of the Kaccinād tāluk.

In Tirupati he prepared a gilded *Makara-tōraṇam* for the Processional Image of Śrī Rāma and two *Bāji-bandu* (covering for arms) inset with diamonds, one *Kaliki-turāyi*, one gold belt imbedded with gems, one gemset *Makara-kaṇṭhi* (ornament for the neck), two gemset pendants, one gemset *Rākaḍi* (ornament for fixing in the hair at the back of the head), and two chains of *mohars* (gold coins) preserved in the treasury for use of the Deities in Tirupati and Tirucānūr.

He made a *Sūrya-prabha* vehicle covered with silver plate and a *Sarva-bhūpāla-vāhanam* in Tirupati.

In Tirucānūr he constructed *maṇṭapams* around the *Dhvaja-stambham*, the shrine of Suṇḍararājasvāmi, and the *Nirāli-maṇṭapam* with the *vimānam* crowned with a gilded *kalāṣam* (vase), and inaugurated the *Teppōtsavam* (float festival) in it.

Śrī Mahant Mahābīrudāsa, the disciple and successor of Śrī Mahant Bhagavāndāsa, from 1890 to 1894, seems to have done nothing of importance.

His successor Śrī Mahant Rāmakiṣōradāsa took charge of the Dēvasthānam in 1895 A.C. He made the gemset *Śaṅkha* (Chank) and *Cakra* (Disc) for the Processional Image of Vēṅkaṭēśvara and hand-coverings and gemset belts for His two Consorts, and gold coverings with small bells and anklets for Āṇḍāl or Gōḍādēvī in Tirupati.

Śrī Mahant Rāmakiṣōradāsa adopted three disciples, Prayāgadāsa, Rāmalakṣmaṇadāsa and Mūlarāmānujadāsa; and among them Prayāgadāsa was chosen as his successor Mahant in 1900.

Śrī Mahant Prayāgadāsa constructed the *Nirāli-maṇṭapam* afresh, re-constructed the dilapidated Śrī Varāhasvāmi's shrine at the north-west corner of the Svāmi-Puṣkariṇī and reinstalled Him in it from the *Ainā-Mahal* (mirrored chamber) in Śrī Vēṅkaṭēśvara's temple to the north of the entrance, having been lodged there for twelve years. He prepared a new car, gilded the *Harīsa-vāhanam* and *Garuḍa-vāhanam* and repaired the *gōpurams*, some *maṇṭapams* and the flooring of the *Saṁpaṅgi-Pradakṣiṇam* in Vēṅkaṭēśvara's temple. He made a new silver *tiricci*, constructed *satrams* for the resting of pilgrims, established a dispensary, enclosed the *dvārapālakās* in the temple with lattice covered with silver plate, cast a tiny gold Image of Śrī Padmāvati and had it consecrated and suspended on the chest of Vēṅkaṭēśvara, gold-plated the *Śaṅkha* and *Cakra* originally inserted into the two raised hind hands, and, made a gold covering for the hands of Śrī Rāma, Sītā and Lakṣmaṇa.

In Tirupati, for the stationary Idol of Gōvindarāja and for His Consorts he provided silver plate covering, for His Processional Image a big diamond-set *patakam* and gold ear-coverings, and for Śūdikoḍutta-Nāncāru a gem-set belt and a chain of sovereigns. He made the lion-vehicle, the elephant-vehicle, and the *makara-tōraṇam*, all the three covered with silver plate, performed *jaḍi-bāṇḍhanam* twice to the stationary Gōvindarāja and paved the floor of the sanctum, the *mukha-maṇṭapam*, the *kalyāṇa-maṇṭapam*, the de-ambulatory and the passage upto the front watch-gate with granite slabs, newly constructed the *vimānam* over the sanctum and fixed gilded *Kalaśams* over it, the Dēvasthānam office building and the treasury building with a safe vault and converted the old extensive granary *maṇṭapam* into compartments for office work, for keeping records, for stores and other purposes.

In Śrī Rāma's temple in Tirupati, he got the silver *Kavacam* (covering) of Śrī Rāma repaired, and prepared new silver *Kavacams* for Sītamma and Lakṣmaṇasvāmi, the stationary Idols, and gold hand-coverings and feet coverings; gold bow with a small bell and arrows and some ornaments for the Processional Images, and paved the floor from the *garbha-gṛham* and *pradakṣiṇam* upto the entrance gateway with granite slabs.

In Tirucānūr, he built the *Vimānam* over sanctum of Goddess Padmāvatī and fixed a gilded *Kalaśam* on it, installed Śrī Suṇḍararājasvāmi Idol, provided a gold *kirīṭam* for the Goddess, silver plate covering and a *kirīṭam* for Suṇḍararājasvāmi with a silver *prabha* (halo or areola), a *kirīṭam*, new hand-coverings, some jewels and a pair of diamond-set *karṇa-patrālu* (ear-coverings) for the Processional Image of the Goddess, and a pair of ear-rings for the Vēṅkaṭēśvara Image in the temple; paved the floor in and out of the shrines with granite slabs, installed the gilded *Dhvaja-stambham* and constructed the *satram* to the south of the temple for lodging pilgrims, and inaugurated the *Teppōtsavam* (float festival).

In Kapilēśvara's temple at the foot of the Hill, he reinstalled Kapilēśvara-svāmi with *Kumbhābhiṣēkam* (ablutions with water from big vessels) and prepared gold *kirīṭams*, *hasta-kamalams* (hand-coverings), foot-coverings and some new ornaments for the Processional Images of God and Goddess, and silver-covering for the *Nāṇḍi* (bull) vehicle, and inaugurated the *Teppōtsavam* for the Images.

In Tirupati he constructed the extensive first *satram* for pilgrims near the East Railway Station.

He invested five lakhs of rupees of the Dēvasthānam in the Bombay Development Loan and derived an annual interest of Rs. 54,500 . In the early twenties he purchased from P.Orr and Sons, Madras, a *jaḍasādu* with *kucculu* (plaited hair with three pendant tufts of silk) covered with gold tablets

in laid with diamonds, rubies and sapphires for Rs. 14,000/- for the decoration of one of the two *Nāccimār* of Malayappa in VeŅkaṭēśvara's temple. It adorns also the Processional Images of Gōvindarāja's Consorts during festivals, I brought it from Madras.

In the early thirties the dowager Rāṇi of the Gadwāl Saṁsthānam presented some sovereigns, gold jewels and cash to the temple, and with these and the precious stones imbedded in the jewels, \* Śrī Mahant Prayāgadāsa got prepared a very nice gemset *Kiriṭam* for Malayapa under my supervision through an expert goldsmith of the contractor at Madras.

#### BRUCE'S CODE

On the death of Nawāb Muhammad Āli in 1795 and of his elder son in 1801; the English Company made an agreement with Muhammad Āli's second son Azīm-ul-umara in July 1801, "by which he handed over the whole of his authority over the Carnāṭic land, accepted a stipendiary allowance of one-fifth of its estimated revenue for the support of himself and his family." (Ch. 24, page 305 *ante*).

On the acquisition of the Carnāṭic along with VeŅkaṭēśvara's temple, the English Company got prepared four records, the Bruce's Code being one of them. It relates to the administration of the temple regarding collection and account of income, authority over hereditary and permanent temple functionaries and such other matters.

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Śrī Mahant Prayāgadāsa was responsible for the collection and publication of the T. T. D. inscriptions through Śrī Sādhu Subrahmanya Śastry (the author of this book) and the full details can be read in the Preface of T.T.D. Epigraphical Reports



## CHAPTER 26

### DEDICATIONS AND EULOGIES OF AUTHORS, POETS AND MUSICIANS

**T**HE greatest Vijayanagara Emperor, Kṛṣṇadēvarāya Mahārāya, is the earliest known author who dedicated his *Kāvya* to Vēṅkaṭeśvara. From his poetical work “*Āmuktamālyada*”, it can be known that he was a deep scholar of *Saṃskṛt* and *Telugu* and was well-versed in *Viśiṣṭādvaita* philosophy. Besides being a poet himself, he was a great patron of learning and encouraged poets, artists, musicians, dancers, sculptors, masons and architects (Note-3 on p. 155 and pp. 184-185 Dev. Epi. Report). He held an annual assembly of poets and artists and rewarded them generously. He was an ardent devotee of God Vēṅkaṭeśvara and he visited Him seven times, the earlier ones even in the course of his military campaigns pursuing the enemy, along with his two queens, or with one queen alone, paid his obeisance, presented valuable articles and jewels and ornaments and granted 30,000 *varāhas* for gilding the *Anāṇḍa-Dīvyā-Vimāna* over Śrī Vēṅkaṭeśvara’s sanctum and had it gilded by 9-9-1518 A.C. (Ibid, p. 165). His court-poet Mukku Timmakavi has referred to this devotion of the emperor in the dedicatory verses of his own *kāvya* “*Pārijātāpaharaṇamu*” in the expression, “*Śrī Vēṅkaṭagiri-Vallabha sēvā-paratantra-hṛdaya*” (having the mind ever devoted to the service of the Lord of Śrī Vēṅkaṭagiri, i.e., Śrī Vēṅkaṭeśa). Likewise his poet-laureate Allasāni Peddanāmāya in dedicating his *prabandha*, “*Manucaritramu*” to Kṛṣṇarāya denotes the emperor as “*karuṇākara Vēṅkaṭavibhu caraṇa smarāṇa, prasaṅga saṅgata-mati*” (the wise man who was ever intent on devotion to the holy feet of propitious Vēṅkaṭeśvara and always surrounded by learned men.”

During his Kālīṅga expedition against Pratāparudra Gajapati, king of Orissa, Kṛṣṇadēvarāya halted for a few days at Vijayavāḍa (Bezavāḍa) and proceeded to Śrīkākuḷam (Chicacole) in the middle of January 1516 A.C. He fasted there in the night contemplating on God “*Āndhra-Madhumathana*” or Āndhra-Viṣṇu of the place and in the fourth quarter of the night that God Āndhra-Jalajākṣa appeared to him in his dream and directed him “to compose a *Telugu* work and dedicate it to his beloved Vēṅkaṭeśa who is identical with Himself” as related by himself in his “*Āmuktamālyada*”, Canto I, Verse II. The title of the *Kāvya* “*Āmuktamālyada*” means the giver of the garland

of flowers after having been worn by herself first and then presented to be decorated to the God of Villiputtūr where she lived, which maiden was hence called from that act “Śūḍi-Koḍutta-Nācciyār” though her original name was Gōḍā (Āṇḍāl). It has also a sub-title, “Viṣṇucittiyamu” (story relating to Viṣṇucitta). It no doubt, deals with the lives of both Gōḍādevī or Āṇḍāl and her foster-father Viṣṇucitta, but intersperses episodes of saints and others from purāṇas and other sources and expounds the ethics and philosophy of *Viṣiṣṭādvaita*. It is a difficult work to read and understand. Viṣṇucitta was a devotee of the God of Villiputtūr and served Him with the supply of flowers and flower-garlands from a garden cultivated by himself. He was issueless. One day while ploughing the garden he found a female baby underground, took her to his house and fostered her. As the foundling grew in age, she developed intense *bhakti* for the local Deity. As her foster-father tied garlands for the Deity, she decked herself with them for a time and then replaced them; and her father, not knowing about this act of his daughter, took them to the temple and gave them for decorating the Deity.

The author of the “Viṣvaguṇādarśa campū”, Vēṅkaṭādhavarin of the 17th Century, describes Lord Vēṅkaṭēsvara in his \* work as follows.

“Lord Śrīnivāsa abandoning love for his abode Vaikuṇṭha has resorted to the Śēṣācala and is sporting with his Consort Ramā i.e., Alamēlumaṅga-nācciyār. He is the essence of all the Vēdas, protector of all the worlds and His devotees. Stationing on Śēṣādri, this compassionate Lord of Vēṅkaṭācala who is the Creator, Sustainer and Destroyer of all the Beings and Worlds is exhibiting, through human deeds, that he is easily approachable by the devotees. This Lord, in the incarnation of Kṛṣṇa took something (Pṛthukas i.e., rice parched and flattened) from Kucēla and in turn gave him immense wealth. Similarly, now in this Kali age, the Lord Vēṅkaṭēsvara takes something from his devotees and in turn grants them all their desires. The virtues of the Lord are so many in number that they can't be described sufficiently by any body. The grace of this Lord is making the deaf hear, the dumb recite, the cripple (with a withered arm) write, the blind see, the lame ascend this Hill and the barren women ascend the hill with children in their wombs.”

† The next author who dedicated his work to Vēṅkaṭēsvara was the Telugu poet Cīntalapalli Cāyāpati, who composed his Telugu “Rāghavābhūdayamu” and inscribed it to Vēṅkaṭēsvara. “The author belonged to a family of scholars and poets of the Dēvarakoṇḍa Velama court, and at the invitation of Vēṅkaṭa Reḍḍi of Bōravelli, wrote the poem, dedicating it to Lord Vēṅkaṭēsvara. He was a Telaṅgāṇā poet of the 18th Century who wrote at the instance of the Rājās of Bōravelli which later merged in the Gadwāl Estate of the old Nizām's State” (reviewed in the Hindu of 30-1-1966).

The late *paṇḍit* Śrī Vēṭūri Prabhākara Śāstrulu of the Tirupati Dēvasthānam Oriental Institute compiled 19 *śatakams* (centum of verses), *stavam* (praise) and other kinds of Telugu poetry and prose from manuscripts (published by the Tirupati Dēvasthānam), all of which were addressed to Vēṅkaṭēśvara as “Śatrusamhāra Vēṅkaṭācala-Vihāra” (the destroyer of foes and sporter on the Vēṅkaṭa Hill) “Vēṅkaṭa-śaila-nāyaka” “Vēṅkaṭaramaṇa”, “Vēṅkaṭēśvara” (Lord of the Vēṅkaṭa Hill), “Vēṅkaṭācalapati”, and in similar terms. A few of them are complete and others incomplete and of most of them the authors are not known. He designated this volume as “Śrī Vēṅkaṭēśvara Laghu-Kṛtulu” (light poetical works). Among them the “Vēṅkaṭācala vihāra-Śatakamu” treats of the onslaught, massacres, and pillage of Tirupati by the Muslim armies of the *Sultān* of Gōlkoṇḍa in the third quarter of the 17th Century and the turmoil and agony of the residents of Tirupati, (as expounded above on pages 291 to 297).

The “Vēṅkaṭācala-dhāma-tārāvali” (twenty-seven verses as being the number of the 27 stars, addressed to the habitant of the Vēṅkaṭācala) expresses regret that Vēṅkaṭēśa who rules the three worlds should eat food of unpounded rice and take it from uncleaned plates, and cajoles that He stretches His hand to receive even an uncurrent *kāsu* (the smallest coin) going about from house to house, notwithstanding the abidance of the Goddess of wealth, Śrī Lakṣmī, on His chest alone and that restlessly He adds the *kāsus* of interest to His fund: and queries “Is not the desire of Your servant like Your desire?”

The “Paṅkajāta bhavāṇḍēśa-Śatakamu” describes the “Daśavatāras” (the ten incarnations) to have been assumed by Vēṅkaṭēśa, and states that He will appear as “Kalki” at the end of the Kaliyuga when the wicked will rule the earth and *dharmam* will be undermined, when kings and others will behave like thieves, and when even the great rivers become dry, and drought and famine prevail, and He will destroy the wicked and establish *dharmam* (righteousness) on earth. It also refers to His *kirīṭam*, *kuṇḍalam*, *kausthubha-māṇikyam*, *ratna-hāram* and abidance of Alamēlumaṅgā on His chest.

The “Vēṅkaṭēśvara-Paṅcakamu” (five stanzas) refers to Vēṅkaṭēśa’s up-right musk paste on His forehead, the hair of His head disparaging in its blackness the beetles that swarm on the honeyed lotuses, strings of big pearls on His breast and Alamēlumaṅgā adorning His chest. This is an unique reference to Vēṅkaṭēśa’s hair.

In the “Vēṅkaṭācalapati-Śatakamu”, the poet refers to the marks on His chest of the red powder tinged on the nipples of Alamēlumaṅgā and His permanent residence on the Śēṣaśaila and implores Him to protect him. He states that he had a full vision of Vēṅkaṭēśa’s *Śaṅkha* and *Cakra* and His lotus-like feet, smelt and tasted a draught of His *Pulukāpu-Tīrtham* (water of His ablutions

with perfumery), and at His *prasādam* which destroyed his long-standing sins. He affirms “You (Vēṅkaṭēṣa) are the cause of the three worlds and in proof of it I will make a stone float on water; I aver that You are the purest and You purify everything and that there exists no other God than Yourself, by catching hold of serpents and by touching Your holy feet. Observe Your servant’s power”. “Today my devotion to Your feet has become steady in my mind, my birth has been fructified, my virtue has triumphed; and it is possible to cross the ocean of mundane life only through the boat of Your benign looks”. “I trained my mind which is my daughter to dress herself, to stand on the stage, and I taught her *tāttvika-nāṭya-śāstra* (ethics of the philosophy of dance) so as to sing goodly in Your praise”, “These are the means inhering in Your very feet which Lakṣmīdēvī presses, in Your auspicious *tulasi* and *vanamālīka* garlands, in Your *Śaṅkha* and *Cakra* and symbols, and in Your *Tirumaṇi* and *Tirucūrṇa-rēkha* (white parallel patches and the middle thin red patch as the caste-mark on the forehead)”. “A son will not thrive without the favour of the father. You are the master of the three worlds and have avowed to forgive and protect Your humble servants.”

The author of the “Vēṅkaṭa-Nagādhyakṣa-Śatakamu” queries Vēṅkaṭēṣa, “When I call You, You do not respond. Are You bereft of mercy towards me; else, are You engaged in listening to the adulations of the company of the Lords of the eight directions and, as such, You do not hear my call; or are going about from village to village for collecting the interest *kāsus* calculating on our prior blemishes? Āhā! Well and good, what is next? You point Your right hand downward. Shall we say that this spot as *Vaikuṇṭham* itself, or do You ask us to look at Your auspicious feet which are the declared protectors of men of destined ignorance, or is it an assumed graceful posture? I am doubtful about it and hence I ask You to explain it”. “Even in the past I heard about Your innumerable stories. You alone are the saviour of Your supplicants and there is no other. Your feet alone are the refuge to the worlds and You are the protector of the illuded people”. “I observed to the full joy of my eyes Your garment of gold and the postured *Śaṅkha* and *Cakra*, the protective mark on Your forehead, and Your dual feet radiating *aṇimādi-aṣṭa-siddhi* (the eight attainments)”.

“Śrī Vēṅkaṭēṣvara-Kalyāṇamu” relates the *purāṇic* story in easy language of Bhṛṅgu-Mahaṣṛī’s striking the right chest of Viṣṇu where Śrī Lakṣmī abides, with his foot, to test and find out who among the Triad is the Supreme God, Her exasperation from the deliberate insult, and Her flight to Kollāpuram (Kolhāpūr), Viṣṇu’s beseeching Her to return to *Vaikuṇṭha*, Her proposal to join together on the Vēṅkaṭagiri after proceeding to the Padma-sarōvara (lotus pond in Tirucānūr) where She was born in a golden lotus on the 5th day of the bright fortnight of the *Kārtika* month coinciding with a Saturday

and the Śravaṇa star, and designated Alamēlumaṅgā, and holding a flower-garland which She put on the neck of Viṣṇu, choosing Him from among the Celestials who gathered at the time. Then Bṛihaspati, the divine priest, performed Their marriage.

“Śrī Ramā-Pariṇayamu” (Śrī Lakṣmī’s marriage) was composed by Tarigoṇḍa Veṅgamāmba in *Dvipada* metre in popular style describing the marriage of Vēṅkaṭēṣa with Lakṣmīdēvī, interspersed with jocose episodes. Even from her girlhood intense *bhakti* was engendered in this poetess for the Deity of her native village, Tarigoṇḍa Narasimhasvāmi and she was obsessed with her devotion to Narasimha which extended towards Vēṅkaṭēśvara of Tirupati, both of whom she considered to be identical Deities. Her father forcibly married her, hoping to turn her from her wayward life into a family woman. But she had resolved to forsake family life and devote herself ardently to the service of Vēṅkaṭēśvara. Her husband died young, and she, as a young widow, left her parents, moved to Tirumala and settled herself there in constant contemplation of Vēṅkaṭēśvara. She also practised *yōga* as an accessory to meditation under a certain Subrahmanya-guru, as she mentions at the end of this “Śrī Ramā-Pariṇayamu”. Herein she also notes her father’s name as Kānāla Kṣṇārya and her mother’s name as Maṅgāmba of *Vāsiṣṭha-gōtra* of the *Nāṇḍavara* community of *Brāhmaṇas*, to which Tāllapāka Annamayya, poet-laureate Allasāni Peddanāmātya and Sāluva Timmarusu Pradhāni of Kṣṇadēvarāya also belonged. From her husband Injēṭi Vēṅkaṭācalapati, her surname came to be ‘Injēṭi’.

She avers in some of her other literary works as in the “*Dvipada-Bhāgavatamu*”, “*Rāja-Yōgasāramu*” and “*Vēṅkaṭācala-Māhātmyamu*”, that she was unlettered, that no teacher taught her “O-na-mālu” (Telugu alphabet), and that she endeavoured to write by the grace of Narasimhasvāmi and requested poets, learned men and critics not to find fault with her prosody. She had highly developed her *Yōgic* powers and secured, through intuition great mental faculty which enabled her to master both Telugu and Saṁskṛta languages and acquire scholarship in them with aptitude to render into Telugu poetry three *Purāṇas*, *Varāha*, *Bhaviṣyōttara* and *Padma Purāṇas* and with suitable additions of her own in the *Padma-purāṇa*, and to compose Telugu poems and other works based on the “*Mahābhārata*” and “*Bhāgavata*” and the booklet, “*Rāja-Yōga-Sāra*” (essence of “*Rāja-Yōga*”) in *dvipada* metre. Her works were “*Vēṅkaṭācala-Māhātmyamu*”, “*Dvipada-Bhāratamu*”, “*Ceṇḍunāṭakamu*” “*Yōgavāsiṣṭamu*”, “*Rājayōga-sāramu*”, “*Viṣṇu-Pārijātam*”, “*Śrī Ramā-Pariṇayamu*”, “*Śiva Nāṭakamu*”, “*Muktikāṇṭa-Vilāsamu*”, and others. She dedicated her works to Śrī Narasimhasvāmi of Tarigoṇḍa and Śrī Vēṅkaṭēśvara as one and the same Deity and in her “*Viṣṇu-Pārijātam*” she identified both of Them with Śrī Kṣṇa.

She probably lived during the second half of the 18th and the first half of the 19th Centuries. In her later life she took to intense *yōga* and meditation on Vēṅkaṭēśvara, having resorted to the \*"Tūmburu Kōṇa", undaunted, in the midst of the thick forest about ten miles to the north of the temple for a few years after her sojourn at Gōgarbham Tīrtham for sometime and living in incessant vision of Vēṅkaṭēśvara. Thereafter she shifted herself back to Tirumala, spiritually enjoying Vēṅkaṭēśvara's presence continually. It is said that Vēṅkaṭēśvara appeared before her whenever she called Him, that is to say, that she realised Him in her *yōgic* trances. Her tomb still stands in a garden on the north side of the north street in Tirumala, within the compound of S. V. B. Nāgi Redḍi English Medium School, of which she is considered to be the guardian Spirit. She offered a *mutyāla-hārati* a wave of camphor-light in a silver plate glued with pearls in the form of one of the *Daśāvatārās*, the ten Incarnations of Viṣṇu, each night of Bhōga-Śrīnivāsa Image put to bed in the cradle in Vēṅkaṭēśvara's temple; and it continues in observance even to this day through the descendants of her family. She was a realised soul.

Thirty-one documents executed on palm-leaves, registering grants of villages and lands, gifts of gold coins and donations of rice, in favour of Tarigoṇḍa Veṅgamāmba, were preserved by the late Śrī Gaṇḍēpalle Kuppayya connected with Veṅgamāmba's family. Śrī S. Kṛṣṇā Redḍy, M.A., B.Ed., (Gōpī Kṛṣṇa) while being Principal of S.V. B. Nāgi Redḍi English Medium School, Tarigoṇḍa Veṅgamāmbā gardens at Tirumala, got them for the reference of Vidvān K. J. Kṛṣṇamoorthy, M.A., of S. V. U. Oriental Research Institute, who was kind enough to show me his summary of them.

They range in date from the Śaka year 1707, *Kaliyuga* era year 4886 and the cyclic year *Viśvāvasu*, *Caitra* month, equivalent to March 1785 A.C., to Śaka 1730, *Kaliyuga* year 4909, Cyclic year *Vibhava*, *Phālguna* month, equivalent 19th February 1809 A.C.—a period of 25 years.

\* Tūmburu Tīrtham alias Tūmburu Kōṇa is a natural gorge and it is considered to have formed some 100 crore years ago. Though of geological interest, it is in a thrilling setting in the deep woods in the siren atmosphere. Even now ordinary people afraid to go there unless in mobs and the impending dangers can easily be imagined when Tarigoṇḍa Veṅgamāmba resorted to, in those days.

Near the Tīrtham, there is a cave called "Vēṅkamāmba *gevi*", where she is supposed to have meditated and it is believed that there is a secret passage in it connecting both the Tirumala Temple and her private garden at the present Convent School. In support, there is a well like pit covered by a big granite slab near her tomb *maṇḍapam* in the School. A small Āṇjanēya image is also there believed to have been worshipped by her. Tradition says that she used to make flower garlands to Śrī Vēṅkaṭēśvara, sitting on that granite slab. Even today it is considered to be holy and is being worshipped. Following her example, Adhikāri Rāmalakṣmaṇa dāsa, the brother disciple of Mahant Prayāgadāsa, did penance at Tūmburukōṇa for 6 months.

— Gopi Krishna.

The gifts were intended to enable her to perform the *Nṛsimha-Jayanti* in the *Vaiśākha* month and feeding people on that day, which she must have inaugurated some years earlier. This *Jayanti*, which happens on the 13th day of the bright fortnight of the *Vaiśākha* month, is similar to *Śrī Rāma-Navami* taking place on the 9th day of the bright fortnight of the *Caitra* month commencing the lunar year in March-April, and *Śrī Kṛṣṇa-Janmāṣṭami* or *Gōkū-lāṣṭami* or *Kṛṣṇa-Jayanti* occurring on the 8th day of the dark fortnight of the *Śrāvaṇa* month in September. On these days of Their birth the respective Deities are worshipped with elaborate rites in houses and in temples.

It is for the feeding of people by Veṅgamāmba on *Śrī Nṛsimha-Jayanti* day that the gifts were made by the residents of several villages. The donors included headmen, accountants, cultivators, *purōhitas* (priests), merchants of the *ṣeṭṭi* (*Kōmaṭi*) class, *phaṇālavāru* (retail shop-keepers), *bēri-ṣeṭṭis* (dealers in jewellery, gold and silver), *nūṣa-ibbaṇḍru-nagaram-vāru* (102 prominent merchants of the town), *pālēgārs* (military or police officers endowed with a few villages for their maintenance and entrusted with the guardianship of *Śrī Vēṅkaṭeśvara's* temple and the surrounding country as the wardens of the Marches), and the *zamindār* of Diṇḍigallu.

Some of the villages of the donors are stated to be *tiruvīlayāṭṭam* (correctly *tiruvīḍayāṭṭam*, meaning granted to God, *dēvadānam*), comprised in the *uḷ-maṇḍalam* (inner circuit, interior or central region around the temple of Vēṅkaṭeśvara) within the *Goḍugula-nāḍu* (a mistranslation into *Telugu* of the old *Tamiḻ* name *Kuḍavūr-nāḍu*, interpreting *kuḍa* (for *koḍai*) as *goḍugu*, umbrella, in some later inscriptions of the *Dēvasthānam*, it occurs as \**Goḍagar-nāḍu*-a group of villages formed with the central village *Kuḍavūr* which probably lay a little south of Tirupati but is now non existent), and included in *Toṇḍa-maṇḍalam* province.

In the earliest deed dated in the Śaka year 1707, *Kaliyuga* era year 4886, the Cyclic year *Viśvāvasu*, *Caitra* month, bright fortnight (the date is not given), Sunday (combined with) the *Aśvini* star (March 1785), the *kaṇṇam* (accountant) of the Candragiri tālūkā, *Ṣētuvarāya-piḷla*, had executed a document of the gift of 50 *guṇṭās* of land measured with the pole of 48 feet, formed into plots with ridges and lying close to the water in Agaram village situated to the west of the hill fortress of Candragiri to the east of Aitēpalle and to the north of the Vṛṣabha-parvatam (bull-hill), in the region lying to the south of the *Ṣeṣā-calam* Hill, comprised in the *tiruvīḍayāṭṭam* and the *uḷmaṇḍalam* within the *Toṇḍa-maṇḍalam* (the old Pallava territory with the seat of rule at Kāñcīpurām), in favour of *mātuṛi* Veṅgamāmba.

\* *Goḍagar-nāḍu*:— Kāpus or Redḍis of this area i.e., the native Redḍis settled on the banks of the river Suvarṇamukhi are called *Goḍaganāṭi* Redḍis on account of this regional name and nowhere in Andhra Pradesh this particular sect is found except those who migrated from this area to *Tamiḻ-nāḍu* and elsewhere. — Gopi Krishna.

In the next record of Śaka 1716, *Ānaṇḍa, Mārgaśīra-śuddha* 15 (the full moon day of the bright fortnight (=Saturday, 6th December, 1794), Kallūri Raṅgapati Rāju, son of Aubaḷa Rāju and Veṅgamāmba, and grandson of Kadirīpati Rāju, (probably the *pālēgār* of Kallūru), assigned one *aparāṇḍi-rūka* (a small coin of pure gold) per year to be paid by each householder belonging to the class of *paurōhitas* (priests), *Šeṭṭi-vartakulu* (merchants of the Šeṭṭi or Kōmaṭi community), *kāpulu* (cultivators), and *phaṇālavāru* (retail shopkeepers) of the villages falling within the grantor's jurisdiction (*mā-tālūkā-grāmādulalō*), for the charity of the free feeding on the occasion of the grand festival of *Nṛsimha-Jayanti*.

In the *varṣāśana-dāna-patrika* (the deed of charity of yearly contribution) the *pālēgār* of Pullūru-Mogarāla, Raghunāthanāyāni-vāru, the son of Kēśavappanāyanivāru and grandson of Timmappanāyanivāru, is stated to have issued an order (*šelavu*) for the yearly payment of 5 (five) Tirupati *varahālu* for the grand festival of *Śrī Nṛsimha-Jayanti* to *mātuśrī* Veṅgamāmbagāru. It is dated in Śaka 1717, *Rākṣasa, Āśvayuja-śuddha* 15, *Saumya-vāsaramu* (=Wednesday, full moon day, 28th October 1795 A.C.).

Ten days later in the same year on *Āśvayuja-bahula* 10 (=daśami) (Saturday, 7-11-1795 A.C.) the *pālēgār* of Bangārūpālem, Candrasekhara nāyanivāru, son of Veṅkaṭavīrappa-nāyanivāru and grandson of Candrasekhara-nāyanivāru entitled Śrīman Mahānayaṅkācāryulu, issued orders in the villages under his charge for the payment of twelve *varahālu* and *varṣāśana-dānamu*, for the charity of feeding at the grand festival of *Śrī Nṛsimha-Jayanti* to *mātuśrī* Veṅgamāmba.

In the next year Ś. 1718, *Naḷa, Kārtika-śuddha* 10, (=November 1796 A.C.), *pālēgār* Rājaśrī Māmaṇḍūru Kṛṣṇama-nāyanivāru executed a charitable deed of the grant of land of 97 *guṇṭās* in the Baraṇigaḍḍa cultivation field lying to the west of Tūṅgapāḷlu in the Pudipaṭla and to the east of Perumāḷḷapalle, situated within his rule, to the south of the *Šēṣācala-parvatam* and comprised in the *tiruviḍḍayāṭṭam-uḷmaṇḍalam*, to Śrī Veṅgamāmba's *maṭham* (monastery) for the charity of feeding during the *Nṛsimha-utsavam*. He granted the land with libations of water and gold in dedication to Śrī Lakṣmī Nṛsimha so as to be enjoyed by the donee till the moon and the sun last, eternally.

On the same date, Ś. 1718, *Naḷa, Kārtika-śuddha* 10 (=November 1796 A.C.), another member of the *pālēgār* family of Māmaṇḍūru (he might be actually the *pālēgār*, while the donor in the previous record might have been his brother or son), Veṅkaṭappa-nāyanivāru, son of Māmaṇḍūri Sarvappanāyaka entitled *rājamānya rāja-pūjitulaina rājsrī* (favoured by the king, honoured by the king, and honourable king), made a similar grant of land of 77 *guṇṭās* at the same site within the same limits, and under his authority, to Śrī Veṅgamāmba's nunnery for feeding during the festival of *Śrī Nṛsimha*.



This deed is stated to have been written by Vēṅkaṭrāyaḍu, son of *ṭaṅka-sāla* Varadappa. Varadappa perhaps worked in the *ṭaṅkasālā* or mint, and hence *ṭaṅkasāla* became his surname. This implies the existence of a mint for coinage of money, probably maintained by the Māmaṇḍūru pālēgār himself.

In Śaka 1720, *Kālayukti*, *Śrāvaṇabahuḷa* 5 (=August 1798 A.C.), the *pālēgār* of Karakambāḍu, Virarāghavappa-nāyanivāru, son of Rāghavappanāyanivāru and grandson of Dāsari-nāyanivāru, granted 100 *guṇṣās* of land to the north east of Nallamānikālva village to Tarigoṇḍa Veṅgamāmba's *maṭhamu* towards the charity of feeding during Śrī Nṛsimhōtsava in the *Vaiśākha* month established by her, that she might enjoy it with the right to grant, sell, or otherwise dispose it., and entitle her disciples also to enjoy it, perpetually till the lasting of the moon and the sun, *ācandrārka-sthāyigā*.

A certain Baṣivi Redḍi, perhaps a prominent ryot of Pedakoṇḍupalle in Tayyūru-pāyakaṭṭu in the Kārvēṇagaram tālukā, made a donation of one *pūla-varahā* each year, to the *maṭham* of Tarigoṇḍa Veṅgamāmba for feeding on the Nṛsimha-Jayanti day. This is dated in October 1803 A.C.

In September 1806, one Timmā Redḍi of Goṭṭigallu granted a small piece of land to Śrī Veṅgamāmba's *maṭham* for feeding during Śrī Nṛsimhōtsavam in *Vaiśākha* month.

In Śaka 1728, *Akṣaya*, *Vaiśākha-bahuḷa* 5 (*Pañcami*), *Saumyavāsaramu* (=Wednesday, 7th May, 1806), Veṅkaṭasāmi, son of *Kālikāmba vara-prasāda-kulaina* (recipient of the boon given by Goddess Kālikāmbā)—Veligaram Dhanakōṭi, with the consent of Gājula Baṣivi Redḍi and Baṣivi Redḍi-Cāviḍi Redḍi, donated one *pūla-varahā* per year to Śrī Veṅgamāmba's *maṭham* for the feeding during Śrī Nṛsimhōtsavam in the *Vaiśākha* month.

In Śaka 1717, *Rākṣasa*, *Adhika-Bhādrapada* (intercalary month) *śuddha* 5, *Saumya-vāsara*, *Hastā star* (=Wednesday, 19th August, 1795 A.C.), the Jamēddāru (Zamindār) of Diṇḍigallu, Āraṇi Vijaya-veṅkaṭapati Rājā-bahadaru vāru, presented two villages, Vaḍamadura and Cittūru, within his charge, for the calculated expenditure of 4,000 Rupees, made up of Rs. 2160 per year for the *satram* (feeding-house) maintained by *mātuṣrī* Veṅgamāmbagāru, 480 rupees for *Svāmi* (some service for Vēṅkaṭēśvara-probably the conduct of the *nitya-karpūra-hārati*, the waving of a light of camphor, every night during the bedding of the Processional Image, in a silver plate inlaid with pearls forming one of the *Daśavatāras* (ten incarnations of Viṣṇu) which was noted to have been carried on by Veṅgamāmba's niece Ceṅgamma in the early decades of the 19th Century during the administration of the temple by the English East India Company; and it is being continued to this day; 360 rupees for the *nitya-taḷiya* (*taḷiga*, daily food offering) and 1000 Rupees for her *maṇō-vṛtti-kharu* (expenses as per her desire).

In the Cyclic year *Ānanda, Phālguna-śuddha 7 (saptami)* (= March 1795 A.C.), the Bēri-Ṣeṭṭi community, residing in Tirumala and Tirupati, who donated one *aparaṇḍi-rūka* (a small coin of pure gold) per household shop per year and undertook to collect the amount for Veṅgaṁāmba for the charity of feeding on the occasion of Śrī Narasiṁha-Jayantyōtsavam, are described as living in Tirumala-Tirupati being the Divine Throne, as entirely famed from the beginning for all good qualities, as being the progeny of Kubēra (God of Wealth), and the illustrious administration of the city of Ayōdhya (perhaps as the city council), as having become renowned through the blessings of Dharmaśivācārya, as hallowed by the community and the *gōtra* (the particular *ṛṣi*'s lineage) of Tirukaccinaṁbi (they consider him as a *Vaiṣṇava* saint of their own community) as the bees of whose mind sucked the honey of the sacred lotus-feet of Śrī Varadarājasvāmi, and as belonging to the *gōtra* of the Sahasra-Ṛṣi, and as residing in the three suburbs and designated *nagaram-vāru* (men, prominent men of the town).

In Śaka 1717, *Rākṣasa, Phālguna-śuddha 15* (full moon day) (= March 1796 A.C.), *nūṣa-ibbaandru-nagaram-vāru* (the one hundred and two persons of the town), living near Śrī Gōvindarājasvāmi on the Divine Throne in Tirupati, being famed from the beginning as possessing all good qualities, having been the illustrious rulers of Penugonḍa (perhaps as the town council), having become prosperous as the progeny of Kubēra, being the brethren of *Kanyakā* (Goddess), being famed by the power of the blessings of Bhāskarācārya, and being the worshippers of the divine lotus-feet of Śrī Janārdanaḍēva, donated one *aparaṇḍi-rūka* per house per year to *mātuṣrī* Veṅgaṁāmba for the Nṛsiṁha-Jayaṅti-mahotsavam.

In the document of Śaka 1718, *Nāḷa, Caitra-śuddha 10* (= March 1796 A.C.), Rācappa Ṣeṭṭi Liṅgi Ṣeṭṭi, Kēśava Ṣeṭṭi and others comprising the one hundred and two *nagaram-vāru* made a gift of one *aparaṇḍi-rūka* per year by each household of theirs to Śrī Veṅgaṁāmba for the feeding on Śrī Nṛsiṁhōtsava day.

Likewise the *Nūṣa-ibbaandru-nagaram vāru* of different villages contributed one *aparaṇḍi-kāsu* for each year from each of their houses to Veṅgaṁāmba for the same purpose of feeding on Śrī Nṛsiṁhōtsava day, namely, the 102 *varatakulu* (merchants) of Nāgapaṭlapēṭa (Bhākarāpēṭa), Raṅgaṁpēṭa, and other villages, in Śaka 1718, *Nāḷa, Chaitra-bahula 7*, (= April, 1796 A.C.) the Ṣeṭṭi and other 102 *nagaram-vāru* of Ayyāvāripalle in the Pilēru-tālūkā in Śaka 1718, *Nāḷa, Chaitra-bahula 7* Friday (= April, 1796 A.C.) and the 102 *nagaram-vāru* of Penumūripēṭa village in Śaka 1720 *Kālayukti, Chaitra-bahula 13* (= Saturday, 14—1798 A.C.) of one *ṣaṅkhu rūka* (perhaps impressed with the mark of the *ṣaṅkhu* or chank shell) per year.

In the last record, the thirty-first one, the *vartakulu*, resident near Śrī Prasanna Vēṅkaṭeśvarasvāmi of Maṅgalampēta and being *Penugonḍa-puravarādhivārulu*, headed by Dēvatu Vēṅkaṭeśam Śeṭṭi, Rāpūri Vēṅkaṭrāma Śeṭṭi and others in consensus contributed one *ṣaṅkhu-rūka* from each house for each year as *varṣāśanadharmam* to Veṅgamāmba for the feeding on Śrī Nṛsiṃha-Jayaṅti grand festival day and for the sumptuous flower service. This is dated in Śaka 1730, *Kaliyuga* year 4909, *Vibhava*, *Phālguna-śuddha* 5 (=Sunday, 19th February 1809 A.C.).

In Śaka 1719, *Piṅgaḷa*, *Caitra-bahula* 5, Sunday (=April 1797 A.C.), the eighteen *Phaṇālavāru* of *sthalam* and *parasthalam* (of the locality and outside) donated one *aparaṇji-rūka* per house per year to the *maṭham* of mātuśrī Veṅgamāmba for the charity of feeding prescribed during Nṛsiṃhōtsavam in the *Vaiśākha* month, to be enjoyed through the succession of her disciples till the lasting of the moon and the sun.

The *Reḍḍu* (ryots of the Reḍḍi class) and the *Karaṇālu* (village accountants), in Śaka 1720, *Kālayukti*, *Śrāvaṇa-śuddha* 2 (*vidiya*), Wednesday (=July-August 1798 A.C.), subscribed two Tirupati *varahālu* each year to the *maṭham* of Veṅgamāmba for Nṛsiṃhōtsavam, to be utilised by her disciples in succession being paid by the donors, sons, grandsons and descendants as *ācāndrārka-sthāyi*. The donors belonged to the village of Vāvilitōṭa in the Cittoor-tālūkā.

In ten documents executed in the two years, Śaka 1716, *Ananda* (1794-95 A.C.) and Śaka 1717, *Rākṣasa* (1795 A.C.), the different classes of people resident in a dozen and more villages agreed to deliver one *māneḍu* (half a measure) of rice per month from each house to Veṅgamāmba for the feeding on the Nṛsiṃha-Jayaṅti festival day. In three records the maintenance of a *cali-bindra* (*calipandiri*, a water-shed supplying drinking water to pilgrims, maintained by her) is also noted. Some of these villages are stated to be *tiruviḍayāttam* i.e., *Dēvadāna* villages, granted to God. Six classes of villagers generally are said to have agreed to the contribution of rice, viz., *Reḍḍies*, *Karaṇālu*, *Paurohitulu*, *Śeṭṭi-vartakulu*, *Kāpulu*, and *Phaṇālavāru*. *Alamēlu-Maṅgāpuram*, in which a duplicate Vēṅkaṭeśvara abides, is said to be comprised in the Nāgapāṭṭa-tālūkā of the hilly tract; but this village is nowadays known as Maṅgāpuram merely, while Tirucānūr is called Alamēlu-Maṅgāpuram. In some villages the people agreed to deliver four *baḷḷalu* of rice per year on the aggregate, and in Tonḍavāḍa village of two *puṭṭis* of rice, comprising one *puṭṭi* from the *kāru* yield (December-January crop) and one *puṭṭi* from the *kōḍa* crop (summer crop), together with four *aparaṇji-rūkalu*.

Those charities of gold coins and rice and grants of lands and villages by the *Pāṭēgārs* and the Zamīndār of Diṇḍigallu appear to be quite voluntary

offers; and there is no evidence in the documents of any person canvassing for gifts and donations on behalf of Veṅgamāmba. The people must have come to know enough of *yōginī* Veṅgamāmba, of her religiousity in her worshipping Śrī Narasimhasvāmi and celebrating His *Jayaṅti* and of her charitable disposition in feeding people on that day, in running a water-shed for pilgrims, in carrying on some service of flowers and a food-offering to God; and must have highly appreciated her religious career to induce them to make voluntary gifts to her. This is the symbol of religious merit which she gained, apart from the literary merit she also earned through her religious, yōgic and philosophical books.

To secure such a stage of public favour, Veṅgamāmba must have worked, for a decade or more, ardently to convince people of her sincerity of purpose.

In her girlhood she developed devotion to Śrī Narasimhasvāmi of Tarigoṇḍa, her birth-place; and this piety made her disdain household work and move peculiarly in the family to the irritation of her parents. They married her to her dislike, and her husband died soon; and she became a widow in her very early life. She might have resided with her parents for a few years more, and might have shifted herself to Tirumala at her age of 20 years or so and worked strenuously as a religious recluse for about a decade, whereon her fame spread in the country and voluntary gifts were made by people from 1785 A.C., to 1809 A.C., a period of 25 years. As per note of C.P. Brown in his "Telugu Dictionary" that she was living in 1840 A.C., she must have then been in her ripe old age of 80 or 85 years, and might have lived on for about a decade more.

Consequently Veṅgamāmba might have been \* born between 1750 and 1755 A.C., might have taken her permanent residence on Tirumala about her twentieth year where probably she carried on the worship of Śrī Narasimhasvāmi and His *Jayaṅti* already begun by her in her native place Tarigoṇḍa whose presiding Deity He has been and Whom she worshipped from her girlhood; and might have lived on for 90 or 95 years upto about 1850 A.C.

In her literary works she identified Śrī Veṅkaṭeśvara with Śrī Tarigoṇḍa Narasimhasvāmi.

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\* In an hand-bill released in forties by late Śrī Guṇḍēpalle Kuppaiah Śarma, the heir apparent of Tarigoṇḍa Veṅgamāmba Maṭham at Tirumala, it can be seen that Tarigoṇḍa Veṅgamāmba demised in Śaka 1738, Īśvara, Śrāvapa-sudda 9 (navami) corresponding to 7—8—1817, but it is doubtful, as C. P. Brown indicated that she was living in 1840 A. D. So, the Śaka year 1738 may be wrongly noted for 1798. Hence her date of demise may be taken as 7—8—1877, and in that case she might have lived for more than 120 years; like Rāmānuja. ✓

The late Śrī Vēṭūri Prabhākara Śāstrulu also compiled a small volume of 16 extracts, mostly from manuscripts of ancient Telugu poets. A few of them were dedicated to Śrī Vēṅkaṭeśvara, but all of them embody entertaining and enlightening descriptions of Vēṅkaṭeśvara's features, limbs and organs, and jewellery and decoration, with some taunts by two or three authors. Their lives ranged from the 14th Century down to the 19th—20th Centuries.

### ERRĀ - PREGGAḌA:—.

The earliest poet among them is Errā-Preggaḍa who lived in the 14th Century and was entitled "Śambhudāsa" (servant of Śiva) and "Prabandha-Paramēśvara" (greatest writer of *Prabandha Kāvya*). He completed the unfinished portion of the "Āraṇya-Parva" of the "Telugu Mahābhārata," the other parts of which were composed by Nannaya Bhaṭṭa and Tikkana Sōmayāji earlier. He composed the "Nṛsimha-Purāṇamu" and dedicated it to Śrī Narasimhasvāmi of Ahōbilam in the Kurnool district. In the last seven stanzas out of thirteen extracted, the poet states that *Sāṅkhyas*, *Yōgis*, *Śaivas*, *Pāñcarātrās* and others of different persuasions worship Narasimhasvāmi differently according to their conceptions (Compare *ślōka* "Yam Śaivāḥ..." No. 4 of the "Prayer").

(Tāḷlapāka Annamācārya also composed a *saṅkīrtana* with similar ideas, but began it and ended it with a different trend. It is in *Bauḷi-rāga* and commences with "Eṇta-mātramuna-nevvaru dalacina aṇta-mātrame nīvu, aṇtarāṇtramuleṇci cūḍa piṇḍante nippaṭi yannaṭlu," as the *Pallavi*. It purports "Commensurate with the intensity of men's devotion, You too respond, for pro and con the size of the nippaṭi (*atirasam* or *appam*, sweet cake) is proportionate to the flour used). *Vaiṣṇavas* worship You with affection as Viṣṇu, *Vēdāntins* speak of You as *Parabrahma*; *Śaivas* with due devotion consider You as Śiva; *Kāpālikas* cordially praise You as Ādi-Bhairava.

"Śāktēyas in their way deem You as the personification of Śakti; men visiting You contemplate You in several ways according to their desires; whoever of base minds think of You for riches, towards them You look ungenerous; and to those who seek You regardfully with high-mindedness You appear sublime.

"Nothing is wanting in You (You are ever propitious), just as the lotus grows consistent with the quantity of available water and as water oozes from the *Bhagīrathī* (Gaṅgā, Ganges) into the wells beside its banks. O God Śrī Vēṅkaṭapati implicitly trusting that You by Yourself hold us as Your proteges, I now seek Your refuge and this itself is my ultimate goal").

## TĀḷḷAPĀKA ANNAMĀCĀRYA :—

The next author is Tāḷḷapāka Annamācārya who wrote the “ Vēṅkaṭēśvara-Satakamu.” He lived in the 15th Century. He was the “ Saṅkīrtana-Ācārya ” of Śrī Vēṅkaṭēśvara’s temple and composed 32,000 *saṅkīrtanās* (adulatory songs) on Vēṅkaṭēśvara. He was highly honoured and rewarded by Sāluva Narasiṁha of the second dynasty of rulers of the Vijayanagara Kingdom. This centum of verses are addressed to Vēṅkaṭēśvara, bringing to His notice, as it were, the qualities, acts and episodes pertaining to His Consort Alamēlumaṅgā.

“O Vēṅkaṭēśvara! People on earth address Your Consort Alamēlumaṅgā, O’ Alamēlumaṅgā of hands like tender leaves, the spouse of the world Teacher, the Mother of the entire world, the original Cause of all living beings, through Your cool looks extended towards us, we have become purified and prosperous.

“In Your procession jointly through the streets, people offer *hāratis*.

“O Vēṅkaṭēśvara! Divine women extol Your Spouse Alamēlumaṅgā that Her kind looks are Your looks. Brahmā and others invoke Her ‘Pray, turn Your Lord’s vision a little towards us’ and then prostrate themselves before You.

“The great *Munis* (saints) address Your Lady, ‘O Alamēlumaṅgā, Vēṅkaṭēśvara is You and You are He. Your words are consonantly His, He is truly Your mind, and the life of all beings is held in Your hand.’ ‘Alamēlumaṅgā’s turned toward You are the bunches of flowers piled on You gracefully and becoming Your worship.’ ‘Your beloved Companion, Alamēlumaṅgā is nectarean, having been born from the Ocean when It was churned,’ thus, *Munindrās* praise Her.

“O Vēṅkaṭēśvara! I adore Your affectionate Consort, supplicating to Her, ‘Lacking qualities, I am leading a hard life; I am vile; I am unfortunate from birth; I seek refuge. O Alamēlumaṅgā, in Your kindness, and I eagerly expect to receive Your merciful looks; I worship You with my full blown flowers of words.”

## TĀḷḷAPĀKA PEDDA - TIRUMALĀCĀRYA :—

Annamācārya’s son Pedda-Tirumalācārya translated into easy Telugu verse in *dvipada* metre the *Saṁskṛta-ślokas* (stanzas) of “ Śrī Vēṅkaṭēśvara-Suprabhātam,” designated “ Śrī Vēṅkaṭēśvara-Prabhāta-Stavamam ” (Morning Prayer). This is to awaken Him in the morning to receive the day’s worship from the Celestials and saints and to bless the devotees, and grant them their

desires and to prosper the world. He lived through the reigns of Kṛṣṇadēvarāya, Acyutarāya and Sadāśivarāya. Kṛṣṇarāya did not evince favour towards him. Both Acyutarāya and Sadāśivarāya patronised him and granted villages to him.

### RĒVAṆŪRI VĒṆKAṬĀRYA:—

Annamācārya's grandson through his second daughter Tirumalāmbā by his second wife Akkāmbā was Rēvaṇūri Vēṇkaṭārya. He was the son of Rēvaṇūri Tirumalakonḍayārya. He lived in the 16th Century. He wrote a Telugu poem on “Śrīpāda-rēṇu-Māhātmyamu” (merit and efficacy of Śrīpādarēṇu). “Śrīpādarēṇu” is a paste of a admixture of refined camphor powder and civet oil prepared on each Friday and kept on the feet (Śrīpāda) of Vēṇkaṭēṣa for a little time and then distributed mainly among the *mirāṣi* servants of the temple and also given to pilgrims in very small quantities as the Deity's *Prasādam*.” The author extols its superb qualities as being the sweet *pāda-rēṇuvu* (dust of the feet) of the God abiding in the temple on the Śeṣādri, diffusing sweeter smell than *agaru*, the sandal tree, the lotus, *caṇḍanam* (sandal paste), mixed with refined camphor, musk, the *vakula* flower (*paḡaḡa*) and *javvādi*, entreats it to rest on his tongue and invest him with poesy in the manner of the great poets. Vēṇkaṭēṣa took the form of *Dhanvantari* (Divine physician) assuring to cure any kind of disease of whatever intensity, and the *pādarēṇu* of such an affluent Divinity, I implore, may become the supreme remedy and extinguish my disease from the beginning to the end, and grant me eternal life now. He attributes great efficacy to it in removing dumbness, deafness, ignorance and stammer by its virtue imbibed by contact with the holy feet of Śrī Narasiṃhasvāmi. It fills *paramapadamu* (Heaven) and helps raise *parama-Vaiṣṇavas* (staunch devotees of Viṣṇu) to higher attainments. The poet describes it as the efficient cause in all the actions of the different *Avatāras* (incarnations) of Viṣṇu, and in the end he states that it was the source of Annamācārya's (*Saṅkīrtanā-cārya's*) success, and beseeches it to protect him and his people—that *Rēṇuvu* enduring on the pure lotus feet of Vēṇkaṭēṣa, the Lord of Alamēlumaṅgā and being ever intent on protecting them.

### KĀKAMĀNI MŪRTI KAVI:—

Kākamāni Mūrtikavi, a Telugu poet of the 16th Century, dedicated his poetical work, “Rājavāhana-Vijayamu” to Vēṇkaṭēṣvara. He prays that Vēṇkaṭēṣvara with the looks of His two eyes might dispel the ignorance of His ever-praying devotees. May the *Vaijayaṅṭi* (garland hanging on His breast) grant us riches! The Lord of the Serpent-Hill appeared to me in

my dream, holding the hand of mother Alamēlumaṅgā and adorned with the golden hued red cloth on His body, *Śaṅkha*, *Cakra* and *Haṁsa-Cakras* (round plates impressed with the swan) on His shoulders, *Kaustubha-maṇi* such a magnanimous *Kāvya-pati* (dedicatee, patron of the work).

He assured me that all my expressions will be deliberate and delectable, as sweet as sugarcandy, fruits, cheese, *ukkerā* (sugared wheat preparation) and *maṇḍharams* (ball-like preparation of roasted rice and jaggery), and each verse composed by me will be fully nectared; and why should I then withhold from dedicating my *kṛti* (literary work) to the Dweller on the kingly Vēṅkaṭādrī? Is it not proper to extol the Vēṅkaṭagiri which abounds in groves of trees, in pools and water-falls emanating from the stream running down the *jaṭa* (tuft of hair) of Dhūrjaṭi (Śiva) (i.e., *Gaṅgā*), and containing the Pāpavināśana-Tīrtha whereon every tree is a sandalwood tree, every stone is a sapphire, every animal is a musk-deer and a lion, every stream flows with the water of the *Gaṅgā* (Ganges river), every *tīrtha* destroys sins like an axe, every *maṇṭapam* is golden, every Rṣi equals Bhṛgu-Maharṣi, the repository of all pleasures, the refuge of the afflicted, the pot of gold to the poor, the sunlight to the darkness of the night, and the mass of *Amṛta* to the pious? Is this resident-hill of Timmappa an ordinary material hill?

His golden tower raises doubt in the devotees flocking to Him each day whether it is Mount Mēru; around His *Bali-Pīṭham* (altar) the agonised, the deaf, the blind, the lame and the issueless lie prostrate; His circular pedestal infuses hopes; His sanctum emits odour of *candaṇam*, musk and *Kumkuma-puvvu* (saffron), hence that God the Lord of Alamēlumaṅgā, who resides in such a temple which is resplendent on the Vēṅkaṭa Hill will annihilate the vices of previous births of His devotees.

Appappā! (Hā! Hā!) Should we not relish the cool ablutionary water of *Appa* mingled with *candaṇam*, the refined camphor, civet oil and musk on Fridays issuing sweet odour from His sanctum?

Vēṅkaṭēśa has tied a wristlet to His hand in token of His avowed protection to men, and accordingly He will destroy the sins of their previous births, remove their poverty, cure swelling and other diseases medically incurable, and save them from the clutches of devils and other evil spirits, being the personification of goodness, the embodiment of *Amṛta* (ambrosia), the snatcher of *Amṛta* (nectar) on its production after churning the Ocean, the most renowned, the holder of the *Cakra*, the pure-named, and the ray of light to darkness.

Divine women proceed to the Hill for the *Mukkōṭi* (Festival and ablution on the *Mukkōṭi-Dvādasi* day about the end of January), jestingly remarking that His Consort feeds Him with food of unpounded rice without considering



whether it will be digested; that Spouse of the Owner of the uncleaned plates decorates Him with a golden garment whether suiting Him or not; She accuses Him of lavishness without a thought of the diminution of the treasure by an extractor of interest in *kāsus* only. He is present in the *Kānukas* and He is the acceptor of *bhaktas'* vows.

Pilgrims from Kaṭaka, Kalyāṇa and Delhi regions resort to Tirumala for the *Brahmōtsavam* (annual festival in September-October) of Vēṅkaṭeśvara, the bearer of Śrī Lakṣmī on His pure chest, regaling themselves with talks about His having bestowed eye-sight to the blind, granted babies to the sterile women, conferred rapidity of pace to the cripples and endowed the deaf with the sense of hearing!

Pilgrims from the famous *Sētu* (Rāmēśvaram bridge) in the south and from Kāśī (Vāraṇasī, Benares) in the north flock to the Vēṅkaṭa Hill to witness the *Vaiṣākha-Tīrtha* (ablutions conducted in the *Vaiṣākha* month) to Vēṅkaṭeśa daily as a cooling process, daubing their chests with *caṇḍanam*, smelling and pressing against their eyes the *pārijāta* flowers which are rare to them and enclosing them in their hair and decorating themselves with garlands of those flowers, and bathing and cleaning their bodies in the water of the *Ākāśagaṅga-tīrtha*.

What an extensive family-head is Vēṅkaṭeśa, the spouse of Lakṣmidēvī! His son is *Manmatha* (Cupid), His daughter is Bhagīrathī (river Gaṅga), His mistress is the Goddess of Earth, His dwelling is the Hill, His elder brother is Balabhadra (Balarāma), His eldest son is Brahmā, His daughter-in-law is Śārādā (Sarasvatī); His younger brother-in-law, the king of the white lotuses, the Moon; His father-in-law is the Ocean; and again His second father-in-law is king Bhōja; the ornament on His chest is a priceless ruby; and His garment is pure gold, which valuables *Mukkaṇṭi* (three-eyed Śiva) lacks; and He contains the fourteen worlds in His stomach. Is there any God as magnanimous a bestower of gifts as Vēṅkaṭeśa, the Lord of the Śeṣaśaila?

#### SIDDHIRĀJU TIMMARĀJU:—

Siddhirāju Timmarāju, the governor of Koṇḍaviḍu, was the son of Ōḷarāju and the nephew of Āliya-Rāmarāya of the Āravīḍu family. He lived in the 16th Century, composed a Telugu poem "Paramayōgi-Vilāsamu" and dedicated it to Nṛsimhasvāmi of Maṅgaḷagiri. In a *sīsamālīka* stanza, he refers to Vēṅkaṭeśvara's tranquil pose towards His supplicants, His left hand resting on His hip, His golden garment, His right gift-hand pointing to His feet as the sole refuge to the afflicted, His merciful looks, strings of pearls adorning His breast, His lustrous *Kirīṭam* and His *Śaṅkha* and *Cakra* held on either sides.

## TARIGOPPULA MALLANA:—

Tarigoppula Mallana was a Telugu poet of the 16th Century. He was a native of Candragiri. He wrote the poem “Candrabhānu-caritramu” and dedicated it to God Dattātrēya of Māhurapura. He describes the journey of crores of pilgrims to worship Vēṅkaṭēśa with cheeks pierced with wire as locking the mouth, with headloads of vowed *Kānukas*, with bodies balanced on heads and holding lives in their fists, rolling their bodies on the floor without feeling exhaustion, and prostrating from step to step and also now and then, in several groups. They first perceived Śrī Gōvindarāja in a reclining pose on the original serpent for bed and under its hoods, the left hand stretched upto the thigh and the right hand forming the pillow, the *Kaustubham* to the right of His chest gliding towards His *Śrīvatsa* mark by His lying on His right side, and with His two brilliant eyes and feet. They then amused themselves with fun and frolic by beggars through their mockery, jokes, mimicry, bull's play, gong-stroking, dancing and singing in tune with their viols.

Then the pilgrims began to ascend the Hill. The women felt great strain, perspiring heavily, stopping here and there and taking deep breaths, rubbing their perspiration with their clothes, their legs tottering and much fatigued and tossing from side to side and unable to stand on their wearied legs, but entertaining immense joy, they reached the temple at last.

They saw Vēṅkaṭēśa with His right hand pointing the earth, His left hand holding His thigh, with His sword hanging, that Deity who infuses *bhakti*.

The poet says “I worship that Viṣṇu who holds the Disc in His hand, who supports Lakṣmī on His chest, who at all times protects His *bhaktas*, who took the form of *Varāha* (Boar) to rescue the earth and the destroyer of the cruel *Rākṣasas*.”

## PIṅGAḶI SŪRANĀRYA:—

Piṅgaḷi Sūranārya was a Telugu poet of the 16th Century. He wrote five Telugu works. He was a protege of the provincial ruler Kṛṣṇarāja of Naṇḍyāla in the Kurnool district. One of his later works was “*Kalāpūr-ṇodayamu*” (“The Metamorphosis” as C.P. Brown rendered it) and he dedicated it to his patron Kṛṣṇarāja. This Naṇḍyāla family of chiefs was a collateral branch of the Āravīḍu dynasty of Aḷiya-Rāmarāja and his brothers descended from Āravīḍu Bukkarāja. In the second canto of the poem Maṇi-kandhara, a disciple of Nārada-Mahaṛṣi in divine music, proceeded on an extensive pilgrimage throughout India, starting from the Yamunā river, successively visiting Madhura (Muṭṭra), Haridvāra, Sālagrāma Hill, Badari-

kāśrama, Naimiśāranya (Nimsar), Kurukṣetra, Prayāga, Kāśī, Ayōdhya, Gaṅgāsāgara-saṅgamam (confluence of the Gaṅgā river with the sea), the Nīlācala, Jagannātha, Kūrmavibhu (tortoise) form, Sīrṇhācalasvāmi, and Ahōbalasvāmi and reached Vēṅkaṭēśvara's temple.

He bathed in the holy water of the *Svāmi-Puṣkariṇī*, worshipped Bhū-Varāhasvāmi together with His Consort, then entered the illustrious temple of Vēṅkaṭēśa, adored the *Parivāra-Dēvatas* (the surrounding subordinate Deities), and perceived in the sanctum of Vēṅkaṭēśa, stationary and erect, with soft lotus-like feet decked with glittering anklets, gold mantle, gold waist-cord, diamond-set waist-band, the lustrous gem in the pit of the stomach, *Vaijayanti* garland, Śrī Lakṣmī adorning the chest, the wish-granting down-pointing right hand, the left and resting on the waist, the two upright back hands holding the *Śaṅkha* and *Cakra*, the neck with strings of pearls hanging from it, the smooth cheeks, the smiling face, ears bedecked with *makara-kunḍalas* (ornaments of the shape of the crocodile), eyes excelling the lotus, fair nose, handsome eye-brows, the *nāmam* (upright parallel white patches on the fore-head), of pearls, and a superb gem-set *maṭṭam* (crown).

Joyfully and amazingly he observed each organ and stood still in surprise. Later he recollected himself and thus addressed Vēṅkaṭēśvara:—"My vision entranced by Your lotus feet does not move from them; how shall I turn it towards Your *Kanakāmbaram* (golden garment); enticed by the *Kanakāmbaram*, how shall I bring it towards Your *udara-bandhanam* (belt); it delights steadfastly on Your *udarabandhanam*, how shall I move it towards Your *Śrīvatsa* mark on Your breast; converged on the *Śrīvatsa*, how shall I divert it to Your lotus hand? to whichever organ of Your it inclines, Your lotus hands, throat, lips, *makara-kunḍalams*, chin, nose, eyes, eyebrows or hair, it does not diverge. What can I do?" Thus musing, he became ecstatic and forgot the entire world. After a while recovering himself, he made obeisance again and again, adjusted his voice to the sound of his viol and began to sing eulogistically on Vēṅkaṭēśa.

In this manner he spent three days and nights on the Vēṅkaṭa Hill. then got down from it and went to Kāñcī.

### ŚREṢṬHALŪRI VĒṆKAṬĀRYA:—

Śreṣṭhalūri Vēṅkaṭārya, a Telugu poet of the 17th Century, a disciple of Kaṇḍāla Appalācārya, and a contemporary of Tenālī Rāmakṛṣṇakavi and Sāraṅgu Tammayya (the author of the Telugu-Kāvya "Vaijayantivilāsam") wrote a Telugu poem in *dvipada* metre entitled "Śrīnivāsa-Vilāsa-sēvadhi". It was proposed to be published by the Dēvasthānam two decades ago, but it does not seem to have yet been published. The late Śrī Kōrāḍa Rāmakṛṣṇa-

iya, M.A., of the Dēvasthānam Oriental Institute, made a very short summary of it in Telugu prose under the title “Śrīnivāsavilāsamu” and this summary was published by the Dēvasthānam in 1954. As noted by him, the author of the original poetical work is said to have intended writing his Telugu poem reconciling all contradictory views and accounts contained in the 12 *Purāṇas* of “Śrī Vēṅkaṭācala Māhātmyam.”

In the early part of the summary the list of the 9 *tīrthas* subsiding in “Svāmī-Puṣkariṇī” is given as follows:

- (1) Vārāha-tīrtham at the north-west corner;
- (2) Dhanada (Kubēra, lord of wealth)-tīrtham on the north side;
- (3) Gālava (a ṛṣi) -tīrtham on the north-east;
- (4) Mārkaṇḍēya (an ardent Śiva-Bhakta)-tīrtham on the east;
- (5) Agni (fire God)-tīrtham on the south-east;
- (6) Yama (God of death)-tīrtham on the south;
- (7) Vāsiṣṭha (a Muni) tīrtham on the south-west;
- (8) Vāyu (God of Wind)-tīrtham on the west in the shade of the Aśvatha-tree; and
- (9) Sarasvatī (Goddess of learning, a Muse)-tīrtham in the centre of the Puṣkariṇī.

Then it delineates the story of Vīra-Cōḷa, the king of the Cōḷa country. One day he went on a hunt and in a garden on the bank of the Svarṇamukharī river near the Vēṅkaṭācala he met Naṇḍini, the daughter of the Nāgēndra, Dhanañjaya, had a *Gāndharva* marriage with her by mutual consent and returned home. The Nāga maiden conceived. She informed her father of her union with the Cōḷa king. In due course, she begot a son. As the boy grew able to talk, he enquired his mother who his father was and, when she told him that the Cōḷa king was his father, he expressed a strong desire to see him. Nāgēndra sent him through a tunnel and the boy reached the Cōḷa king. On the advice of his ministers, he sent for Naṇḍini also, named the boy “Toṇḍamān”, built a capital near the Vēṅkaṭa Hill and crowned him. As he became king, he married a *pāṇḍya* princess and other princesses.

While Toṇḍamān was one day amusing himself in a garden, some servants came and informed him that at the ant-hill there, the pots of milk were automatically breaking and the milk was sinking into the earth. He thought solemnly of the incident while going to bed, and in his dream in the night, the lotus-eyed Viṣṇu apprised him about His situation. The next morning the hunter-

chief, Vasu, related to the king that a white Boar was devouring the grain each night from his field of corn, that his arrows were breaking to pieces when shot at It and that an ethereal voice informed him that the Boar was his patron God and ordered him to bring the king to the place.

Next day Tonḍamān proceeded to the spot with lakhs of milk-pots and in the night observed the white Boar consuming the corn in the field and aimed his arrow at It, but the hunter Vasu dissuaded him, and the Boar rushed into a cave. While the king scooped out the cavity and drenched it with milk, the Varāha Avatāra appeared and told him, "construct a big *Vimānam* and, *maṇṭapams* and *prākāra* walls to Me and, through worship by *Vaikhānasa āgama*, obtain prosperity. I also abide to the south of the *Svāmi-Puṣkarinī*, in the name of *Śrīnivāsa*. If you erect the *Vimāna*, *prākāra* and *maṇṭapas* at these two sites and offer daily *pūja*, attainment of *Vaikuṇṭhapura* will be handy to you." Then He became evenescent, after instructing him to render His worship devoutly from that place and emerge into a *rāja-yōgi* (royal-saint). The king executed the building work accordingly, and from his capital, passing to the sanctuaries through a tunnel shown by the Deity worshipped Him daily; and having obtained His permission for celebrating His festivals in the month of *Kanyā* (September-October), he invited the *Vaikhānasa-muni* to officiate as the *pūjāri* for worship, decoration and processions and conducted them with due rites, including the *dhvaja-ārōhaṇam* (raising the flag to the top of the flag-staff).

He had the festivals celebrated with the different veh cular processions, viz.,

- (1) *Śēṣa-Vāhanam* (serpent-vehicle) for the sake of *bhaktas*;
- (2) *Haṁsa* (Swan)-*Vāhanam* as indicating His having given *Brahmā* esoteric instructions;
- (3) *Simha* (Lion)-*Vāhanam* showing His having destroyed *Hiraṇyakaśipu*;
- (4) *Puṣpaka* (*Vimāna* of *Kubēra*) as representing that He and *Mahīsuta* (*Sīta* or *Padmāvatī*) travelled in that manner to the spot;
- (5) *Garuḍa-Vāhanam* as presenting the episode of the struggle of elephant-lord with the crocodile and of His having killed the crocodile and set free the elephant;
- (6) *Hanumaṇṭa-vāhanam* indicating the process of His having put an end to *Rāvaṇa* by being carried by *Hanumān* (*Āñjanēya*) to *Laṅkā*;
- (7) *Elephant-vehicle* as having paraded on the elephant named "*Śatruṇjaya*" and ruled over *Ayōdhya* as *Śrī Rāma*;
- (8) *Sūrya-vāhanam* (*Prabha-vāhanam*) indicating as the knower of art of immanence inside the Sun;

- (9) *Ratha* (Car)-*vāhanam* as showing His victorious charioteering to Arjuna in the *Mahābhārata* war;
- (10) *Turaṅga* (Horse)-*vāhanam* foreshadowing His intended destruction of *Mlecchās* (wicked people); and
- (11) *Śibikā* (Palanquin) vehicle bedecked with the nine kinds of gems on the 9th day proceeding to ĀdiVarāha's shrine and receiving ablutions from the water of the *Svāmi-Puṣkariṇī* indicating His determination to protect His suppliants.

*Kumārasvāmi*, Śiva's son for having killed *Tārakāsura* by the grace of His father incurred the sin of *Brahma-hatya*. In consequence of it He lost appetite for food and water and became weary. To allay his condition by expiation of the sin Śiva imparted the "*Nārāyaṇa-maṅtram*" to Him for mental repetition. After eating the food served by His mother *Girijādēvī*, *Kumārasvāmi* started for *Veṅkaṭagiri* (*Veṅkaṭādri*) where *Vāsudēva* resided. On the way *Bṛhaspati* met Him and questioned Him why He was going in search of *Viṣṇu* while He himself was *Viṣṇumūrti*. He queried *Bṛhaspati* how it was. The latter replied "An atom of *Viṣṇu*'s faculty lay in Śiva for exterminating *Tārakāsura* and *Brahmā* intimated the *Dēvatas* that the same atom would be born as a son to *Girijādēvī*." Being thereby satisfied *Kumārasvāmi* proceeded to *Veṅkaṭādri*.

Meanwhile *Girijā* expressed Her anxiety about Her son's safety to Śiva and both of them set out for the *Veṅkaṭa* Hill. On it they observed a pair of wild animals enjoying together and their cupidity was roused; and They too enjoyed by transforming Themselves into the same kind of animals. The generative seed of Their union was collected by *Vāyudēva* (Wind-God) and presented to *Añjanādēvī* who was performing *tapas* on the Hill. She became pregnant and begot *Hanumān*. Śiva and *Girijā* found their son *Kumārasvāmi* at the *Kumāradhārā-tīrtha*.

*Viṣvaksēna tīrtha; The origin of its name:*— While *Dūrvāsa-Muni* was performing *tapas* *Indra* sent an *Apsarasa*, *Kuntala*, to frustrate him. Enraged at her pranks the *Muni* cursed her to be born as a "*Ceṇcēta*" a maid of the *Ceṇcu* class of wild tribes. So born and grown up she was amusing herself in a grove, when *Varuṇa* (God of rain) joined with her. She conceived and brought forth *Viṣvaksēna*. He contemplated on *Viṣṇu* at the particular pool attained *sāyujya* (identity) with Him and became His Commander. By reason of *Viṣvaksēna*'s stay at the pool for his meditation it was known as *Viṣvaksēna-tīrtha*.

*Kapila-tīrtha:* *Śauri* (*Viṣṇu*) in the form of *Kapila-Muni*, passing through this pool as the path-way, used to worship the *Śiva-Liṅgam* and hence it came to be called *Kapila-tīrtha*.

## GAṆAPAVARAPU VĒṆKAṬA KAVI:—

Gaṇapavarapu Vēṇkaṭakavi of the 17th Century composed “Śrī Prabandharāja Vijaya-Vēṇkaṭēśvara-Vilāsam” as also other works and dedicated it to Vēṇkaṭēśa. He prays the most merciful Vēṇkaṭanātha to protect him and his family and Alamēlumaṅgā abiding on His chest to fulfil his desires and stay in his house. Pilgrims make their journey with head-loads, prostrating at each pace, and falling flat in prayer. *Mōkāḷla-muḍupu* (flight of stone steps on the second ascent being as high as the leg from the foot to the knee) causes much strain.

Many pilgrims arrange *ubhayams* (worship and food-offerings) and *cerupus* (cooked preparations) as also *dōselu* (rice-cakes) *appamulu* (sweetened rice cakes) and *atirasamulu* (sweetened wheat-flour cakes) and invoke Him while they are offered and then distributed.

Groups of Vēṇkaṭēśa's devotees serve to the tired pilgrims, visiting His festival, *vaḍapappu* (split and moistened green gram), *pānakamu* (water mixed with jaggery), plantain fruit, tender coconut water, hot water, butter-milk, curd, refined camphor mixed *gandhamu* (*caṇḍanamamu*) areca-nut powder rolled in betel leaves, civet, flowers, sun-shades, fans, cardamom, ginger, cloves, jack-fruit, sugarcane, and dates.

The poet states, “I have seen Your feet bedecked with anklets of small golden bells, Your gift-yielding hand, Your left hand resting on the waist, Your *pītāmbaram*. Your chewed betel-nut held to Your cheek, Your big stomach able to contain the worlds, broad chest with Alamēlumaṅgā resting on it as also the *Śrīvatsam*, Your two hands holding the *Śaṅkha* and the *Cakra*, Your shoulder ornaments, the *tulasi* garland hanging from Your neck, *Makara-kunḍalams* covering Your ears, Your rosy lips, smooth cheeks, fair nose, compassionate eyes, clear face, and Your *kiriṭam*.

“Will Alamēlumaṅgā-tāyī (mother) tolerate, having noticed Your eating food of raw rice from uncleaned plates, Your vehemency in collecting *kānukas* with interest of *kāsus*, Your lowliness in carrying loads of earth from the tank under excavation by a great *Vaiṣṇava* and Your having wedded another woman? Having seriously thought of all these acts of Yours, She had, in exceeding modesty, tendered advice to You during the marriage.

“Formerly You condoned the faults, as a father, of Śabari who offered You fruit tasted by her and hence polluted; You granted all desires of *Erukala* Chief; is the *Pāduṣā* (Sultān) who reduced Your provision of food and appropriates Your jewels an equal co-partner with You? Is the *Pārupatyadār* who manages Your affairs dexterously Your friend? Please enlighten me whether their master is You or any other God like You, as we are in search of One to worship who will protect us without finding faults.”

[ This is very valuable information furnished by the poet. In the earlier periods many kings and chiefs presented costly jewels and ornaments to Vēṅkaṭēśvara, endowed Him with numerous villages and provided for sumptuous daily and occasional offerings. The poet here avers that the *Pāduṣā* reduced the quantity of His offerings and also divested Him of His jewels, and ostensibly deprived Him of the possession of villages and lands too. This *Pāduṣā* must have been the Sultān of Gōlkoṇḍa who it was that first conquered the territory of the Vijayanagara empire around Tirupati and possessed Vēṅkaṭēśvara's temple also, Abdullāh Kutb Ṣāh, in or about 1660 A.C. He died in 1672 and was succeeded by Abul Hasan Kutb Ṣāh. Aurāṅgazīb put an end to the Gōlkoṇḍa State in 1688. The poet must have lived at the period as he writes about this reduction of provisions and deprivation of jewels in the present tense of the verbs.]

“ Without assuming illustrious administration of excellent Tirupati, without noting the blemishes of anybody and by conferring happiness in both the worlds (on earth and in heaven), besides Your good fortune to have espoused Alamēlumaṅgā, without replying and responding to the earnest calls of people to help them with Your voice and hands, is it right to claim Godhood? It becomes You alone. However, You are our Father and Alamēlumaṅgā is our Mother ” “ As the result of the saving grace of Alamēlumaṅgā, may the tree of Your glorious tradition be implanted firmly in the garden of my mind.”

Perhaps it is this same poet Gaṇapavarapu Vēṅkaṭakavi that composed also the “ Sarva-Lakṣaṇa-Śirōmaṇi ” with the sub-title “ Śrī-Vēṅkaṭēśa-Āndhramu ” in the name of Vēṅkaṭēśa and dedicated it to Him. He states in the third stanza in a *sisamālika* that he collected the *dēśīyamulu* (regional words), *tadbhāvamulu* (derivative words) and *Teṅgu Padamulu* (Telugu words) grouped them into words relating to *Dēvas* or Divine Beings, *mānava* (humans) *sthāvara* (stationary) and *tiryak* (crooked bodied), of four classes, and added the *nānārtha-vargu* (group of words with various meanings) in 128 stanzas for the benefit of the world, and in each set of words furnished the Saṁskṛta equivalent, so as to make the work equal to, i.e. as serviceable as, Amarasiṁha's “ Amarakōṣa ” or “ Nāmaliṅgānuśāsanam ”, and to deserve compliments from poets, as an “ Āndhra-Nighaṇṭu ” (Telugu Cyclopaedia). In the *gadyamu* (colophon) at the end he has noted that he was a disciple of Śrī Perumbudūri Yatirājācārya (Rāmānujācārya), that he belonged to the *Nandavarakula* and was of the *Vāsiṣṭa-Gōtra* and *Āśvaīyana-Sūtra*, that he gained honours of grant of elephants in must, horses, palanquins, gem-set ornaments, cloths, and mansions from the rulers of Karṇāṭa, Tuṇḍīra (Toṇḍa-maṇḍalam), Cōla and Pāṇḍya, and that he was the son of Gaṇapavara Mantrimaṇi and Maṅgamāmba and that he dedicated his work to Tiruvēṅgaḷanātha, the Lord of Alamēlumaṅgā, as the entity of his father.



**CELLAPIḤA NARASA KAVI:**— CellapiḤa Narasakavi was a Telugu poet who lived during the latter part of the 18th and the earlier part of the 19th Centuries. He wrote “Vēṅkaṭēśvara-Vilāsamu” treating the marriage of Vēṅkaṭēśvara with a Ceṅcu (wild tribe) maiden and other poems. The maiden delineates Him as having a beautiful face, a smiling appearance, exulting in His shining golden mantle, blue-bodied, of kind looks, bearing Lakṣmī on His chest, wearing the upright mark of musk on His forehead, holding the *Śaṅkha* and the *Cakra*, and adorned with the gem-set crown. She then accuses Him of fleeing the *bhaktas* of their vowed money offerings with full interest not foregoing even the smallest coins from it, of His eating food of raw rice in uncleaned plates of dining in every invitee's house and serving food to one and all in His house continually, and of selling the *prasādam*, and stretching the hand demanding its price like a lessor; so men talk of Your behaviour and how equitable is Your inveigling me? Perhaps Vēṅkaṭēśa Himself replies her, “Is it not just that the money of the *bhaktas* should be drained so as to divert them from their miserliness? Does not My eating food of unpounded rice from rusty plates serve to restrain your pride? It is not equanimity to eat food offered by all? And is it not generosity to prepare varieties of food and distribute them? Maiden, these are not traits of blemish to upbraid; they are manifestations of supreme good qualities.”

**KṚṢṆA KAVI:**— Kṛṣṇakavi was a Telugu poet of the 18th Century, and the court poet of CirumāṁḤa Pāpayya-prabhu. He translated the famous Kālidāsa's “Śakuṅtalam” into Telugu and dedicated it to Śrī Vēṅkaṭēśvara, naming it “Śakuṅtalā-Pariṇayamu” (Marriage). He wrote:—

I glorify Vēṅkaṭapati (Vēṅkaṭēśa) who embraces Alamēlumaṅgā alias Indirādēvī (Lakṣmī) such that the saffron smeared over Her breasts adheres to His chest. That exalted Deity, whose compassionate looks confer happiness to the worlds, whose beautiful form conduces to the good of people; considering whom as the ocean of learning, the kings of Aṅga, BāṅgāḤa, CōḤa, KāḤṅga, (Vaṅga, GauḤa, Gauda, Vidarbha), PāṅcāḤa, NēpāḤa, MāḤava, Āṅdhra, Śaka, Yugaṅdhara and other regions prosper through being His guardsmen; that Lord of the celestials, served by Divine Beings, left Vaikuṅṭha, fully adorned, and, taking Indirādēvī with Him, moved into the golden mansion beside the Svāmi-PuṣkariṅḤi. He stays resplendently on the Śēṣagiri, pleasingly accepting the prostrations of His *dāsas* (servants, devotees).

### VENKATĀCALA VILĀSAMU

“Vēṅkaṭācala-Vilāsamu” is a Telugu poem describing the pilgrimage of certain *Munis* to the Vēṅkaṭācala (Hill). Its author, his time and other particulars are not known. The *Munis* on their way, worshipped God of Śrī-

kākuḷam (Chicacoli), who graciously extinguished their demerits and proceeding exultingly, reached the Kṛṣṇavēni (Kṛṣṇā river), the queen of the sea, and, passing through other rivers joining the ocean, bathed in all of them with the eager desire to see the Vēṅkaṭa Hill. Walking on and on the *Samyamis* (*Munis*, who had subdued their senses) espied the Śeṣaśaila in front of them, containing golden and gemmy caves, ponds and crests. They observed Śrī Vēṅkaṭēśa with a crowned head, with the *Tirumaṇi* (white parallel upright patches) of pearls on the forehead, ear-ornaments of the crocodile shape, smooth-shining cheeks, smiling face, cold and hot looks, coral hued lips, agreeable throat, *Śaṅkha* and *Cakra*, dual hands granting the fruit like the famous *Kalpa-vrkṣa* (tree of heaven bestowing all desires), blue chest suited to the abidance of *Alanēlumangā*, sword hung from the waist belt, shining silk garment of gold lace borders worn around the waist, lustrous anklets, bodily luminosity excelling lightning, renowned possessor of the *biruda* (title) of being the Lord of all Celestials, bestower of good, usual user of uncleaned plates, consumer of food of unpounded rice, extractor of *kāsus* as interest on vowed offerings, the enjoyer of the *Mukkōṭṭi-Tīrtham*, Deity who receives prostrations from step to step, lessor of *māḍas* (gold coins), handsome God receiving the Friday ablutionary rites, and, partaker of sumptuous quantities of food. They extolled Him as being the first master among the *Trimūrti* (Triad Godhead, *Brahmā*, *Viṣṇu* and *Mahēśvara* or *Śiva*), the Lord of the *Śeṣācala*, the Supreme God, the soul of all, the inherer of the universe, the form of all things and the Deity praised by *Sanaka* and *Sanādana*, and offered their obeisance. "You are the prime personage to create, protect and slay; You are the stomach of the world; You are the king of gods to grant the desires of all; You are the Supreme Being whom *Brahmā*, *Rudra*, *Indra* and other Celestials cannot comprehend; You are the *Brahman* whom we the *tapasvins* (performing penance), are unable to perceive; and You are the super excellent holder of the *Śaṅkha*, *Cakra*, *Gada* (mace), *Khaḍga* (sword), *Śārṅga* (bow) and *Cāpa* (arrow)." "Is it possible to describe the glory of this Hill, the beauty of this region, the merit of this auspicious *Tīrtha*, and the kindness of *Śauri* (*Viṣṇu*), even for *Guru* (*Dēva-Guru-Bṛhaspati*), *Vāgiśa* (*Brahmā*) and *Phaṇiśa* (*Ādi-Śeṣa*)? What *tapas* we performed in the past, what good deeds we rendered, what *nōmu* (*vratam*, worship of a Deity) we made, our desires have been realised, we have been able to visit the Lord of the Vēṅkaṭācala, the Father who is adept in granting the desires together with the accession of good and consequent discarding of evil." Thus meditating, the *Munis* descended the Hill, approached the *Ājuvāri-tīrtha* (*Kapila-tīrtha*) to its south, containing water capable of destroying sins, bathed in it, adored the God adorned by serpents, garmented by the fringes of eight directions, and possessing the fire-eye, i.e., *Śiva*, the *Nāgabhūṣaṇa*, *Digambara* and *phāla-nētra* (with the third eye on the forehead) or *anala-akṣa* (fire eye),

Śrī Kapilēśvara. Therefrom they went to Gōvindarāja's temple in Tirupati and prostrated to Him. They were reluctant to depart from the Lord of the Hill, and so contemplating Him with the glittering anklets, turned back again and again in their onward journeys.

### DIVĀKARLA TIRUPATI ŚĀSTRĪ CEḶḶAPIḶḶA VEṆKAṬAŚĀSTRĪ: —

Divākara Tirupati Śāstrī and Ceḷḷapiḷḷa Veṅkaṭa Śāstrī flourished in the latter part of the 19th and the earlier part of the 20th Centuries. As joint authors, they wrote more than a hundred works. In their early age they visited Vēṅkaṭēśa when they addressed Him "You collect *kāsu* by *kāsu* and accumulate Your treasure with whatever amount of money is brought, but we are denied gifting; trembling with fear, people come to visit You, but even if we voluntarily meet them, they scarcely observe us; willingly they offer to You to any extent but giving a little to us, they account it as too much, they serve You and pay You as much as desired, but though we serve them they do not pay us even to a *kāsu*; there is no use of saying in so many words. Though the names are identical, as Tirupati and Vēṅkaṭēśvara, our fortunes are different." "Why do You ask for *kāsus* to amass, indicating utter poverty? Why do You favour bribers, exhibiting favouritism? Why do You tease the numerous kings in the manner of the big money-lending *Kōmaṭis*, having granted them loans? Why do You reside on the summit of the Hill, showing the huntsman's likeness? All these acts of Yours seem to me to exhibit Your merry disposition, but what do You consider them to signify? O refuge of the complaisant Tirupati and Vēṅkaṭēśvara poet-laureates! God Tirupati-Vēṅkaṭēśvara! We bow to You."

For a second time Ceḷḷapiḷḷa Veṅkaṭa Śāstrī alone visited Vēṅkaṭēśa in July 1936 on the occasion of his 66th birthday at the instance of his friends and pupils to perform religious rites pertaining to his 60th birthday (diamond jubilee). Then he addressed some Telugu verses to Vēṅkaṭēśa. "Among many pleasant regions available to the Lover of Indirā to ramble with His troupe, He has willingly chosen and lived on this Śēṣagiri joyously to hear the expressions of Telugu poetry. "That supreme luminary, in accordance, with the declaration of the *Upaniṣads*, the *Āndhras* designated "Veṅkanna," and He will readily respond 'ā' when called 'gō' at the time of distress and save them." "Recollecting the incidents that He revived a dead son and compassionately conveyed a cow, entangled in the whirlpool of the river and crying "ambhā" on a raft to the shore, believers in Him bow to Him with pure hearts, voicing "Vēṅkaṭa-nāyaka is our Father." Wise men said that *Satyālōka*, the residence of *Sat-cit-ānanda* (eternal existence or being, supreme consciousness and absolute bliss) form of the Deity, stood above

six worlds, but here is present Vēṅkaṭeśvara," earthly *Viṣṇu-lōka* over six Hills!" "Pilgrims strive to ascend the Hill before sun's rays fall on the gilded vases of His *gōpuram* and make them glisten." "Relating to each other their past hardships and their abatement through the kindness of Vēṅkaṭeśvara, and singing His praise loudly in groups, His *bhaktas* crawl over the seventh Hill." "There are many gods who do not respond even if we cry aloud to them except Yourself uniquely in the *Kaliyuga*; once previously I had Your *Darśanam* and again today I had the good fortune to obtain a vision of Your gracious appearance." "Vṛṣādrīśvara! How can we, obstinate insects, foreknow what fortune will accrue to us? You alone know it. Pray, accept my obeisance and consider me as remaining always in Your presence and as being Your man and make me eligible for Your kindness." "On this day of my 66th birthday Your *Darśanam* has been favoured to me, what an auspicious day this is to me! Your *Darśanam* is capable of conferring happiness not only in this world but also renders access to heaven handy." "Pilgrims from the northern country call You "Bālāji" which term, on consideration signifies "Śakti" (Goddess) and then perhaps you become my Mother! Many name You "Subrahmaṇya" son of Phālākṣa the fire-eyed Śiva. Why should one utter many words? You are all and why should any one doubt it?" "Some say that Rāmānuja contrived You into Hari (Viṣṇu), whereas this had flourished as a "Śivasthala" (Śiva's place) and the old emblems of Śiva still exist. But I do not know whether it is true or not. How will this controversy affect the *advaitins* (who hold *Jīvātmā* and *Paramātmā*, individual soul and universal soul as identical), who maintain the "Jagannāsti" (no-existence of the world) dictum, and to whom every thing will appear as "Brahmam" (Absolute God)?" "In my childhood I got into the "Dōla" (cradle) and to-day in my old age I got into the "Dōli" (conveyance of the form of a cradle tied to a bamboo pole borne by two men at the ends while a person sits in the cradle); and the ancient sages saying that old age is second childhood has been this day exemplified in my case by my transportation uphill in a "Dōli." "The younger brother of my great grandfather, a great poet, Narasakavi, whom you might have known, composed a centum of verses on You, entitled "Vēṅkaṭeśvara-Vilāsamu" and I belong to his progeny. I pray You to foster me with kindness" (P. 367 ante).

### VATṬIPALLE NARAKAṆṬHIRAVA ŚĀSTRULU:—

My maternal uncle, the late Paṇḍit Vatṭipalle Narakaṇṭhīrava Śāstrulu entitled *Tarkālankārahūṣaṇa*, had composed two sets of Samskṛt stanzas in praise of Śrī Vēṅkaṭeśvara, one set of 5 stanzas, and a second set of 9 verses as "Śrī Vēṅkaṭeśvarakam." The first letters of the 8 *ślokas*, read together

form the "Aṣṭākṣari-maṇṭra," "Ōm Namō Nārāyaṇāya." They were published in the "Tirumala Śrī Vēṅkaṭeśvara" Journal, Vol. I, No. 4, November 1932.

### The first set of Five

#### ŚRĪ VĒṆKAṬEŚVARA STÖTRAM

1. *caturaścaturaḥ sakṛtpumarthān  
caturōdātum ivōdvahan bhujān yaḥ  
karuṇāvaruṇālayaḥ samindhe  
phaṇiṣaite śaraṇam tamāśrayāmaḥ.*
2. *namaskarmīkurmōś naṭajana manōbbhiṣṭa ghaṭanā  
paṭiyāmsam śēṣa-kṣitidhara-śirōbbhūṣaṇa maṇim,  
trilōkī-nirmāṇa-sthiti-haraṇa-līlāsuraṣikam  
śriyaḥ-kāntam-dēvam suguṇanidhim asmat-kula-gurum.*
3. *śrīmad Vēṅkaṭaśaila-śēkhara-taṣē saṅcāram-ātanvatī,  
niṣkaripām taṣitam sadaiva dadhati bhūyō amṛtam varṣati,  
sauhārdam ca dhananījayē vidhadatī dhyātum tamō-dhūmvatī,  
puṣyādvō-nitarām pramōda-latikām yā kāpi kādambinīm.*
4. *jayanti śrīkānta-praṇaya-rasadhārā madhuripōḥ  
kaṣṭākṣāḥ kārūṇyāmṛta-jaladhi-kallōla-nikarāḥ,  
trilōkī kalyāṇa-praṇayana-mahākālpa-viṣapāḥ,  
śrīta-svānta-dhīvānta-praṣama-karaṇāditya-kiraṇaḥ.*
5. *ahīna-śailastham ahīna-vaibhavam mahō yadā bhāti mahōtsavaḥ satām  
nirantaram tam nigamaṣṭu-gōcaram ciraṇtanam cētasi cintayāmaham.*

### The second set of Nine Ślōkas

#### ŚRĪ VĒṆKAṬEŚAṢṬAKAM

1. *Ōm-tatsaditi nirdēśyam jagajjanmādi-kāraṇam,  
ananta-kalyāṇa-guṇam vandē śrī vēṅkaṭeśvaram.*
2. *Nātāmara-śirōratna-śrī padāmbujam,  
prāvṛṣṭēṇya-ghanaśyāmam vandē śrī vēṅkaṭeśvaram.*
3. *Mōhādi-śaḍari-vyūha-grāhākula-mahārṇavē,  
majjatām taraṇīm nṛīṇām vandē śrī vēṅkaṭeśvaram.*
4. *Nātham trijagatām ēkam sādhu rakṣaṇa-ākṣitām  
śrī śēṣa-baila-mayam vandē śrī vēṅkaṭeśvaram.*

5. *Rājad-rājīva-patra śrī-madamōcana lōcanam,  
mandahāsa-lasad vaktram vandē śrī vēṅkaṭēśvaram.*
6. *Yan-mukhēndu-smīta-jyōtsnā bhūyasīm tamasām tatim,  
vidhunōti prapannānām vandē śrī vēṅkaṭēśvaram.*
7. *Nāntasya kasyacid vākyam śabdasyānanya vācīnaḥ,  
brāhmā-rudrēndra-janakam vandē śrī vēṅkaṭēśvaram.*
8. *Yadvakṣaḥ-sthala-madhāsyā bāti śrī-ramāpayinī,  
taṭillēkhēvābhra-madhye vāndē śrī vēṅkaṭēśvaram.*
9. *Vēṅkaṭēśāṣṭakam idam narakāṇṭhira-vōditam,  
yaḥ paṭhēt satatam bhaktyā tasmai viṣṇuḥ prasīdati.*

Besides the above two sets of Ślōkas, there are some extempore verses.

1. *Śriyam atanum tanōti - vatanu kōṭivilāsi - tanuḥ,  
sutanu samañcitam dadhad urasthalam aṣṭamalaiḥ,  
satatavibhāvitaḥ parama-harṣi-maharṣi-kulaiḥ,  
phaṇigiri-śēkharaḥ suguṇa-bhūstava kōapi vibhuḥ.*

(Published on the first page of "Tirumala Śrī Vēṅkaṭēśvara" Journal of January 1933).

2. *Śrīmān śēṣa-girīndra-śēkhara-maṇir-vandāru-cūḍāmaṇiḥ  
duḥkha-dhīvānta nirāsa-vāsara maṇis-trailōkya-rakṣāmaṇiḥ,  
śrīmatrayyabalā-śrīomaṇir-urō-vinyasta-kāntamaṇiḥ,  
pāyān na sa tu dēvakī-jaṭharajas-śrīśōmara-grāmaṇiḥ.*

## MUSICIANS

Tāḷlapāka Annamācārya was the earliest musician to compose songs (*saṅkīrtanās*) in praise of Vēṅkaṭēśvara. His grandson, Cinna Tirumalay-yaṅgār, in his poetical work "Annamācārya-caritramu," has mentioned that his grandfather Annamācārya composed 32,000 *saṅkīrtanās* on Vēṅkaṭēśa. From the copper plates, about 3000 in number preserved in a small-cell in Vēṅkaṭēśvara's temple on which they were engraved on both sides with three *saṅkīrtanās* on each side, the total number of psalms come to nearly 18,000, comprising the compositions of Annamācārya, his son Pedda-Tirumalācārya, and his grandson Cinna-Tirumalācārya. Out of this total of 18,000 about 10,000 may belong to Annamācārya, 5000 to Pedda-Tirumalācārya and 3,000 to Cinna-Tirumalācārya. What became of the other *saṅkīrtanās* is not known. Some years back the Madras Epigraphical Department noted that some plates were in Ahōbala Narasimhasvāmī's temple and some in Raṅganāthasvāmī's temple in Śrīraṅgam. Only a few were available in Ahōbala and they were secured by the Tirupati Dēvasthānam.

He was a Telugu Naṇḍavara or Naṇḍavarika Brāhmaṇa, but having dedicated his life to the service of Vēṅkaṭēśvara, he got himself initiated into *Vaiṣṇavism*, comprehended *Vaiṣṇava* principles enunciated in the *pāsurams*

of the *Āḷvārs* and in consonance with them composed numerous *saṅkīrtanās*. His grandson further mentioned that Annamayyaṅgār composed "Rāmāyaṇamu" in *dvīpada* metre in Telugu, "Vēṅkaṭādri-Māhātmyam" in saṁskṛt, "Śṛṅgāramaṅjari" and 12 "Śatakamulu," besides his "Śṛṅgāra-saṅkīrtanalu," "Adhyātma-saṅkīrtanalu" and "Saṅkīrtana-Lakṣaṇam" in saṁskṛt. But the above works have not been available.

He was born on 9th May 1408 A.C., and lived for 96 years till 23rd February 1503 A.C., and for 80 years after he made Tirumala his residence in his 16th year, he went on composing *Saṅkīrtanās* from day to day and singing them before Vēṅkaṭeśvara forming 400 on an average per year and totalling 32,000 for the 80 years of his devoted service to Vēṅkaṭeśa of singing in His presence. On the last day of his life, he directed his son Pedda-Tirumalayaṅgār to compose at least one *Saṅkīrtanā* each day and sing it to Him. His grand son has stated in his "Annamācārya-Caritramu" (Life-history) that from the beginning Annamayya lived in his native village Tāḷapāka permanently and attended Vēṅkaṭeśa's *Brahmōtsavams* each year without fail till the end of his life, returned to his village after the festivals and there engaged himself in writing his *Saṅkīrtanās*. Possibly he could have shifted himself to his village when his son Pedda-Tirumalācārya could have undertaken his duty as the "Saṅkīrtana-ācārya" in the temple.

Having become a convert to *Vaiṣṇavism* through his intense faith in Vēṅkaṭeśvara he was overjoyed in its adoption and firmly held that to get over the family ties, its vicissitudes and misery, the only sure means were to place implicit faith in Vēṅkaṭeśvara, to surrender completely to Him and to sing in His praise; and as their accessory getting impressed with the *mudras* (symbols) of the *Śaṅkha* and the *Cakra* on the shoulders would serve to save any one. He stresses that, through the *mudras* through his surrender and through his devotion, he was spared from sins and misery, that he was enabled to live successfully and that Vēṅkaṭeśa lifted him to heaven and conferred ecstasy and peace, beatitude, on him thereby. He commends this process for the exaltation of all men. His grandson Cinna-Tiruvēṅgaḷanātha, in his "Annamācārya-Caritramu" in the prologue of his work, expressed that Annamācārya "freed us from our vices of hundreds of thousands of our previous births, made us find You and devote ourselves to You, eulogise You alone and refuse to praise others with our voice vowed to sing Your praise only; imparted to us the excellent religion of Rāmānuja (i.e., *Vaiṣṇavism* and *Vīṣṭādvaita* philosophy), You as the unique Deity and himself as the best *guru* (preceptor); and it will be ever fitting that we should contemplate him in loving gratitude for his benefaction; we beseech You not to take into account the crores of our faults and not to forsake us but to excuse us and protect us always by becoming our household God in view

of Annamācārya, and as per my prayer as a son to You as the compassionate father." Similar sentiments are found expressed in a verse added separately at the end of Annamayyaṅgār's "Śṛṅgāramañjari" that "Annamayya is a gracious gift of Vēṅkaṭappa. (He is supposed to have been born as the personification of Vēṅkaṭēśvara's *Naṇḍaka* (sword) hanging from His belt, the term "Naṇḍavara" family in which he was born having been ostensibly connected with "Naṇḍaka, or "Naṇḍakavara"); (Vēṅkaṭēśvara); he is constantly munificent; he implanted in his mind Ādinārāyaṇa, the universal Lord; enjoying bliss, he had become as great a saint as Sanaka, Sanaṇḍana and others; as emblems of his greatness he composed numerous *Saṅkīrtanās* on Vēṅkaṭēśa, and, in them, comprehending the meaning of the *Vēdas*, he expounded it; he adopted the religion of Rāmānuja and lived upto it; and, as a feast, he offered to us Vēṅkaṭanātha among the several Deities." This verse might have been added by Cinna-Tirumalācārya himself.

By his devotion he instituted the "Kalyāṇa-Utsavam" for Vēṅkaṭēśvara and in the proceeding he would have offered Lakṣmīdēvī as spouse to Him and by that act he became the father-in-law of Vēṅkaṭēśvara. This practice continues to this day in the course of His marriage festival through the descendants of Annamayyaṅgār. In April 1949 the Tirupati Dēvasthānam authorities inaugurated the "Annamācāryōtsavam" to run for three days from his birth anniversary day and it is being celebrated each year through singing his *Saṅkīrtanas* by musicians.

Annamācārya's son Pedda-Tirumalācārya also named in the inscriptions as Peda-Tirumalayya, Tirumalayyaṅgār, Tirumalayya, Tirumalācārya and Tirumalārya-Dēśika was also a profound scholar, philosopher and musician like his father. He was the second "Saṅkīrtanācārya" of the temple. In pursuance of his father's dictate from his death-bed to him to compose at least one *Saṅkīrtana* each day and sing it to Vēṅkaṭēśvara he composed "Śṛṅgāra-Saṅkīrtanalu" and "Adhyātma-Saṅkīrtanalu" on Vēṅkaṭēśa and also wrote "Harivaṁśakāvya." "Cakravāḷa-Mañjari" "Vairāgya-Vacana-mālikā-gītālu" "Śṛṅgāraṇḍakamu" "Śṛṅgāra-Vṛtta-padyāla-ṣatakamu" "Udāharanāmulu" "Nītiśa-ṣatakamu" "Śudarṣana-raḡaḷa" and a Telugu prose rendering of the "Bhagavadgītā." His sister's son Rēvaṇūri Vēṅkaṭakavi has stated in his "Śakuntalā-pariṇayamu" that, on account of Peda-Tirumalayya's intense devotion and *Saṅkīrtana* service, Vēṅkaṭēśvara was immensely pleased and granted the boon that He would appear to three generations of his family from Tirumalayya and would confer *Mōkṣam* to seven generations of his progeny.

\* Here, one Annamayya's *Saṅkīrtana*—"Vāḍa Vāḍala....." with the Author's exposition is deleted to maintain brevity. — Gopi Kṛishna



Pedda-Tirumalācārya's eldest son Cinna-Tirumalācārya followed the foot-steps of his grandfather and father, assumed the duty of the "Saṅkīrtanācārya" of the temple and composed "Śṛṅgāra-Saṅkīrtanalu" and "Adhyātma-Saṅkīrtanalu" in adoration of Vēṅkaṭeṣa and wrote "Aṣṭa bhāṣā-Daṇḍakamu" and translated into Telugu verse the "Saṅkīrtana-Lakṣaṇam" written by his grandfather Annamācārya. For his proficiency in "Aṣṭa-bhāṣā" (eight languages Saṁskṛt and Śūraśēna, Māgadhi and other allied seven languages), it is mentioned in the "Aṣṭa-Mahiṣī-Kalyāṇamu" written by his third younger brother, Cinna-Tiruvēṅgaḷanātha popularly known as Cinnanna that he was conferred the *biruda* (title) "Cārutara-Aṣṭa bhāṣā-Cakravartī" (emperor of the beautiful eight languages). This work was transcribed on copper plates, along with the other works, and its date of engraving is noted as having been the 5th day of the lunar month *Mārgaśīra* of the cyclic year *Hēvaḷambi*, Wednesday, corresponding to 7th November 1537 A.C. (For further particulars vide Dev. Epi. Report pp. 279—302).

Puraṇḍaradāsa was one of the Kannaḍa (Canarese) musicians and poets devoted intensely to Pāṇḍuraṅga-Viṭṭalasvāmi of Paṇḍarpūr. He lived in the latter years of the 15th and early years of the 16th Centuries. These musicians are generally known as "Dāsaru" to the Kannaḍigas and others and they sang mostly in praise of God Viṭṭala. Puraṇḍaradāsa heard of the fame of Annamācārya and came all the way to Tirumala to visit him. He praised Annayyaṅgār as the human form of Vēṅkaṭeṣvara Himself and in turn Annamayya praised Puraṇḍaradāsa as Viṭṭalasvāmi. On the occasion of their meeting each other, they seem to have composed a song jointly for the song is one but differently addressed to their favourite Deities respectively at the end:—

Pallavi: Nārāyaṇa tē namō namō

Caraṇam: 1: *bhava nārada sannuta namō namō  
murahara nagadhara mukunda mādḥava  
garuḍa-gamana paṅkaja-nābha  
parama-puruṣa bhava-bhaṇjana tē namō (kēśava)  
nara-mṛga-śarīra namō namō*

Caraṇam 2: *jaladhi-śayana ravi-candra-vilōcana  
jaḷaruha-bhava-nuta-caraṇa-yuga  
bali-baṇḍhana gōvardhana vallabha (dhāraka)  
naḷinōdara tē namō namō.*

Caraṇam 3: *ādi-dēva sakalāgama-pūjita  
yāḍavakula mōhanarūpa  
vēḍōddhāra tiruvēṅkaṭa-nāyaka*

*nāda-priya tē namō namō*  
*(vēdōddhāraka vēṅkaṭa-nāyaka*  
*purāṇdara-viṭṭala namō namō).*

Herein Annamācārya invoked Tiruveṅkaṭanāyaka as his favourite God and Puraṇḍarādāsa invoked his own favourite God Viṭṭala of Paṇḍarpūr prefixing his own name to the Deity's name as the ensign of his authorship of the song.

When he visited the temple, he appears to have sung some songs, describing Vēṅkaṭēśa's features and ornaments, and offered his prayer to Him. In one of the songs, he has stated, "Kaṇḍē, kaṇḍē svāmiya bēḍikonḍē" (I saw Svāmi (God) and beseeched Him). "I saw Tirupati Vēṅkaṭēśa resplendent like a crore of suns with His *Kirīṭa* on His head, surprisingly smiling face, *Tirumaṇi*\* (caste-mark) on the forehead, unequalled *Śaṅkha*, *Cakra*, *Gada*, (mace) and *Abja* (lotus) held in His four hands and His feet, collector of interest on default of vowed *kāṇika*, consumer of salted food, seller of *Tīrtha* (perfumed ablutionary water collected from His Friday bath) at 20 duḍḍu (coins, 40 paise) per seer, *Sarpaṣayana* (recliner on the serpent) Divine Father Vēṅkaṭaramaṇa's feet; I also observed Śrīdēvi (Lakṣmī) on His breast as also the superfine *Kaustubha*: and further, *Garuḍa*, *Kinnara*, Nārada and other *Gandharvas*; His hand bestowing boons to His *bhaktas*; the recliner on the ocean and the giver of gifts on the *Śeṣagiri*." This is his song in *Mukhāri-rāga* and *Maṭṭe* or *Maṭhyatāḷa*, beginning with the words "kaṇḍē-kaṇḍē-svāmiya bēḍi-koṇḍē; kaṇḍē Tirupati Vēṅkaṭēśaya . . . ." In another song in *Kāpi-rāga* and *āṭa-tāḷa* with the *Pallavi* "dhaṇiya nōḍidēnō Vēṅkaṭaramaṇa dhaṇiya nōḍide Śikhāmaṇi tirumalana" he reiterates that he visited the affluent God of the Vēṅkaṭa Hill, the crown ornament of Tirumala, who has *gejje* (small jingling bells as an anklet) around His feet, wears *pūtāmbara*, *oḍyāṇa* (waist belt) shining rubies, strings of gold with pendants, and the *Kaustubha*, the *vaijayaṇṭi*, *Bhujakīrtis* (shoulder ornaments), thick *nāma* on the forehead, holder of the *Śaṅkha* and the *Cakra* with a wristlet, the Supreme Being blowing the *Śaṅkha* pointer with His hand "This is Bhū-vaikuṇṭha" (heaven on earth) extractor of *kāṇus* as interest, body daubed with *gaṇḍha* (*caṇḍanam*) and *kastūri* (musk), a hunter rambling hither and thither, and the cause of this creation."

In a third song in *Navarōju-rāga* and *Ādi-tāḷa*, he addresses Vēṅkaṭaramaṇa, "Nambide ninna-pāḍavā, vēṅkaṭaramaṇa, nambide ninna-pāḍavā," "nambide ninna-Pāḍāmbuja-yugaḷava, caṇḍadi salaḥō maṇḍara dharaṇē" (I trusted Your lotus feet; lead me in the right path, O, Lifter of the Maṇḍara Hill). He sang many songs. In one song in *Sāvēri-rāga*, he invoked Vēṅkaṭaramaṇa to go to His *bhakta's* house; "bārayyā vēṅkaṭa-ramaṇā, bhakutara-manēge," and called Him in the names of the ten *Avatāras*, as Ādi-Kaccapa, Mudadi-

Sūkara, Sadaya-Narasimha and other names upto Buddha and Kalki, and beseeched Him to go to his house. In another song in *Bilahari-rāga* and *Aṣṭa-tāla*, he again addressed Vēṅkaṭeśa as having assumed the *Daśavatāras* and called Him to extinguish all blemishes. He had also sung a lullaby.

Likewise, Vyāsārāya or Vyāsātīrtha, Purandaradāsa's *Guru*, who was highly favoured by emperor Kṛṣṇadēvarāya of Vijayanagara, sang on Vēṅkaṭeśa as Śrī Śrīnivāsa, in *Tōḍi-rāga* and *Rūpaka-tāla*, "*Ninna-nōḍi dhaṇya-nādeno, Śrī Śrīnivāsa.*"

Other Kannaḍa *Dāsas* also sang on Vēṅkaṭeśa. "*Śrī Vēṅkaṭeśa pālisō, ninna Śrī Pāda-Śēvarda-naḍisō.*" (*Nādanāmakriyārāga*; symbolised as "*Guru-Gōpāla-Viṭṭala*"); "*thūṣaṇaka-bhūṣaṇa, Yadu-bhūṣaṇa, Śēṣagiri-vāsa Śrī-vara-vēṅkaṭeśa*" (*Kāmbhōji*, Raṅga Vahala symbol; Vēṅkaṭeśa, bhava-saṅkaṭa pariparisō, ninnavaramenisō (*Kāmbhōji Śrīpati*, Viṭṭala symbol).

There is a satirical song relating to Vēṅkaṭeśa as being covetous and miserly like a merchant, *lōbbhi-Ṣeṭṭi*, but its composer's name is not mentioned in it:—

Pallavi: Bandēvayya Gōvinda-Ṣeṭṭi:

Anupallavi: Harivāṇa Tīrtha Prasāda vuṇḍenanāge:

Caranam (1) Appavu atirasa, tuppavu bisi-hālu, oppuva havālakki, ṣuṇṭi meṇusu, apurūpa-vāḍe, khajjāyagaḷā-nella, chappanna-dēśakke māruva ṣeṭṭi.

(2) Vaḍada maḍike taṇḍā, iḍidu nāmava māḍi, kōḍuvēnu kāsige ovvondanu, oḍala tumbi mikka, annava mārīsi, veḍeve yagaḷisuva, kaḍu-lōbbhi-ṣeṭṭi.

(3) Śēṣagiri-yalli yāsavāgiha-ṣeṭṭi, dēśadēśakke hesarāda - ṣeṭṭi, kāsukāsige baḍḍi, kāṇiṣi-koṇḍa Ādi,-Kēśava-Nārāyaṇa-Timma-Ṣeṭṭi.

The next known musicians who sang on Vēṅkaṭeśa are the trio, Tyāgarāja, \* Muddusvāmi Dikṣita and Śyāma Śāstri of the 18th—19th Centuries. Among them Tyāgarāja was the most celebrated. He was born in 1759 A.C., to Kākarla Rāmabrahmam and Kāntamma (or Sitādēvi) at Tiruvāruru in the Tanjāvūru district. He lived independently for 88 years without accepting service under any estate proprietor and died as a *sannyāsin* (recluse) on 6—1—1847 A.C. He was a fervent devotee of Śrī Rāma and in pursuance of the 24,000 *ślokas* of Vālmiki's "*Rāmāyaṇam*," he is supposed to have composed 24,000 *kīrtanas* on Śrī Rāma, but only a thousand and odd have come to light. He also composed songs on several other Deities when he visited Them. He visited

\* Also called Muttusvāmi Dikṣita.

— Gopi Krishna.

Veṅkaṭēśvara once and he sang two *kīrtanas* on Him and also mentioned Him in one of his “Ghana-rāga-pañcakam,” in the song beginning with “Sādhiñcanē, Ō manasā” in *Ārabhi-rāga*. At the time of his visit having probably been midday he sang the song in *Madhyamāvati-rāga* and *Ādi-tāla*:

Pallavi: Veṅkaṭēśa Ninu sēvimpanu padi-vēla kānnulu gāvalen-ayya;

Anupallavi: Paṅkajākṣa! Pālita muni-jana-bhāvukam-agu divya-rūpamunu gonna;

Caranam: (1) Ekkuva Nivani dikkulu bogaḍaga akkara-goni madi-sokki kanugona. nikkamu nivē grakkuna-brōva taḷukkan; merasē cakka-tanamu-gala;

(2) Enōmu-phalamō Nī-nāmāmṛta-pānamu anu sōpānamu dorakenu, Śrī-Nāyaka! paramānaṇḍa! Nī-sari kāṇānu, śōbhāyamān-āṅghrulu-gala;

(3) Yōgi-hṛdaya, Nivē gatiyanu jana-bhāgadhēya!

Vara-bhōgīśa-śayana! Bhāgavata-priya!

Tyāgarāja-nuta! Nāgācalamupai bāguga nelakonna.

[ Tyāgarāja exclaimed, “Veṅkaṭēśa! ten-thousand eyes are needed to (comprehend and) worship You, who have assumed the Divine form. All directions praise You as the one Supreme; to us who intensely wish to perceive You, You appear instantly like the lightning. As a result of some past austere worship, I obtained the draught of the nectar of Your holy Name as flight of steps to reach You. We do not find an equal to You with Your illustrious feet, You inherer in Yōgis’ hearts; You are the good fortune of people who trustingly supplicate You, the recliner on the excellent lord of serpents, Ādi-Śēṣa, the favourite of *bhaktas*, One extolled by Tyāgarāja, and auspicious resider on the Nāgācala (Śēṣācala, Serpent Hill). ]

In the other *kīrtana* in *Gauḷipaṇtu-rāgam* and *Ādi-tālam*, he prayed Tirupati Veṅkaṭaramaṇa to remove the screen of envy lurking in his mind which was driving away from him *dharma* (rectitude), *artha* (wealth, ostensible moral and spiritual acquirement) and *Mōkṣa* (heavenly bliss, beatitude):—

Pallavi: Tera-tyagarāḍa nālōni Tirupati  
Veṅkaṭaramaṇa matsaram-anu;

Anupallavi: Paramapurūṣa dharm-ārtha-mōkṣamula  
pāradōlucunnadi nālōni;

Caranam: (1) Matsyamu ākaligoni gālamucē  
magnamaina rītinuṇnadi accamaina  
dīpa-sannidhini mara-gaḍḍapaḍi cecaṇaṇṇunadi;

- (2) Iravondaga bhujiyincu samayamuna  
Iga dagulu-rīti-nunnadi-Hari-dhyānamu sēyuvēja  
cittamu-āntayaju-vāḍaku pōyinatlunnadi;
- (3) Vāgura-yani teliyaka mṛga-gaṇamulu  
vacci-tagulu rītinunnadi-vēgame Ni-matamun-  
anudarinci Tyāgarāja-nuta mada-matsaram-anu.

[Ō Vēṅkaṭaramaṇa (Vēṅkaṭēṣa) of Tirupati, be pleased to remove the curtain of envy in me. It expels *dharma*, *artha* and *Mōkṣa* from being achieved by me, O Paramapuruṣa (exalted Being). It is like a hungry fish biting the hook of the angling rod and line and being caught by it, like a bright light being obstructed, like the falling of a fly into the food while relishingly eating it, like the mind straying to abject places while praying Hari, and like wild beasts being ensnared without knowing it to be a net. Hence in pursuance of Your principle of saving Your supplicants, please withdraw the curtain of my hauteur and jealousy soon.]

Tyāgarājasvāmi's friend, Muddusvāmi Dīkṣita, was born in 1775. His father was Rāmasvāmi Dīkṣita and mother Subamma. By his 16th year he completed learning the *Vēdas*, studying Saṁskṛta literature and gaining knowledge of *Āyurvēda* (Indian Pharmacy) and *Jyōtiṣa* (Indian astrology). While staying in Maṇāli with his father who, was then its estate-musician, a sage, Cidāmbaranātha-yōgi, took him to Kāśī (Benares), kept him with himself for 5 years and then sent him back to Maṇāli. After sometime Muddusvāmi-Dīkṣita went to Tiruttani and engaged himself in the incantation of the *Pañca-daśa-akṣari-maṇtra* of Śrī Subrahmaṇyasvāmi of Tiruttani, when one night the Deity appeared to him as an old *Yōgi* and put a few pieces of sugarcandy in his mouth, and forthwith he obtained mastery of poesy and music and sang a song on Subrahmaṇyasvāmi addressing Him as "Guru-Guha" (exalted *Guha*, one of His names) and adopted that expression as the sign-manual of his musical compositions. Being a scholar in Saṁskṛt, he composed his *kṛtis* in that language, though he knew other languages, eulogising different gods in 300 *kṛtis*. He lived for 60 years only and died in 1835 in Eṭṭiyāpuram.

We have five songs composed by him on Vēṅkaṭēṣvara. One of them is in *Vāṭīvasaṇta-bhairavi-rāgam* (*Vakuḷābharaṇam*) and *Tripuṣa-tālam*:

[Extol propitious Vēṅkaṭēṣvara, praised by Vāṭīvasaṇtabhairavi (rāga), who stays in the famous Tanja-nagara (Tanjāvūru, Tanjore), well known to *Guruguha* (Subrahmaṇyasvāmi), *Ādyam* (Supreme Being), acknowledged by Vasiṣṭha and Vāmadēva saints, supplicated by the

excellent Alamēlumaṅgā; crown of appreciators of music, the ocean of mercy, and infuser of *ānaṇḍa* (ecstasy) in the relieved *bhaktas*. ]

**Pallavi:** Prasanna-Vēṅkaṭēśvaram bhajarē-  
Vāṭivasantabhairavī nutam;

**Anupallavi:** Prasiddha Taṇjanagara-sthitam prabala-  
Guruguha-vēdyam ādyam-Vasiṣṭha-  
Vāmadēva-viditam-Varālamēlu-maṅgāśritam-  
rasika śekharam-kṛpākaram, rakṣitā bhaktānaṇḍa-karam.

Another song in *Suratī-rāga* and *Ādi-tāla* refers to Vēṅkaṭēśa as “Vināyaka-turaga-ārūḍham” the rider on Vināyaka (Vighnēśvara, Gaṇapati) as His horse, or as the rider of the mouse which serves as the vehicle (horse) of Vināyaka and as the remover of evil of Gōkarṇa-Kṣētram (holy place), but mentions Him as being accompanied by Alamēlumaṅgā (*samētam*).

**Pallavi:** Śrī Vēṅkaṭagirīṣam-ālōkayē-Vināyaka-turagārūḍham;

**Anupallavi:** Dēvēśa-pūjita-Bhagavaṇtam, Dinakara-kōṭi-  
prakāśavantam, Gōviṇḍam, naṭa-bhūsurā-  
bṛṇḍam, Guruguhānaṇḍam, Mukuṇḍam;

**Caranam:** Alamēlumaṅgā-samētam, Ananta-Padmanābham-aṭītam  
Kaliyuga-pratyakṣa-vibhātam,  
Kaṇḍajādī-Dēvōpētam, Jaladhara-sannibha-  
suṇḍara-gātram, Jalaruha-mitrābja-śatru-  
nētram, Kaluṣāpaha-Gōkarṇa-Kṣētram,  
Karunārasa-pātram Cinmātram;

In a third song in *Pūrṇacandrika-rāgam* and *Rūpakatālam* he offered obeisance to Śrī Vēṅkaṭēśvara:

**Pallavi:** Śaṅkha-Cakra-Gadā-Pāṇim-aham-  
vaṇḍē Śrī Śārṅga-Naṇḍaka-Kaustubha-  
dhāriṇam vaṇḍē;

**Anupallavi:** Paṅkēruha-caranam padmāvati-ramaṇam  
saṅkaṭāpaharaṇam-sadā-bhaktābharaṇam  
kumkuma-paṅkila-gātram paṅkaja-viśāla-  
nētram-śaṅkara-sannuti-pātram Vēṅkaṭa-  
varada-Kṣētram;

**Caranam:** Gajēndra-saṁrakṣaṇam  
Garuḍa-vāha-vicakṣaṇam  
Ajēndrādi-vilakṣaṇam;  
Amṛta-sāra-bhakṣaṇam

Ajāmiḷādi-prabhṛt-yanēka-dāsādi-  
 saṅtaraṇam bhajē pūrṇa-candri-  
 kāṅga-guruguhāntaḥkaraṇam  
 kujādi-graha-vihitam  
 virajā-nadī-taṭa-sthitam  
 sajāḷīyādi-rahitam-  
 nijānaṇda-bōdha-hitam.

In a fourth song he adored Vēṅkaṭēśvara in *Varāḷirāgam* and *Rūpaka-  
 tāḷam*:

- Pallavi: Śēṣācala-nāyakam bhajāmi  
 viśēṣa-phaladāyakam;  
 Anupallavi: Bhāṣāramaṇa-prabhṛt-yaśēṣāmara-nuta  
 .kaustubha bhūṣālaṅkṛta bahutara-  
 vēṣātmake-vigraham;  
 Carāṇam: Maṇḍahāsa-vadanam-  
 Svacchaṇḍa-hṛdaya-sadanam  
 Suṇḍara-jita-madanam  
 Mukuṇḍam madhusūdanam  
 Aravinda-patra-nayanam  
 Gōvindam-uraga-śayanam  
 Sura-brṇḍa-satkṛtādhyayanam  
 Nanda-nārāyaṇam  
 Puraṇḍarādi-dikpāla  
 Sanaṇḍanādi-muni-varāḷi  
 Vaṇḍitam-abhinava guruguha  
 Naṇḍitamanaṇta-kīrtim;

The fifth song was composed in *Kāpī-rāgam* and *Ādi-tāḷam* and worded in three languages, Telugu and partly in Tamiḷ and Saṁskṛt, and hence styled as “maṇi-pravāḷa kīrtana” (a mixture of garland of gems and corals). In it he prayed Vēṅkaṭēśvara who is praised by Brahmā and others, and who extricates from anguish His supplicants and grants them boons of riches and prosperity, to protect him soon by going to him from the Śēṣācala; who had previously conferred the desire of the blind person and, having inhabited Gōkarṇa-kṣētra, bestowed boons as wished by Mṛkaṇḍu and other *Muniṣas*; and addressed Him as Ramāpatē (spouse of Lakṣmī), *Dayānidhē* (ocean of mercy), Vāsudēva to whom many *Vānaras* (monkeys) bowed, granter of desires, *dīna-rakṣā* (protector of the distressed), *pītāmbara-dhara* (wearer of the yellow cloth), *Dēva-dēva* (Lord of the Celestials) and Vēṅkaṭācalapatē, the *māma* (uncle) of Guruguha (Subrahmaṇyasvāmī, Kumārasvāmī, Ṣaṇmukha).

- Pallavi:** Vēṅkaṭācalapatē, Ninnu nammiti,  
vēgamē nanu rakṣirṇpumayya;
- Anupallavi:** Paṅkajākṣa pramukhādi vinuta  
pādamun-āśrayiñcina vārikella  
saṅkaṭamulu-dīrci, sampadalicci,  
maṅgaḷam-porundiya, purivaratal-  
viḷaṅgum, Vēṅkaṭācalapatē;
- Caranam:** Śrīnivāsa Śeṣacalamu-nuñci-  
ḍighraivaṇḍu, andhunik-abhiṣṭa-  
dānam-osagi, Gōkarṇa-kṣētramulō  
nelakoni-mṛkaṇḍu mudalāna bhaktānām-  
abhaya-varapradāna caturatara Ramāpatē  
dayānidhē, pratyakṣamugā nindamā-  
nilattil Nin-mahimai yanēkam Vānar-  
vaṇaṅgum vāsudēvanē vāñchitārtha-  
phalam-icci-varadanē, Dīna-rakṣā-  
pītāmbara-dhara, Dēvadēva, Guruguhan-māman-āna.

The third of the musicians triad, Śyāma Śāstri, was born in 1763 A.C., four years earlier than Tyāgarāja, in Tiruvārūru. His parents were issueless for a long time and they worshipped Goddess Kāmākṣidēvi of the locality, and as a pleasing offering to Vēṅkaṭeśvara they fed some Brāhmaṇas on the last Saturday of each month. One day an old Brāhmaṇa, in a trance, predicted that they would have a son within a year. And Śyāma Śāstri was born within a year thereof. He was named Vēṅkaṭa-Subrahmaṇyam but his parents called him favouritely as “Śyāma-Kṛṣṇa.” He died in his 64th year in 1827 A.C. He composed 300 *kṛtis* in different *rāgams*. He is said to have composed one song on Vēṅkaṭēśa.

Śyāma Śāstri's second son, Subbarāya Śāstri (1803-1863) composed the following song on Vēṅkaṭēśa:—

*Hamirukalyāṇi-rāgam, Ādi-tāḷam.*

- Pallavi:** Vēṅkaṭa-śaila-vihārā nīvēgati brōvarādā Sri....
- Anupallavi:** Paṅkaja-bhava Surapati nuta caranā-  
kiṅkara-saṅkula saṅkaṭa-haraṇa Sri.....
- Caranam:** Viṇṭini nē Nī-varaguṇa-kathalanu  
vīnulakentō ānāḍamuga  
kaṇṭṭini girini gōpuramula maṇimaya-  
maṇṭapamulanu Nī-baṇṭuḍa-naiti Śrī.....



(O Rambler on the Vēṅkaṭa Hill, You are the sole refuge, why do You not save me, O God whose feet are adored by Brahmā and Īndra, and who destroys the miseries of Your servants? I heard of Your excellent anecdotes delighting the ears and saw the Hill, the *gōpuras* and *maṇṭapams* and became Your servant).

Some later musicians, a few of them having been disciples and grand-disciples of the above musical trio, sang in praise of Vēṅkaṭeśvara.

Viṇa Kuppaiyyar was a direct disciple of Tyāgarāja. Later on he settled himself at Madras. He composed "Pañcaratnamulu" (Five gems) on Vēṅkaṭeśvara. They are (as noted by Prof. P. Sāmbamoorthy in The Sunday Hindu of 28—12—1969):—(1) "Mammu-brōcu...." in *Simhēndramadhyama-rāga* and *Ādi-tāla*; (2) "Nannu-brōvan-ika...." in *Mukhāri-rāga* and *Ādi-tāla*; (3) "Sarōjākṣuni...." in *Sāvēri-rāga* and *Ādi-tāla*; (4) "Nivēdikkani...." in *Darbāru-rāga* and *Ādi-tāla* and (5) "Bāgu-mīraganu nātō Palukagarādā vādā....." in *Śaṅkarābharaṇa-rāga* and *Rūpaka-tāla*. Paṇṇam Subrahmaṇyayyar (1845-1902) also composed some songs on Vēṅkaṭeśvara. In one of his *kṛtis* he besought Vēṅkaṭeśa to eradicate his blemishes and protect him in good time, just as He saved Gajarāja (Gajendra) and as he granted the prayers of crores of His *bhaktas*.

In *Kēdāra-rāga* and *Rūpaka-tāla*:

Pallavi: Samayam-idē nanu brōva-jālamēla tālajāla;  
 Anupallavi: Kamala-nābha Śrī Ramaṇa Kamalāsana-nuta-carita.  
 Caranam: Karuṇatōnu Gajarājunu gāci-  
 rakṣiṇcinadi-gāka-  
 vara-pārthasārathi-yanucu,  
 vasudhalō birudāṅkituḍai;  
 parama-bhakta-kōṭṭakella varamulicci-  
 brōcina Śrī Varada-Vēṅkaṭeśa nādu-ḍuritamella-  
 dīrpavayya:

Another *kṛti* of his is: In *Kadanakutūhala-rāga* and *Ādi-tāla*:

"Raghuvaṁśa-sudhāmbudhi-Candra...."

A third one in *Brindāvanasāraṅga-rāga* and *Ādi-tāla* is "Sarasīruhānana Śrīrāma....."

A fourth song of his in *Bilahari-rāga-miśrajāti* and *Jampu-tāla*, is:—

Pallavi: Pari-dāna-miccitē pālintu-vēmō.  
 Anupallavi: Paramapuruṣa Śrīpati nāpai nīku,  
 karuṇagalakayunna kāraṇamēmayya;

**Caranam:** Rokkam-iccuṭaku nē, Mukkaṇṭi-  
celi gānu, cakkani-celini-yosaga  
Janaka-rājunu gānu, mikkili sainyamivva  
markaṭēndruḍa-gānu, akkaṭikam  
eṭugalgu, Ādi-Vēṅkaṭēśa Nīku.

(You will perhaps protect me if I give You something as recompense, O, Paramapurūṣa, Lord of Lakṣmī, what is the cause for Your not showing mercy to me? To offer You money I am not the friend (Kubēra, the Lord of Wealth) of Mukkaṇṭi (three-eyed Śiva); to present You with a beautiful companion I am not King Janaka; to supply You with a very large army I am not the Chief of the monkeys (Sugrīva); wherefore then can hard-heartedness arise in You towards me?).

Paṭṇam Subrahmaṇyaṃyār's disciple, Śrī Rāmanāthapuram Śrīnivāsay-aṅgār, also composed some songs on Vēṅkaṭēśa, addressing Him as "Śrīnivāsa." One of his songs in "*Kēdāra-gauḷa-rāga* and *Ādi-tāḷa* is:—

**Pallavi:** Saraguna pālīṃpa samayamurā,  
Nīku, sari-evvarunnārurā Sarasija-nētra.

**Anupallavi:** Varaguṇa-Ṣēṣādri-Varada-  
Vēṅkaṭēśvara, Vanaja-saṃbhava-nuta  
varamulosagi nanu;

**Caranam:** Śara-dhṛti-pūjita Gajarāju-  
moralidaga anugrahiṇcalēdā, ativeta-  
jendina parama-bhaktuḍagu Prahlāduni  
munupē brōvalēdā, Manmatha-janaka  
mahārṣaṃunaku-nikētana Mahanīya-  
Śrīnivāsa Nīdu, sat-kathalanu vini Nīnu  
vēditini, manasu-karigi Nīvu nādu  
saṅkaṭamula-dīrci.

In this song the musician entreated Varada-Vēṅkaṭēśvara (Grantor of desires) from the excellent Ṣēṣādri, praised by Brahmā, to grant him boons and protect him immediately at the opportune time, "as there is no compeer to You to afford protection. Adored as the holder of the arrow, did You not favour Gajarāja (Gajendra) when he cried for help and did You not shield Your excellent *bhakta* Prahlāda when he was most distressed? O Father of Manmatha (Cupid), the storehouse of beatitude, O Supreme Lord Śrīnivāsa, having heard of Your benign acts, I have sought Your grace; with Your mellow mind put an end to my affliction and save me."

Śrī N.R. Bhūvarāhan, in his article on Rāmanāthapuram Śrīnivāsayaṅgār (Sunday H'ndu-Magazine of 22nd February 1970), has stated that Śrīnivāsayaṅgār "was pra-śiṣya (grand-disciple) of Tyāgarāja through Paṭnam Subrahmaṇyam Ayyar." It appears that, from the account given under "Śrī Vāggēyakāru" (musicians) by Śrī Ēkā Subba Rāvu in his book "Krotta-Saṅgīta-Vidyā-Darpaṇamu," Subrahmaṇya Ayyar, having been born in 1845 A.C., only two years before Tyāgarāja's death, could not have been Tyāgarāja's disciple, but a disciple, if at all, of some disciple of Tyāgarāja. Hence Śrīnivāsa Ayyaṅgar would have been a great-grand-disciple of Tyāgarāja.

Vidyala Nārāyaṇasvāmi Nāyudu of Tirupati, a musician, a violinist, a vīṇa-player and a performer of *Harikāthas*, who flourished between 1871 and 1910 composed some scores of songs on Vēṅkaṭeṣa. At the end of the *sadda* (assembly) held on 28—1—1973 (in the course of Śrī Tyāgarāja festival at the Tyāgarāja-maṅṭapam in Tirupati) for conferring the *biruda* (title) of "Saptagiri-Saṅgīta-Vidvanmaṇi" on Saṅgīta-Vidvān Vidyala Narasimhulu Nāyudu, the nephew of Nārāyaṇasvāmi Nāyudu, Saṅgīta-Kalānidhi Cittoor Subrahmaṇyam sang four of Nārāyaṇasvāmi Nāyudu's *kīrtanas*, and later on Śrī Narasimhulu Nāyudu dictated them to me. They are:—

(1) *Begaḍa-Rāgam and Ādi-Tāḷam.*

- Pallavi: NI-dāsuḍā nani vēḍitē nirdayuṇḍavai nanu brōvavēmi.  
 Anupallavi: Vēdānta-śāstramula neruga vividha-Purāṇavidhula neruga:  
 Caraṇam: Karirāju śāstra-nipuṇḍaniya kaḍu-bhāgyaśāli  
 Kucēluḍaniya tiramuga brōcina-dalla-nāḍu  
 Tirupatipura-Varada-Vēṅkaṭeṣa.

(2) *Sāvēri-Rāgam: Ādi-Tāḷam.*

- Pallavi: Endu-bōdura Rāmā Nivāḍa eṇta vēḍukonna suṇtaina  
 daya rādu  
 Anupallavi: Mundaṭivale bhaktula brōvalēda mōhanāṅga nā morā-  
 lakimpavu:  
 Caraṇam: Dhīruḍa NI-viṭlūrakunnā-vēmi Dēvuḍevvaḍō  
 telpumā ilan Tirupatipura-Varada-Vēṅkaṭeṣa  
 divyamaina NI-rūpamu jūḍaka.

(3) *Puṣpatilaka-Rāgam; Ādi-Tāḷam*

- Pallavi: Ikanaina nā mora vinarāda Inakula-candra idi  
 samayamurā

Anupallavi: akalaṅka Nivē ādhāramani-āśiṅci-yunna ādariṅca-vēmi:

Caraṇam: Paramadayākaruḍa-vani Prahlād-ādulu (munupu)  
Vēḍa karuṅiṅci vēga kāpāḍalēdā-Tirupatipura-  
Varada-Vēṅkaṭṭēṣa.

(4) *Balahamśa-Rāgam: Ādi-Tāḷam*

Pallavi: Ika-nevaritō vinnavintuā-Inavamśābdhi-sōma.

Anupallavi: Śuka-Śaunaka-sannuta Rāma Sundarākāra nē (nika).

Caraṇam: Tera-cāṭagu ī-nara-māmsapu-tera-dēhamunē  
nammi Haruḍē (Harīyē) Tirupatipura-  
Vāsuḍau-Ātmayē anī-nē-neruga.

(1) While I implore You as Your servant, why are You unkind towards me and why do You not protect me? I am not learned in *Vēdānta-Śāstra* and not conversant with the principles enunciated in the *Purāṇas*. Was it that the *kari-rāju* (elephant lord) was an expert in *Śāstras* that You rescued him and that Kucēla was very affluent that You favoured him, steadfastly of yore. O Vēṅkaṭṭēṣa of Tirupati town ever inclined to grant boons?

(2) Rāma, where shall I, Your man, go? You do not show even an atom of mercy to me, however much I beseech You. Do You not save Your *bhaktas* now as of yore, Mōhanāṅga (enticing featured One), as You do not hear my imploration? O brave One, please inform me who is God on earth, since You are taciturn. (Where shall I go) without seeing Your divine form, O Tirupatipura-Varada-Vēṅkaṭṭēṣa?

(3) At least now be pleased to respond to my entreaties; O Moon of the Lunar Race, this is the opportunity. While I am seeking You, the unblemished One, as the sole support, why do You not show favour to me? When previously Prahlāda and others prayed to You as the superlatively merciful One, did you not forthwith extend benevolence to them and save them, O Tirupatipura-Varada-Vēṅkaṭṭēṣa?

(4) To whom else shall I represent (my grief), O Moon to the Ocean of the Lunar Race, Rāma who was glorified by Śuka and Śaunaka (Maharṣis), the possessor of the beautiful body? Trusting this screening man's body concealing flesh, I did not realise that Hari alone, the Resider in Tirupati town, is my *ātma* (Soul).

[Probably the composer meant "Hari" (Viṣṇu) here since he refers to "Rāma" in the *anupallavi* and His family in the *pallavi*, just as in other songs, and obviously identifies Vēṅkaṭṭēṣa with Him;

but in the course of singing by others, it should have changed into "Haruḍu" (Śiva) in consonance with the sound of the last letter, ('ḍu') being a Telugu suffix denoting the masculine gender, of the following word "Vāsuḍau." Hence "Hariyē" would be the proper word here.]

A certain Vāraṇāsi Subbarāya, probably an old resident of Tirupati of the early part of the 19th Century, composed a *maṅgaḷam* song in Telugu on Vēṅkaṭeśa designated "Śrīnivāsa," expressing his eagerness to visit Him, to see the "Raṅga-maṅṭapam" of beautiful pillars and receive His blessings for wealth and prosperity; to taste a draught of the Friday *Abhiṣeka-tīrtham* formerly preserved in a mortar tub outside the sanctum which destroys sins as they arise and thereby attain intellectual attainment through His grace; to witness the "Tōmāla-Sēva" and the glorious "Sahasra-nāma-arcana" by imploring the several officers; and also the "Ekānta-Sēva," the destroyer of misery, and ultimately secure His grace:—"Bhavantu-Maṅgaḷam":—

- (1) Raṅgaina-stambhāla ramaṇiyamainatti-Raṅga-maṅṭapu-sēvalennaṭikō  
āṅgāram-oppaga sirulan-ōsaṅgēti Śrīnivāsuni daya kaluguṭennaṭikō-svāmi  
maṅgaḷam maṅgaḷam;
- (2) aṭlaitē pāpamulu ḍci-pollincina toṭṭi-tīrthapu-sēvalennaṭikō aṭṭe iṭṭe  
tāpamulanni aṇacina svāmīgñāna-prasādamu kaluguṭennaṭikō svāmi maṅ-  
gaḷam maṅgaḷam;
- (3) Cāla-janula-cēta batimāli-paḍi Tōmālasēva cūcuṭennaṭikō, vāḷayamuga  
Sahasra-nāma-pūja-vaibhōgamu cūcuṭennaṭikō-Svāmi maṅgaḷam maṅgaḷam;
- (4) cintalanni eḍabāpu-cēyaga Ekānta-sēva cūcuṭennaṭikō, intaṭiki Vāraṇāsi  
Subbarāya Śrīnivāsuni daya kaluguṭennaṭiko Svāmi maṅgaḷam maṅgaḷam:

My late maternal uncle 'Śrī Vaṭṭipalli Narakaṇṭhīraṇa Śāstrulu, a famous Sanskrit Scholar and Poet, addressed a "Maṅgaḷam song" in Sanskrit to "Śeṣa-bhūṣana" as "Mādhava."

1. Aṅgaḍ-aṅga-koṭi sṅgaradhara  
divya-maṅgaḷāṅga saṅga raṅga śravaṇat-  
vaṅgaduttiṅga vīyūṅgattuṅga bhujaṅga-  
puṅgava bhōgō saṅgaika śravaṇa maṅgaḷam  
Mādhava Tava maṅgaḷam maṅgaḷam.
2. Kunda-kusuma śaradindu śīta-sudhārasa  
manda-hasita bṛṇḍā sundara-vadan-  
āravinda Bṛṇḍāraka-vandita-caraṇ-  
āravinda kunda Mukunda maṅgaḷam  
Mādhava Tava maṅgaḷam maṅgaḷam.

3. Śeṣa-bhūṣaṇa Bali-pēṣaṇa mukha  
 sūra dōṣaṇa vinuta Vibhūṣaṇa śayana  
 mēṣa viśēṣō dōṣa viśēṣaṇa bhīṣaṇa  
 carita maṅgaḷam maṅgaḷam Mādhava  
 Tava maṅgaḷam maṅgaḷam.
4. Śuṇṭha-śekhara Daśakaṇṭha Dānavanātha  
 Kaṇṭha-Kānana pari-luṇṭhana-nipuṇa  
 Kuṇṭhitāgha Narakaṇṭhīraṇa kavi  
 Kaṇṭhīraṇa nitya kaṇṭhōkta suguṇa  
 maṅgaḷam Mādhava Tava maṅgaḷam maṅgaḷam.

## ŚRĪ VĒṆKAṬĒṢA SUPRABHĀTAM

### Short Notes

“**S**RI Vēṅkaṭēṣa Suprabhātam” comprises four items, viz., (1) “Suprabhātam” (‘Good Morning,’ prayer waking Him in the morning from sleep, consisting of 29 *ślokas* (stanzas), (2) “Stotram” (entreaty for protection) of 11 stanzas, (3) “Prapatti” (surrender at the pair of His holy feet) of 16 verses, and (4) “Maṅgaḷāśāsanam” (a prayerful wish for His glory, auspiciousness, propitiousness) of 14 stanzas, altogether 70 *ślokas*.

The booklet “Śrī Vēṅkaṭēṣa Suprabhātam,” containing the four pieces, is available for sale for a small cost at the Dēvasthānam “Enquiry Offices” in Tirumala, Tirupati and in Information Centres.

In the “Suprabhātam,” the first verse is addressed to Rāma, the auspicious son of Kausalya, and the second verse to Gōvinda (i.e., cowherd Kṛṣṇa who protected the cows from the furious hail-storm showered in torrents by Indra) and Kamalāpati, Viṣṇu the Lord of Śrī Lakṣmī, Vēṅkaṭēṣvara being ostensibly identified with Rāma, Kṛṣṇa and Viṣṇu.

The third and the fourth stanzas are addressed to Śrī Lakṣmī, invoked as the Consort of Vēṅkaṭēṣa, the Lord of Vṛṣaśaila (or Vṛṣabhācala, a name of the Hill).

The next 24 *ślokas* call on Vēṅkaṭēṣa as Śēṣādriśēkhara-vibhō, Vēṅkaṭācalapati, Vēṅkaṭapati, Vēṅkaṭa and Vṛṣācalapati, and offer good morning to Him.

The 29th and the last stanza announces that the reciters developed intellect will conduce towards “Paramārtham,” the highest desired state, *Mōṣkam*, beatitude.

In the “Stōtram,” the devotee, after generally submitting to Vēṅkaṭēṣa that he earnestly adores Him alone and that he is not inclined to worship any other God, supplicates in the 10th *śloka* that he, having come from a long distance to worship His feet, might be favoured for his occasional visits and adoration with the same fruit as accrues from daily worship.

In the “Prapatti,” the first *śloka* offers salutation to Śrī Lakṣmī the superb lady-love and the eternal resident on the chest of Viṣṇu who is identical

with "Vēṅkaṭapati," augments of His quality of forgiveness, holder of lotuses in Her two hands resembling tender leaves, sitters on a lotus or sitters in the posture of *padmāsana*, shiner with affection for sons (*vātsalyam*) and other amiable and magnanimous qualities, and worshipful Goddess (*Bhagavatī*), and pays obeisance to Her; while in the next 15 verses the devotee proffers surrender at the feet of Vēṅkaṭeṣa. The preliminary praise and invocation to Śrī Lakṣmī obviously implies Her compassionate nature and the *bhakta's* inner desire for Her mediation and commendation of him to Her Lord for mercy. This idea seems to be contained also in the 16th and the last stanza of this piece.

In the 10th verse in the "Prapatti," the devotee-author announces that, as the *R̥gvēda* declares that Viṣṇu's feet are the most exalted state of attainment and are a fountain of honey and are enjoyable, they are here again pointed to by Vēṅkaṭeṣvara's palm as a similar spring of honey, he surrenders himself at His feet. In the 11th stanza, he further states that at the feet which He, as Pārthasārathi, showed Arjuna for his unreserved submission, and which He once again points at for his sake, he surrenders himself. In the "Maṅgaḷāśāsanam" in verse 9, he pronounces *maṅgaḷam* to Śrī Vēṅkaṭeṣa who kindly indicates with His hand His own feet as being the sole refuge to human beings.

The gist of the *śloka*s is that Vēṅkaṭeṣa will certainly save the devotee who implicitly surrenders himself to Him.

The 8th stanza of the "Maṅgaḷāśāsanam" proclaims that, always till the end of time, people having Vēṅkaṭeṣa's Darśanam will feel insatiate with gazing His nectarine form (*atīṭṭyamṛta-rūpāya*) for once or for a short time or even any number of times. They would wish to stand in His presence for all time and go on looking at His handsome, attractive form mysteriously feeding their soul with manna. This is the general experience of pilgrims visiting Him who anxiously turn back again and again till they reach the *Baṅgāru vākili* (the entrance gilded door-way to the sanctum) upto which they can obtain His view, as they are instantly turned out of His presence. So tremendous is the charm of the beauty of Vēṅkaṭeṣa's splendid features. A Telugu poet of the 16th Century also expressed his mind accordingly (P. 361 ante.)



**ŚRĪ VĒṆKAṬĒṢA-AṢṬOTTARA-ŚATA-NĀMAḤ**  
(One hundred and eight names of Vēṇkaṭēṣa for His Pūja)

**T**HE Munis, who listened to the illustrious and illuminating accounts of Śrī Vēṇkaṭācala and stories of Śrī Vēṇkaṭēṣa, narrated by Sūta Mahāmuṇi, desired to know all who worshipped Him formerly. Sūta told them in reply that in the most ancient time Kapila Maḥarṣi adored Him pronouncing His 108 appellations, and that later on Brahmā worshipped Him uttering the same 108 names. The names are to be preserved as a secret and ought not to be revealed to one and all.

The performance of Vēṇkaṭēṣa's *pūja* with these names will confer long life, health, wealth and happiness on the worshippers.

Before commencing, he should mutter:—

Aṣṭottara-śatasyāśya ṛṣiḥ  
brahmā, candō anuṣṭuḥ brahmāḥ.  
hṛdayaḥ vēṇkaṭēṣaḥ

*Dhyānam.*

1. Śrīmān Śeṣa girīndra-śekhara-maṇir-  
vandāru-cūḍāmaṇiḥ  
duḥkha-dhvānta-nirāsa-vāsa-ramaṇi-  
strailōkya-rakṣā-maṇiḥ  
śrīmatrayyabalā-śirōmaṇi-ruro-  
v'nyasta-kāntāmaṇiḥ  
pāyānnas-satu-dēvaki-jāṭharajas-  
śrīśōmara-grāmaṇiḥ.
2. Vandē śrīnayanōtpalasya-śaśinam  
śeṣācalādhiśvaram  
brahmādyarcita pādapadma-yugaḷam  
lōkaika-nētrōtsavam  
vās'ṣṭhais-sanakādibhir-munigaṇais-  
saṁsēvyamānam sadā  
bhaktānām-akhilēṣṭa-dāyinam  
aham śrī vēṇkaṭēṣam gurum.
3. Bhāsvac-candram-asau yadiya-  
nayanē bhāryā-yadiyā ramā  
yasmādvīṣva-sṛḍapya bhū-dyamikulam  
yaddhyāna-yuktam sadā  
nathō yō jagatām nagēndra-duhitur-  
nāthōp' yad-bhakti mām  
stātō yō madansya yō duritahā tam  
vēṇkaṭēṣam bhajē.

4. Urdhvau hastau yadīyau sura-ripu-  
dajanē bibhratau śaṅkha-cakrē  
sēvyā-vaṅghrī svakīyā-vabhidadharaō  
dakṣiṇō-yasya pāṇīḥ  
tāvan-mātram bhavābdhīm gamayati  
bhajatā-mūrugō vāma-pāṇīś-  
śrīvatsaṅkas-ca lakṣmī-ryadurasi  
lasatas-tam-bhajē vēṅkaṭeśam.

Nīla-gō-kṣīra-sambhūtaḥ:—bījam;  
śrīnivāsaḥ:—śaktiḥ;  
vēṅkaṭādhipaḥ:—hṛdayam.

[to touch the respective parts of the body when uttering these 3 expressions, i.e., the private part, the two paws and the left chest (on the heart-side).]

Then to pronounce His 108 names:—

1. Ōm Vēṅkaṭeśāya	Śrī Vēṅkaṭeśāya namaḥ
2. Ōm Śeṣādri-nīlayāya	..
3. Ōm Vṛṣa-dṛggōcarāya	..
4. Ōm Viṣṇavē	..
5. Ōm Sadañjana-girīśāya	..
6. Ōm Vṛṣādripatayē	..
7. Ōm Mēru-putra-girīśāya	..
8. Ōm Saras-svāmi-taṭṭjuṣē	..
9. Ōm Kumārakalpa-sēvyāya	..
10. Ōm Vajri-dṛg-viṣayāya	..
11. Ōm Suvarcalā-sutanyasta-sainyāpatya-bharāya	..
12. Ōm Rāmāya	..
13. Ōm Padmanābhāya	..
14. Ōm Sadā vāyu-stutāya	..
15. Ōm Tyakta-vaikuṇṭha-lōkāya	..
16. Ōm Giri-kuñja-vihārīṇē	..
17. Ōm Hari-caṇḍana-gōtrēndra-svāminē	..
18. Ōm Śaṅkha-rājanya-nētrābja-viṣayāya	..
19. Ōm Vasū-paricara-trātrē	..
20. Ōm Kṛṣṇāya	..
21. Ōm Abdhi-kanyā-pariṣvakta-vakṣaḥ-	..
22. Ōm Vēṅkaṭāya	..
23. Ōm Sanakādi-mahāyōgi-pūjitāya	..
24. Ōm Dēvajit-pramukhānanta-daitya saṅgha-praṇāśinē	..
25. Ōm Śvēta-dvīpa-vasan-mukta-pūjitaṅghri yugāya	..
26. Ōm Śeṣa-parvata-rūpatva-prakāśana parāya	..

27. Ōm Śānu-sthāpita-tārکشyāya	Śrī Veṅkaṭĕśāya namaḥ
28. Ōm Tārکشyācala-nivāsinē	”
29. Ōm Māyāgūḍha-vimānāya	”
30. Ōm Garuḍa-skandha-vāsinē	”
31. Ōm Ananta-śirasī	”
32. Ōm Anantākṣāya	”
33. Ōm Ananta-caraṇāya	”
34. Ōm Śrīśaila-ṇilayāya	”
35. Ōm Dāmōdarāya	”
36. Ōm Nilamēgha-nibhāya	”
37. Ōm Brahmādi-dēva-durdēśa-viśva-rūpāya	”
38. Ōm Vaikuṇṭhāgata-saddhēma-vimānāntar-gatāya	”
39. Ōm Agastyābhyarth’tāśēśajana-dṛggōcarāya	”
40. Ōm Vāsudēvāya	”
41. Ōm Harayē	”
42. Ōm Tirtha-pañcaka-vāsinē	”
43. Ōm Vāmadēva-priyāya	”
44. Ōm Janakēṣṭha-pradāya	”
45. Ōm Mārkaṇḍēya-mahātīrtha-jāta-punya-pradāya	”
46. Ōm Vākpati-brahma-dātṛe	”
47. Ōm Candra-lāvaṇya-dāy’nē	”
48. Ōm Nārāyaṇa-nagēśāya	”
49. Ōm Brahma-kluptōtsavāya	”
50. Ōm Śaṅkha-cakra-varā-namra-lasat-karatalāya	”
51. Ōm Dravan-mṛga-madāsakta-vigrahāya	”
52. Ōm Kēśavāya	”
53. Ōm Nitya-yauvana-mūrtayē	”
54. Ōm Arthitārtha-pradātṛē	”
55. Ōm Viśva-tīrthāgha-hāriṇē	”
56. Ōm Tīrtha-svāmī-saras-snāta-janābhīṣṭha-pradāyīnē	”
57. Ōm Kumāra-dhārikāvāsa-skandābhīṣṭha-pradāya	”
58. Ōm Jānudaghna-samudbhūta-pōtṛiṇē	”
59. Ōm Kūrma-mūrtayē	”
60. Ōm Kinnara-dvandva-śāpānta-pradātṛē	”
61. Ōm Vibhavē	”
62. Ōm Vaikhānasa-muni-śrēṣṭha-pūjitāya	”
63. Ōm Simhācala-n’vāsāya	”
64. Ōm Śrīman-nārāyaṇāya	”
65. Ōm Sad-bhakta-nīlakaṇṭhārcya nṛsimhāya	”
66. Ōm Kumudākṣa-gaṇa-śrēṣṭha-sainyāpatya-pradāya	”
67. Ōm Durmēdhaḥ-prāṇa-hartṛē	”
68. Ōm Śrīdharāya	”

69.	Om Kṣatriyāntaka-rāmāya	Śrī Vēṅkaṭeśāya namaḥ
70.	Om Ma'sya-rūpāya	"
71.	Om Pāṇḍavāri-prahartre	"
72.	Om Śikarāya	"
73.	Om Upatyakā-pradēśastha-śaṅkaradhyāta-mūrtayē	"
74.	Om Rukmābja-saraśkūla-lakṣmī-kṛta-tapasvinē	"
75.	Om Laṣa-lakṣmī-karāmbhōja-datta-kalhāraśrajē	"
76.	Om Sālagrāma-nivāsāya	"
77.	Om Śuka-dṛgḡōcarāya	"
78.	Om Nārāyaṇārthitāśēṣa-janadrḡv-śayāya	"
79.	Om Mṛgayārasikāya	"
80.	Om Vṛṣabhāsura-hāriṇē	"
81.	Om Añjanāgōtrapatayē	"
82.	Om Vṛṣabhācala-vāsinē	"
83.	Om Añjanā-suta-dātrē	"
84.	Om Mādhaviyāgha-hāriṇē	"
85.	Om Priyaṅgu-priya-bhakṣāya	"
86.	Om Śvētakōla-varāya	"
87.	Om Nīla-dhēnu-payōdhārāsēka-dēhōdbhavāya	"
88.	Om Śaṅkara-priya-mitrāya	"
89.	Om Cōja-putra-priyāya	"
90.	Om Sudharmiṇī-sucaitanya-pradātrē	"
91.	Om Madhu-ghātinē	"
92.	Om Kṛṣṇākhyā-vipra-vēdāntadēśikatva pradāya	"
93.	Om Varāhācala-nāthāya	"
94.	Om Balabhadrāya	"
95.	Om Trivikramāya	"
96.	Om Mahatē	"
97.	Om Hṛṣṭkēśāya	"
98.	Om Acyutāya	"
99.	Om Nīlādri-nīlayāya	"
100.	Om Kṣīrābdhi-nāthāya	"
101.	Om Vaiḷkūṇṭhācala-vāsinē	"
102.	Om Mukundāya	"
103.	Om Anantāya	"
104.	Om Viriñcābhyarthitānīta-saumya-rūpāya	"
105.	Om Suvarṇa-mukharī-snāta-manujābhīṣṭa-dāyinē	"
106.	Om Halāyudha-jagat-tīrtha-samasta-phaladāyinē	"
107.	Om Gōvīndāya	"
108.	Om Śrīnivāsāya	"

Om ŚANTI ŚANTI ŚANTI



